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THE METROPOLITAN MUSEUM OF ART
EGYPTIAN EXPEDITION

THE MONASTERY OF EPIPHANIUS AT THEBES

PART II

COPTIC OSTRACA AND PAPYRI

EDITED WITH TRANSLATIONS AND COMMENTARIES BY
W. E. CRUM

GREEK OSTRACA AND PAPYRI

EDITED WITH TRANSLATIONS AND COMMENTARIES BY
H. G. EVELYN WHITE

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PREFACE

THE texts published in this volume are those written upon the papyri and ostraca found in and about the ruined Christian buildings at the Tomb of Daga, during the Metropolitan Museum's excavations in 1911–12 and 1913–14. The publication, as at first projected, was to have included not only all texts—whether complete or fragmentary—unearthed in or immediately around the tomb, but also a number of others from ostraca found at certain outlying sites, together with some acquired at the time by purchase and mostly of uncertain *provenance*. The number of texts to be printed and translated thus amounted to over 830. But the events of 1914–18 suggested modifications in this scheme and when printing began, in the spring of 1921, it had been decided to include none but the texts emanating from the tomb itself and its more immediate neighborhood. That a group of pieces from one distant site (**182**, **203**, **294**, **332**, **381**, **577**, **616**) have notwithstanding found their way into this book is to be ascribed to an oversight.[1] But since, without appreciable loss to knowledge, a further reduction could be achieved by the omission of a number of unimportant fragments from Daga, a second revision of the material was made; with the result that the number of texts now published amounts to two hundred less than that contemplated at the outset. Here and there, however, these seemingly negligible fragments proved subsequently to be not valueless and they have in such cases been used in the commentary, under the term "discarded." Yet another series is that whereof translations have been given, although the texts themselves, as containing nothing linguistically notable, are not printed. To decide, however, upon the pieces to be thus treated was not an easy matter and the choice has not, upon reflection, always seemed the best. Of these texts the translations are preceded by an asterisk. Besides the papyri and ostraca, facsimiles of a number of graffiti from the tomb and adjacent cells have given material for over sixty short texts, while others immediately connected with this tomb, though not resulting from the Museum's work there, are added as Appendices.

Something must be said as to the manner of publication. Every Coptic text was revised

[1] By the courtesy of the Metropolitan Museum it was possible to include a selection of the omitted texts in another publication: Crum, *Short Texts from Coptic Ostraca and Papyri*, 1921.

—often several times—by two of us: by its copyist and by another. Further, for all the ostraca and several of the papyri assigned to New York photographs were afterwards available; not, unfortunately, for more than a few of those retained in Cairo. Of the latter, therefore, the readings are more often questionable than are those where photographic control was possible. The cautionary *sic*, though constantly added in the original copies and thus justifying many an unlikely reading, has been omitted in print. We have, moreover, been able sometimes to improve upon readings already printed; such subsequent improvements have been recorded in the translations. In uncompleted lacunae dots represent the probable number of letters missing. Superlineation has been everywhere reproduced, but to some extent standardized; for it is often impossible to decide over how many letters a line was meant to extend. For instance, ⲙ̅ⲛ̅ is always printed, although many scribes appear to write ⲙⲛ̄.

In the translations each piece is headed by its *provenance*. When, as often, an ostracon has been put together from two or more fragments, found at different points in the site, this combined *provenance* is indicated by the sign + (*e.g.* **89**, **189**, **402**). In a few cases it has been possible to join our fragments—or rather, the copies of them—to others found at Daga, but found there many years before the recent excavations (*e.g.* **3**, **531**, **576**). Pieces stated to have come from "Rooms 1 and 3" were found in one or the other of these small adjoining chambers. Throughout the work figures in heavy type indicate the texts as numbered in the present volume.

The translations of the Coptic texts aim of course at literalness; knowledge of the colloquial or vulgar idiom is still too imperfect to justify more adventurous treatment of material which, even where the text is tolerably complete and the readings not in doubt, yet presents many problems. For not only is the language often obscure—inaccurate orthography is a constant contributory here—but the matter dealt with in the texts is too often unintelligible to us. The daily life and interests of humble monks in a far-off province of southern Egypt, 1300 years ago, is for us less easy to visualize than those of their far more remote ancestors, whose painted tombs illustrate the ancient civilization in a way which the poor remains of Christian Egypt can never rival.

Words lost or illegible are in the translations represented by dots—not in this case intended to indicate the number of letters missing—words unintelligible, though complete, by lines.

The pieces reproduced in the seventeen plates of this volume were mostly chosen on palaeographical grounds, as representations of the varying types of script to be met with in the collection.

The Greek texts were copied by H. G. Evelyn White; the Coptic by H. E. Winlock, W. E. Crum, and M. H. Davis, the last of whom also made Indexes I–IV and part of V, besides reading a proof of the entire volume. The translations of the Greek texts are by

Evelyn White, of the Coptic by Crum. Our thanks are due to M. H. Munier, who was kind enough to recollate the texts of several of the Cairo ostraca, and to the late Stephen Hewitt, of Balliol College, Oxford, for valuable aid in dealing with certain of the Greek texts. H. I. Bell and Sir Herbert Thompson kindly answered questions and gave opinions upon many points, Greek or Demotic; their help has in every case been acknowledged in our Commentary. To Professor F. C. Burkitt we owe the transcript of and notes upon Appendix II.

W. E. Crum.

CONTENTS

PAGE

Preface v

List of Plates xi

List of Abbreviations xiii

Addenda and Corrigenda xv

The Texts:

Coptic Texts:

I. Biblical 3
II. Liturgical 8
III. Homilies, Epistles, Narratives 11
IV. Legal and Financial Texts 27
V. Letters 33
VI. Accounts and Lists 110
VII. Miscellaneous 117

Greek Texts:

I. Biblical 119
II. Patristic and Homiletic 122
III. Liturgical 127
IV. School Pieces, &c. 135
V. Miscellaneous, Letters, and Documents 137

Coptic Graffiti 141

Greek Graffiti 144

Appendices:

I. Frescoed Texts from the Tomb of Daga: Coptic 148
II. Frescoed Text from the Tomb of Daga: Syriac 152

Translations and Descriptions:

Coptic Texts:

I. Biblical 155
II. Liturgical Texts 160
III. Homilies, Epistles, Narratives 162
IV. Legal and Financial Texts 173
V. Letters 179
VI. Accounts and Lists 284
VII. Miscellaneous 298

CONTENTS

PAGE

TRANSLATIONS AND DESCRIPTIONS—*continued*

GREEK TEXTS:

I. Biblical 299
II. Patristic and Homiletic 302
III. Liturgical 309
IV. School Pieces 320
V. Miscellaneous Documents 323

COPTIC GRAFFITI 326

GREEK GRAFFITI 329

APPENDICES:

I. REMAINS OF DOGMATIC TEXTS 331
II. A SYRIAC TEXT 342
III. A WILL 343

INDEXES:

I. Names 349
II. Places 354
III. Chronological 355
IV. Coptic 355
V. Greek 364
VI. Arabic 371
VII. Subjects 372

FACSIMILES OF GRAFFITI 377

PLATES 387

PLATES

I. 592, pp. 1, 2 and 9, 10.

II. 163 *recto* and *verso*.

III. 131 *recto* and *verso*.
198 *recto* and *verso*.

IV. 21, 43, 411 A, 186, 458 *verso*, 111 *recto* and *verso*.

V. 174 *verso*, 269, 133, 106 *verso*.

VI. 162, 200, 244.

VII. 253, 136 *recto* and *verso*, 433.

VIII. 584 B *verso* and A *recto*.

IX. 584 A *recto* and B *recto*.

X. 624, 631.

XI. 348, 77, 282, 81, 63, 455, 59, 62 *verso*, 366, 203, 328.

XII. 9, 47, 261, 373, 182, 477, 213 *verso*, 84.

XIII. 140, 85, 5 *verso*, 175, 191, 247, 180, 387, 336.

XIV. 577, 611, 597 *verso*, 581, 596 *verso*, 618 *verso*, 582, 612, 620, 600.

XV. Appendix I (*v*. p. 148 ff.).

XVI. Appendix III (*v*. p. 343 ff.).

XVII. Appendix II (*v*. p. 152), 578.

ABBREVIATIONS

An. Boll. = *Analecta Bollandiana*, Brussels.
Ann. du S., or *Ann.* = *Annales du Service des Antiquités de l'Égypte*, Cairo.
ÄZ. = *Zeitschrift f. Aegypt. Sprache.*
BGU. = *Aegyptische Urkunden a. d. Kgl. Museen zu Berlin: Griechische Urkunden.*
BKU. = ditto: *Koptische Urkunden.*
BIF. = *Bulletin de l'Institut français d'archéologie orientale*, Cairo.
BM. = Crum, *Catalogue of the Coptic MSS. in the British Museum*, 1905 (cited according to numbers).
BM. Gk. iv and v = H. I. Bell, *Greek Papyri in the British Museum*, vol. iv, 1910, vol. v, 1917.
BP. = Berlin, Kgl. Altes (Staats-) Museum, copies of unpublished ostraca.
Balaizah fragts. = Unpublished papyri from Dêr el-Balaizah, in the Bodleian (*v.* Petrie, *Gizeh & Rifeh*, ch. xii).
Boh. = the Bohairic dialect.
Budge, *Apoc.* = *Coptic Apocrypha in the Dialect of Upper Egypt*, ed. E. A. W. Budge, London, 1913.
——, *Hom.* = *Coptic Homilies*, as above, 1910.
——, *Mart.* = *Coptic Martyrdoms*, as above, 1914.
——, *Misc.* = *Miscellaneous Coptic Texts*, as above, 1915.
CO. = Crum, *Coptic Ostraca*, London, 1902 (cited acc. to numbers).
CSCO. = *Corpus Scriptorum Christianorum Orientalium*, Paris (vol. 41 *Vita Sinuthii*, voll. 42, 73 *Sinuthii Opera*, vol. 43 *Acta Martyrum* i).
Cairo = Museum of Antiquities, Cairo (cited acc. to catalogue numbers).
Chassinat, *Pap. Médic.* = E. Chassinat, *Un papyrus médicale copte* (*Mémoires de l'Inst. franç. d'archéol. or.*, t. xxxii, 1921).
Clar. Press = Woide's Coptic MSS., belonging to the Clarendon Press, deposited in the Bodleian.
EES. = The Egypt Exploration Society (formerly Fund).
Esaias Scet. = Τοῦ ὁσίου πατρὸς ἡμῶν Ἀββᾶ Ἡσαΐου Λόγοι κθ ...... ὑπὸ Αὐγουστίνου μοναχοῦ Ἰορδανίτου, Jerusalem, 1911. (*Cf. PG.* 40.)
Hall = H. R. Hall, *Coptic and Greek Texts of the Christian Period*, London, 1905 (cited acc. to pages).
Imp. Russ. Arch. Soc. = *Zapiski Vost. Otděl. Imper. Russkago Archaeol. Obshchestva* (t. xviii, B. Turaiev, *Koptskia Zamětki*, 1907).
JEA. = *Journal of Egyptian Archaeology*, London.
Jême = Crum & Steindorff, *Koptische Rechtsurkunden d. 8. Jahrh. aus Djême*, Bd. 1, Leipzig, 1912.
Kircher = Ath. Kircher, *Lingua Aegyptiaca Restituta*, Rome, 1644.
Krall = J. Krall, *Koptische Texte* (Corpus Pap. Raineri, vol. ii), 1895.
Lemm, *KKS.* = O. von Lemm, *Kleine Koptische Studien* (reprinted from *Bulletin*, Russian Imperial Academy, 1899–1912).
——, *Misc.* = ditto., *Koptische Miscellen* (as above, 1907–1915).
Leyden = Pleyte & Boeser, *Manuscrits coptes ... à Leide*, 1907.
Louvre R. = Coptic papyri and ostraca in the Department of Egyptian Antiquities of the Louvre. *Cf.* below, *RE.*
MIEg. = *Mémoires de l'Institut égyptien*, Cairo.
MIF. = *Mémoires de l'Institut français d'archéologie orientale*, Cairo.
MMA. = Metropolitan Museum of Art, New York, papyri and ostraca (cited acc. to 'Accession numbers').
Miss. = *Mémoires de la Mission archéologique française au Caire*, Paris.
Mitteis, *Chrest.* = L. Mitteis, *Chrestomathie*, in Mitteis-Wilcken, *Papyruskunde*, Leipzig, 1912.
MSS. Morgan = Coptic MSS. in the collection of Mr. J. Pierpont Morgan (photographic reproductions).
Mus. Guim. = *Annales du Musée Guimet*, Paris.
Or. Chr. = *Oriens Christianus* ('Halbjahreshefte f. d. Kunde d. christl. Orients').
P. Amh. = Grenfell & Hunt, *The Amherst Papyri*, Greek II, 1901.
P. Cairo = J. Maspero, *Papyrus grecs d'époque byzantine*, 1911–1916, Cairo.
PG. = Migne, *Patrologia*, Series Graeca.
PL. = ditto., Series Latina.
P. Mon., or Monac. = Heisenberg & Wenger, *Byzantinische Papyri ..... zu München*, 1914.
PO. = *Patrologia Orientalis*, Paris.
PRE³. = *Realencyklopädie f. Protestantische Theologie u. Kirche*, 3. Auflage, Leipzig.
PSBA. = *Proceedings of the Society of Biblical Archaeology*, London.
Papyruscodex = Crum, *Der Papyruscodex saec. vi–vii der Phillippsbibliothek, m. e. Beitrag v. A. Ehrhard*, Strassburg, 1915.
Paris 43 and 44 = Two medieval Sa'idic glossaries, bearing these numbers in the Bibliothèque Nationale.
Phill. = Papyrus fragments in the Phillipps Library, Cheltenham (*cf.* Crum, *Short Texts*, Preface).

RE. = Papyri in the Louvre, published by E. Revillout, *Revue égyptologique*, ix, xi, xiv ('Correspondance de St. Pésunthius'), cited from Crum's copies and collations.

Rec. = *Recueil de Travaux relatifs &c.*, Paris.

Reil, *Beiträge* = Th. Reil, *Beiträge z. Kenntnis d. Gewerbes im hellen. Aegypten*, 1913.

ROC. = *Revue de l'Orient Chrétien*, Paris.

Rossi = Fr. Rossi, *I Papiri Copti del Museo Egizio di Torino*, 2 vols. (R. Accad. di Torino, 1887, 1892).

——. *Nuo. Cod.* = ditto., *Un Nuovo Codice Copto* (R. Accad. Linc., 1893).

Ryl. = Crum, *Catalogue of the Coptic MSS. in the John Rylands Library*, Manchester, 1909.

ST. = Crum, *Short Texts from Coptic Ostraca and Papyri*, Oxford, 1921.

Saʿ. = the Saʿidic dialect.

Saqqara = *Coptic Inscriptions*, ed. H. Thompson in Quibell's *Excav. at Saq.* (cited acc. to numbers of text).

Sethe, *Dem. Urk.* = K. Sethe, *Demotische Urkunden z. . . Burgschaftsrechte* (Sächsische Akad., 1920).

Synax. = *Synaxarium Alexandrinum*, tt. i, ii; ed. J. Forget (*CSCO.*, 1905, 1912).

TuU. = *Texte und Untersuchungen z. Gesch. d. Altchristl. Literatur*, Leipzig.

Theol. Texts = Crum, *Theological Texts from Coptic Papyri* (Anecdota Oxoniensia, 1913).

Tor. = Coptic Texts, ed. Herbert Thompson, in *University of Toronto Studies: Theban Ostraca*, 1913. *Tor. D* = Demotic Texts in same volume.

Tur. = B. Turaiev, *Koptskia Ostraca*, in *Bulletin*, Russian Imperial Academy, 1899 (cited acc. to numbers).

Tur. *Mater.* = ditto., *Materials for Christian Archæology of Egypt* (in Russian): Proceedings of Archæol. Congress, Kiev, publ. Moscow, 1902 (cited acc. to numbers).

Vat. = Coptic MSS. in the Vatican (*v.* A. Mai, *Script. Vet. Nov. Coll.*, v).

WS. = Crum and Bell, *Wadi Sarga, Coptic and Greek Texts* (Coptica III, Instit. Rask-Oerstediani), Copenhagen, 1922.

WZKM. = *Wiener Zeitschrift f. d. Kunde d. Morgenlandes*, Vienna.

Wessely = C. Wessely, *Studien z. Paläographie u. Papyruskunde*, Vienna.

Wilcken, *Grdz.* = U. Wilcken, *Grundzüge. V.* Mitteis, above.

Zoega = G. Zoega, *Catalogus Codd. Copticorum &c.*, Rome, 1810.

ADDENDA AND CORRIGENDA

In the Texts

89 9 ⲁⲛⲃⲱⲕ
191 23 Read ϩ.[ⲕⲉ
192 4, 5 ϫⲉⲕⲅ[ⲥⲟ]ⲟⲩⲛ (Munier)
„ 7 ⲅⲕⲥⲟⲟⲩⲛ (Munier)
222 3 ⲛⲧⲁⲕⲱ. Delete n. 3
240 5 n Or ⲁⲡ[ⲁ
269 9 ⲉⲛ]ϩⲏⲧ would be better
286 12 ϣⲏ ⲁϩⲣⲏ

287 8 ⲥⲉⲛⲁⲥ
299 18 ⲟⲩⲱϣ
332 2 ϫⲓ ⲛⲥⲓ-. Delete n. 2
„ After 5 insert a line, ⲕ ? ϭⲉⲣⲱⲙⲉ, which renders translation uncertain
345 8 [ⲡ] rather than [ⲛ]

374 10 [ⲁ]ϩⲣⲁⲓ
„ 24 ⲉϣⲱⲡⲉ ⲣⲁⲣ
384 8 ⲛⲅϫⲉϥ
399 5 end prob. ⲛ-, and emendations 6, 9 needless
449 8 ⲛ̅ⲛⲁⲣⲉ
455 18 ϣⲓⲛⲉ ⲉⲁⲓ-
458 13 ⲙⲡⲉⲩⲧⲁⲁϥ

467
[+ϩⲁⲑⲏ ⲙⲉⲛ ⲙ̅ⲡ]ⲁϣⲁϫⲉ ⲛ̅ⲉⲗⲁⲭ/
[ϯⲁⲥⲡⲁⲍⲉ ⲙ̅ⲡⲉϩⲗ]ⲟϭ ⲛ̅ⲧⲉⲧⲛ̅ⲙⲛ̅ⲧ-
ⲉⲧⲧ]ⲁⲉⲓⲏⲩ ⲙ̅ⲛ̅ⲛ̅ⲥⲱⲥ
[ϯ ⲛ̅]ⲧⲉⲧⲛ̅ⲁⲅⲓⲟⲥⲩⲛⲏ
]ⲁϥⲓ ⲣⲟⲟⲩϣ ⲛ̅ⲟⲩⲙⲁ
]ⲧⲉ ⲛ̅ⲥⲉⲧⲁϭⲟⲩ ⲛ̅ⲥⲉⲛ-
[ⲧⲟⲩ ⲉⲧⲉⲕⲕⲗ]ⲏⲥⲓⲁ ⲙ̅ⲡⲥⲁⲃⲃⲁⲧⲟⲛ
]ⲟⲛ, ⲏ̅ ⲥⲛⲁⲩ· ϩⲁⲛⲉⲛ-
[ⲙⲁⲕⲁⲣⲓⲟ]ⲥ ⲡⲉⲓⲱⲧ ⲁⲡⲁ ϩⲏⲗⲓⲁⲥ
]ⲣ ϩ̅ⲛ̅ⲟⲩϩⲧⲟⲣ ⲁⲛ ⲁⲗ-
ⲗⲁ ⲉϩⲛⲏⲧⲛ̅

Verso, in opposite direction
[ⲕⲁⲧⲁ] ⲡⲛⲟⲩⲧⲉ ⲕⲁⲓ̈
[ⲅⲁⲣ ⲛ̅ⲕ]ⲁⲛⲱⲛ ⲟⲛ ⲛ̅ⲧⲁ-
[ⲡⲟⲥⲧⲟⲗ]ⲓⲕⲏ ⲕⲉⲗⲉⲩⲉ ⲙ̅ⲡⲉ-
]ⲩ̅ⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲛ̅ⲡⲁϩⲣⲙ-
[ⲡⲛⲟⲩⲧⲉ ⲟⲩ]ⲛⲟϭ, ⲟⲛ ⲛ̅ⲥⲟⲗⲥ̅ⲗ̅-
[ⲡⲉ ⲁⲩⲱ ⲟⲩ]ϩⲏⲩ ⲛ̅ⲛⲟϭ
]ⲛⲉⲓⲣⲉ ⲙ̅ⲡⲓⲥⲟⲗ-
[ⲥ̅ⲗ̅ ϩⲁⲛⲉⲛⲧⲁⲩ]ⲛ̅ⲕⲟⲧⲕ̅
] ⲡⲁⲩⲗⲟⲥ ⳨

507 5 [ⲧⲓ ϫⲉ]
532 15 ⲕⲉⲧⲱⲛ ⲟⲩⲁⲛ ⲕⲉ

533 6 ⲛϩⲁⲙ
534 5 ⲧⲏⲕⲙⲥ

541 4 ⲉⲃ]ⲣⲓ
600 14 ⲱϫⲓⲛⲉⲉ

In the Translations

1 n 3 Delete *CO.* 321. ϩⲉ there = ϣⲉ vb. But add **81**, *Aegyptus* iii 281
80 n 1 This same legend is found in Rossi i III 27
82 Read Hilarion, Hilaria
84 n 7 For **328** read **327**
85 n 10 ⲓⲱⲛⲁⲑⲁⲙ prob. *CO.* 308, 3 and 443 *b*
94 By scribe of **523** &c.
98, 99, 100, 166, 403 By scribe of **1**
102 n 1 ⲧⲁ must be "part" = district. *Cf. e.g.* H. Sottas, *Pap. de Lille* i p. 43, also Ryl. Demot. p. 326, *t'wet.* Stern *ÄZ.* '84, 56, cited this word in connexion with Jême
„ n 7 ⲃⲱ might be correct; *cf.* Hall p. 80 (5864) ϣⲁⲛ ⲛϣⲏ ⲛⲛⲁⲙ

106 is from W. of 1st Tower
„ n 2 P. Oxyrh. 1860 begins *ἐν μὲν προοιμίοις τῆς ἐπιστολῆς*
„ n 3 MMA. 14.6.223 is now *ST.* 388
„ n 10 *Ψον* from Edfu, BM. Gk. ii 329; but common also further north: *ib.* iv p. 579
107 By author of **367**
113 n 1 'Angel' as title, *PG.* 87, 2989 C (Joh. Moschus), where the patriarch is addressed
114 By scribe of **238**
119 n 1 Frange of Petemout dwelt in the hill of Jême: Hall p. 84. Same statement on an ostr. copied by M. Munier
131 By scribe of **435**
135 By scribe of *RE.* 52, *ST.* 176 (*cf.* 17 ⲕⲁⲗⲁ]ϣⲓⲣⲉ, 11 ⲁⲣⲭⲏⲁⲅ]ⲅⲉⲗⲟⲥ)

151 n 5 *Cf. ἐν τῷ τέως*, *Arch. f. slav. Philol.* xviii 184 *ult.*
156 n 1 Probably = ⲃⲁϩⲗⲏⲗⲉ, *CO.* 179
163 Shenoute the *lashâne*? in *CO.* 108
„ n 12 An instance is Cod. Borg. cclvi ⲣⲙⲅ, where the king writes the names of the cities whose taxes are to be remitted upon the royal *ἀντίγραφον* (ⲉⲡⲁⲛⲧⲓⲅⲣⲁⲫⲟⲛ ⲛⲧⲙⲛⲧⲉⲣⲟ)
165 Perhaps by scribe of **460**
166 By scribe of **1**
168 n 4 Two further texts illustrate the value of the coin *she*: (1) An ostr. (MMA.) found at Site xx in 1922–23, ⲧⲡⲏϣⲉ ⲛ̅ϩⲟⲗⲟⲕ/ ⲛ̅ⲧⲁⲕϫⲟⲟⲩⲥ ⲛⲏⲓ̈ ⲁⲓ̈ϫⲓ ⲙ̅ⲛ̅ⲧⲁϥⲧⲉ ⲛ̅ⲅⲉⲣⲁⲧⲉ ϩⲁⲣⲟⲥ ⲙ̅ⲛ̅ϣ̅ⲙ̅ϫⲏ ϣⲙⲟⲩⲛ̅: ⲁⲩϭⲛ (*sic*) ⲥϣⲁⲧ ⲛⲟⲩ-

ⲡⲛϣ ⲧⲉⲣⲁⲧⲉ ⲉⲓⲥ ϩⲙⲏ ⲛ̄ϣⲏ ⲟⲩⲛ ⲙ̄ⲡⲉⲛⲣⲱⲙⲉ ϫⲓⲧⲟⲩ ϣⲁⲧⲉⲛⲟⲩ "For the half *solidus* thou didst send me I got 14 carats and 308. It was found to lack half a carat. Thus 40 *she* hath the man not yet received." (2) Hall p. 113 (12179), a record of receipts, in which each person had paid ⲟⲩϩⲟⲗⲟⲕⲟⲧⲓⲛⲟⲥ..... ⲛ̄ϩⲙⲉ ⲛ̄ϣⲏ ⲙ̄ⲙⲟϥ, "a *solidus* of 40 *she*," though this translation may be doubtful

177 n 8 *Cf.* also Bell's note on BM. Gk. no. 1914, 18 (*Jews and Christians in Egypt* p. 65)

178 n 6 Another Ψαι in BM. Gk. ii p. 326 (Edfu)

179 n 8 Likewise ⲙⲁ]ⲗⲓⲥ in *BP.* 9420

181 n 4 Stocks: *cf.* BM. Gk. iv p. 58 n

182 n 1 *Cf. PO.* xii 218, *Rhumaia* = στρατιώτης

184 By scribe of **130** &c.

186 For this George *v.* **441**

188 n 2 ⲧⲁⲙⲟ with ϫⲉⲕⲁⲥ as here in *CO.* 340

192 n 1 A discarded fragt., Cairo 46304. 73, also from Cell B and by An[dreas], addresses ⲡⲇⲓⲁⲕⲱⲛ and uses the phrase ⲁⲓϭ(ⲱ) ϩⲧⲁⲓ. Pdiacôn may, then, be a name

205 *Cf. ST.* 405 which contains the same phrases and appears to be by the same writer. Both look like pen-trials, or perhaps drafts for a graffito. *Cf.* **640** &c.

212 is of pottery

218 n 1 Add ⲡⲁⲧⲁⲡⲏⲧⲟⲥ *CO.* 169

240, last l. of translation, for "son" read "brother"

245 n 1 Add **475**

248 n 4 Further instances of this suffix: *BKU.* 58, *CO.* 47 ⲕⲁⲓ, *ib.* 186 ⲕⲟⲓ; with which *cf. CO.* 276 ⲕⲁⲁⲧ, *BKU.* 308 ⲕⲟⲧⲧ (?), and with these again Hall p. 97 *inf.* ⲧⲁϩⲧ for ⲧⲁϩⲟⲓ

250 n 1 But l. 10 shows this writer to be a man. Pantonymus probably in *CO.* 293 *vo.*

253 n 2 A jar, still thus closed with clay, can be seen in Crum *Coptic Monum.* (Cairo), Pl. I. P. Cairo 10088 is now published as P. Oxyrh. 1851

„ n 7 ϩⲁϩ ⲛⲟⲩⲟⲉⲓϣ corresponds to πολλοῖς χρόνοις, *e.g.* BM. 514

259 n 2 For this Patermouthius *cf. CO.* Ad. 58

262 n 3 With ⲉϩⲓⲗⲉ *cf.* ? Budge *Apoc.* 116 ⲉϩ̄ⲩⲗⲟⲩ, an obscure verb

268 n 7 *Cf.* P. Oxyrh. 1855, ἀναγίνωσ(κε) ὀπίσ(ω)

269 For **632** read **631**

314 n 1 A good instance: *PG.* 87, 2896 (Moschus) *inf.*, ἵνα δὲ γινώσκῃς

327 n 7 *Cf. Tor.* 28, 8 ⲉϣⲱⲡⲉ ⲟⲩⲛⲏⲛ ⲟⲩ..ⲣⲧ ⲕⲉⲛ ⲛⲧⲟⲟⲧⲕ

333 n 3 *Cf.* ? this verb in *Miss.* iv 749, not less obscure

338 n 6 ⲥⲉ- for ϫⲉ- also in *BKU.* 42

350 n 4 ⲡⲉⲓⲟ also in *CO.* 241

351 n 7 Further instances of ⲗⲁⲁⲩ "responsibility, burden" perhaps *ST.* 394, 9 and in an unnumbered Vienna ostr. ⲁⲓϣⲓⲛⲉ ⲛⲥⲁⲛⲗⲁⲩⲉ ⲙⲡⲁⲉⲓⲱⲧ ⲛⲥⲱⲕ

373 24 This recalls Sap. xvi 3, ⲁⲩϣⲡ ϩⲓⲥⲉ ⲛⲟⲩϣⲏⲙ. So ? here "I desire (am ready to) suffer privation for a little"

385 n 3 σκυτάλη in this sense prob. in *ST.* 232, 6

389 n 2 On the festival of St. Phoebammon *v.* Part I, Index

433 n 12 *V.* also Part I, Topography

455 is of pottery

464 n Παμιν in a Theban text, BM. Gk. iii 258

490 n 2 A Vienna ostr. relating to taxation, is written by ⲁⲛⲟⲕ ⲙⲡⲣⲟⲧⲏⲥ

517 n 2 A name perhaps comparable with]astrapheal is read upon an intact Vienna ostr., ⲁⲛⲟⲕ ⲡⲁⲓⲇⲥⲓⲁⲗ ⲉⲕⲟⲡⲧⲉ ⲉϥⲥϩⲁⲓ &c.

543 n 5 This perhaps, as ϭⲛⲧⲱⲛ (? ϭⲏⲧⲱⲛ), in *Tor.* 29. For the preceding ϣⲏ(ϣⲉ) without ⲛ- *cf. ST.* 178, 16

568 n In a Vienna ostr. ⲧⲉⲃⲓⲟⲩ appears to be a woman's name

615 n 4 Fragments of the Vatican papyrus of these Sentences are in the Ferdinandeum at Innsbruck: nos. 7 (B), 14 (D)

622 From Tomb 95; included by an oversight

630 (*c*) l. 6 *Cf.* ? Φαρισμανειου (gen.), BM. 1077

In the Indexes

P. 350, col. 2, l. 13. Delete "and possibly *to* **451** n" and after **518** 3 in l. 32 insert "and possibly **130**, **319**, **411** A."
l. 23. After **329** 12 insert **336** 21.
373, col. 1, l. 5 from bottom. Read **554–558**.

THE

MONASTERY OF EPIPHANIUS

COPTIC TEXTS

I. BIBLICAL

1
ⲡⲛ]ⲟⲩⲧⲉ ⲁⲩⲱ [
ϯ]ⲥⲟ ⲉⲡⲉⲕϣⲏⲣⲉ [
]ⲉϩⲣⲁï ⲁϥⲛⲁⲩ ⲁⲩⲱ ⲉⲓⲥ [ⲟⲩⲟⲓⲗⲉ
ⲥ]ⲁⲃⲉⲕ ⲁⲁⲃⲣⲁϩⲁⲙ ϩⲛ ⲃ[ⲱⲕ
]ⲧⲁⲗⲟ̄ ⲉⲡⲙⲁ ⲛ̄ⲓ̈ⲥⲁⲕ ⲡⲉϥ[ϣⲏⲣⲉ
ϩ]ⲙⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ϫⲉ[
]ϫⲟⲟⲩ ⲙⲡⲟⲟⲩ ϫⲉ[
ⲡⲉ]ⲓⲧⲟⲟⲩ ⲁⲡⲁⲅ[ⲅⲉⲗⲟⲥ
ⲙⲟⲩ]ⲧⲉ ⲉⲁⲃⲣⲁ[ϩⲁⲙ
ⲥⲛ]ⲁⲩ ⲉⲃⲟⲗ [
ⲉϥ]ϫⲱ ⲙ̄[ⲙⲟⲥ

3

A

ⲑ]ⲁⲗⲁⲥⲥⲁ
]ⲉ ⲛⲁï ⲉⲩⲟⲩϫⲁⲓ
]ⲁⲉⲓ[. . .]ⲉⲛⲁ
ⲡ]ϫⲟⲉⲓⲥ
]ⲙⲏⲏϣⲉ
ⲥ]ⲱ̄ⲧⲙ̄ ⲛⲣ . . . .
ⲑⲁⲗ]ⲁⲥⲥⲁ ?
] ? ⲛⲛⲟⲩⲛ-
]ϫⲓ ⲉⲟⲟⲩ ϩⲛ̄ⲟⲩϭⲟⲙ
]ⲛ̄ⲛ̄ϫⲁϫⲉ ⲁⲩⲱ ϩⲙ̄ⲡⲁ-
ⲟⲩ]ⲃⲏⲕ · ⲁⲕϫⲟⲟⲩ ⲛ̄ⲧⲉⲕⲟⲣⲅⲏ
]ⲙ̄ⲡⲉⲕϭⲱⲛ̄ⲧ ⲁⲡⲙⲟⲟⲩ
]ⲛ̄ⲟⲩⲥⲟⲃⲧ̄ ⲁⲩⲱϭⲣ̄ ⲛ̄ϭⲓ ⲛ̄ⲙⲟⲟⲩ
ⲛ̄]ϭⲓ ⲡϫⲁϫⲉ ϫⲉϯⲛⲁⲡⲱⲧ ⲧⲁⲧⲁϩⲟⲟⲩ
ⲧ]ⲁⲯⲩⲭⲏ ϯⲛⲁϩⲱⲛ̄ ϩⲛ̄ⲧⲁⲥⲏϥⲉ
]ⲡⲉⲕⲡ̄ⲛ̄ⲁ ⲁⲑⲁⲗ[ⲗ]ⲁⲥⲥⲁ ϩⲟⲃⲥ̄
]ⲛ ⲉϥ[. . . . .]. ⲡⲉⲧⲉⲓⲛⲉ ⲙⲙⲟⲕ
ⲛ]ⲉⲕⲡⲉⲧⲟⲩⲁⲁⲃ
ⲥⲟ]ⲟⲩⲧⲛ̄ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲕ-
ⲗⲁⲟ]ⲥ ϩⲛ̄ⲧⲉⲕⲇⲓⲕⲁⲓⲟⲥⲩ (ⲛⲏ)
ⲉ]ⲧⲟⲩⲁⲁⲃ·
] ⲛ̄ⲡⲉⲧⲟⲩⲏϩ
]·

B

ⲡⲉ [ⲡⲉϥⲣⲁⲛ
ⲁϥⲛⲟ[ϫⲟⲩ
ⲛ̄ⲧⲣⲓⲥⲧⲁⲧⲏ[ⲥ
ⲡⲙⲟⲟⲩ ⲁϥ[
ⲛ̄ⲑⲉ ⲛ̄ⲟⲩ[ⲱⲛⲉ

C

ⲡ]ⲉⲧϣⲟⲩⲱⲟⲩ ⲛⲧⲙⲏ[ⲧⲉ
ⲉⲓ]ⲥ ⲧⲉⲱⲛⲉ ⲛ̄-
]ϩⲓⲟⲙⲉ ⲧⲏⲣⲟⲩ ⲉⲓ̄
ⲟ[ⲩⲭⲟⲣⲟⲥ
ϫⲱ ⲙ̄]ⲙⲟⲥ ϫⲉⲙⲁⲣⲛ̄-
]ⲛ̄ [

4
ⲉϣⲱ]ⲡⲉ ⲇⲉ ⲉⲩϣⲁⲛⲧⲁϩⲉ ⲡⲣⲉϥ-
]ⲉⲣⲟϥ ⲛⲥⲉϣⲟⲟϭϥ ⲛϥⲙⲟⲩ ⲛⲟⲩ-
] ⲉⲣϣⲁⲛⲡⲣⲏ ϣⲁ ⲉϫⲱϥ ϥϭⲏⲛ
ⲉϣ]ⲱⲡⲉ ⲇⲉ ⲉⲙⲛⲧⲁϥ ⲉϥⲉϯ ⲙⲙ-
] ✛ ⲛⲛⲉⲕϣⲱⲡⲉ ⲙⲛⲟⲩⲙⲏϣ (ⲏ ⲉ)
]ⲧⲟⲟⲧⲕ ⲙ̄ⲛ̄ⲟⲩⲙⲏϣⲉ ⲉⲣⲓⲕⲉ
[ⲙⲛ]ϩⲁⲡ ⲁⲩⲱ ⲉⲧⲙⲛⲁ ⲙⲛϩⲏⲕⲉ
] space
]ⲧⲏ ⲙⲡϣⲟⲣⲡ ⲛⲉⲃⲟⲧ ⲛⲥⲟⲩ-
[ⲙⲛⲧⲁϥ]ⲧⲉ ⲙⲡⲡⲁⲥⲭⲁⲡⲉ ✛ ⲡⲁⲣⲓⲑⲙⲟⲥ
]ⲙⲟⲥ ⲛⲁⲓ ⲛⲧⲁⲡϫⲟⲉⲓⲥ ϩⲱⲛ

5

+ⲉⲃⲟⲗ ϩⲙⲡⲧⲉⲩⲇⲉⲣⲟⲛⲟⲙⲓⲟⲛ
ⲛⲛⲉⲕϫⲓ ⲙⲡⲣⲁⲛ ⲙⲡϫⲟⲉⲓⲥ
ⲡⲉⲕⲛⲟⲩⲧⲉ ⲉϫⲛⲟⲩϩⲱⲃ ⲉϥ-
ϣⲟⲩⲉⲓⲧ· ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ⲛϥ-
ⲛⲁⲕⲱ ⲁⲛ ⲉⲃⲟⲗ ⲙ̄ⲡⲉⲧ-
ⲛⲁϫⲓ ⲡⲉϥⲣⲁⲛ ⲉϫⲙⲡϩⲱⲃ
ⲉⲧϣⲟⲩⲉⲓⲧ
blank

Verso ⲡⲁⲗⲁⲗⲉⲡⲟⲙⲓⲛⲟⲛ
+ⲙⲡⲁⲭⲓⲙⲉⲗⲉⲭ ⲡ-
ϣⲏⲣⲉ ⲛ̄ⲁⲃⲓⲁⲑⲁⲣ ⲡⲟⲩⲏⲏⲃ
ⲙⲛⲥⲉⲓⲁⲥ ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ
ⲙⲛⲃⲁⲛⲁⲓⲁⲥ ⲡϣⲏⲣⲉ ⲛⲓⲱ-
ⲇⲁⲉ ⲁⲩⲉⲓ ⲉϩⲣⲁⲓ ⲉⲭⲉⲣⲉ-
ⲑⲉⲓ· ⲙⲛⲫⲉⲗⲗⲉⲑⲉⲓ
ⲁⲩⲱ ⲡϣⲏⲣⲉ ⲛⲇⲁⲩⲉⲓⲇ
ⲡⲁⲁⲛⲁⲭⲉⲣⲁⲓ ⲡⲣⲣⲟ +
ⲙⲁⲣⲉⲛⲉⲕⲃⲁⲗ ⲟⲩⲱⲛ
ⲉϫⲙⲡⲓⲣⲡⲉ ⲙⲡⲉϩⲟⲟⲩ
ⲙⲛⲧⲉⲩϣⲏ

8 For ⲡⲁⲣⲁⲗⲉⲓⲡⲟⲙⲉⲛⲱⲛ. 16 For ⲡⲇⲓⲁⲇⲟⲭⲟⲥ ⲙⲡⲣⲣⲟ (?).

9 A collation only is given of the first part of the text.

ⲏⲥⲁⲉⲓⲁⲥ ⲡ̄ⲉⲡⲣⲟⲫ/ ⲁⲥϣⲱⲡⲉ ⲇⲉ ϩ̄ⲙ̄ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧⲙⲙⲁⲩ ⲁⲉⲍⲉⲕⲓⲁⲥ ⲗⲟϫⲗⲉϫ ϣⲁ-
ⲙⲟⲩ ⲁⲩⲱ ⲁϥⲉⲓ ⲛⲁϥ ⲛ̄ϭⲓ ⲏⲥⲁⲓⲏⲥ ⲡϣⲏⲣⲉ ⲛ̄ϩⲁⲙⲱⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉⲛⲁϊ ⲛⲉⲧⲉⲣⲉⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲓⲏ̄ⲗ̄ ϫⲱ ⲙ̄ⲙⲟⲟⲩ ϫⲉⲁⲣⲓ ⲛⲧⲱϣ
ⲙ̄ⲡⲉⲕⲏⲓ̈ ⲕⲛⲁⲙⲟⲩ ⲅⲁⲣ ⲛ̄ⲧⲟⲕ ⲛ̄ⲅ̄ⲛⲁⲱⲛ̄ϩ̄ ⲁⲛ ⲁⲩⲱ ⲁⲉⲍⲉⲕⲓⲁⲥ ⲕⲧⲟ' ⲙ̄-
ⲡⲉϥϩⲟ' ⲉⲧϫⲟ' ⲁϥϣⲗⲏⲗ' ⲉϩⲣⲁϊ ⲉⲡϫⲟⲉⲓⲥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ
ⲡϫⲟⲉⲓⲥ ⲛ̄ⲑⲉ ⲛ̄ⲧⲁϊⲙⲟⲟϣⲉ ⲙ̄ⲡⲉⲕⲙ̄ⲧⲟ' ⲉⲃⲟⲗ ϩ̄ⲛⲟⲩⲙⲉ ⲁⲩⲱ ϩⲛⲟⲩϩⲏⲧ
ⲙ̄ⲙⲉ ⲁⲩⲱ ⲁϊⲉⲓⲣⲉ ⲙ̄ⲡⲉⲧⲣ ⲁⲛⲁⲕ ⲙ̄ⲡⲉⲕⲙ̄ⲧⲟ ⲉⲃⲟⲗ· ⲁⲩⲱ ⲁⲉⲍⲉⲕⲓⲁⲥ ⲣⲓⲙⲉ
ϩ̄ⲛⲟⲩⲛⲟϭ ⲛ̄ⲣⲓⲙⲉ: ⲁⲩⲱ ⲁⲡϣⲁϫⲉ ⲙ̄ⲡϫⲟⲉⲓⲥ ϣⲱⲡⲉ ϣⲁⲏⲥⲁϊⲁⲥ
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲃⲱⲕ ⲛ̄ⲅ̄ϫⲟⲟϥ ⲉⲍⲉⲕⲓⲁⲥ ϫⲉⲛⲁϊ ⲛⲉⲧⲉⲣⲉ-
ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲇ̄ⲁ̄ⲇ̄ ⲡⲉⲕⲉⲓⲱⲧ ϫⲱ' ⲙ̄ⲙⲟⲟⲩ ϫⲉⲁϊ-
ⲥⲱⲧ̄ⲙ̄ ⲉⲡⲉϩⲣⲟⲟⲩ ⲙ̄ⲡⲉⲕϣⲗⲏⲗ ⲁⲩⲱ ⲁϊ-
ⲛⲁⲩ ⲉⲛⲉⲕⲣ̄ⲙ̄ⲉⲓⲟⲟⲩⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ ϯ-
ⲛⲁⲟⲩⲱϩ ⲙ̄ⲙⲛⲧⲏ' ⲛ̄ⲣⲟⲙⲡⲉ ⲉⲡⲉ-
ⲟⲩⲟⲉⲓϣ' ⲙ̄ⲡⲉⲕⲱⲛ̄ϩ̄

Verso +ⲁⲩⲱ ⲁϊⲛⲁϩⲙⲉⲕ
ⲉⲃⲟⲗ ϩⲓⲧ̄ⲙ̄ⲡⲣ̄ⲣⲟ' ⲛ̄ⲛⲁⲥⲥⲩⲣⲉⲓⲟⲥ
ⲁⲩⲱ ϯⲛⲁⲣ̄ ⲛⲁϣⲧⲉ ⲉⲧⲉϊⲡⲟⲗⲉⲓⲥ
ⲛⲁϊ ⲇⲉ ⲛⲁϣⲱⲡⲉ ⲛⲁⲕ ⲙ̄ⲙⲁⲉⲓⲛ' ⲉⲃⲟⲗ ϩⲓⲧⲙ-
ⲡϫⲟⲉⲓⲥ ϫⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲉⲓⲣⲉ ⲙ̄ⲡⲉⲓϣⲁϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ
ϯⲛⲁⲕⲧⲟ' ⲛ̄ⲑⲁϊⲃⲉⲥ ⲛ̄ⲛⲉⲕⲧⲱⲣⲧ̄ⲣ̄ ⲛⲁϊ ⲉⲛⲧⲁⲡⲣⲏ ⲉⲓ'
ⲉⲡⲉⲥⲏⲧ' ϩⲓⲱⲟⲩ ⲛ̄ⲧⲱⲣⲧ̄ⲣ̄ ⲙ̄ⲡⲏⲓ̈ ⲙ̄ⲡⲉⲕⲉⲓⲱⲧ
ϯⲛⲁⲕⲧⲉ ⲡⲣⲏ' ⲙ̄ⲙⲏⲧ ⲛ̄ⲧⲱⲣⲧ̄ⲣ̄ ⲁⲩⲱ ⲁⲡⲣⲏ ⲁⲗⲉ ⲉϩⲣⲁϊ
ⲉϫ̄ⲙ̄ⲡⲙⲏⲧ ⲛ̄ⲧⲱⲣⲧ̄ⲣ̄ ⲛ̄ⲧⲁⲑⲁϊⲃⲉⲥ ⲉⲓ' ⲉⲡⲉⲥⲏⲧ' ϩⲓⲱⲟⲩ
+ ⲡⲉϣⲗⲏⲗ ⲛ̄ⲉⲍⲉⲕⲓⲁⲥ ⲡ̄ⲣ̄ⲣⲟ' ⲛ̄ϯⲟⲩⲇⲁⲓ̈ⲁ' ⲛ̄ⲧⲉⲣⲉϥⲗⲟϫⲗⲉϫ'
ⲁⲩⲱ ⲁϥⲧⲱⲟⲩⲛ ϩ̄ⲙ̄ⲡⲉϥⲗⲟϫⲗⲉϫ' ⲁⲛⲟⲕ ⲁϊϫⲟⲟⲟⲩ ϩ̄ⲙ̄ⲡⲁϩⲓⲥⲉ
ⲛ̄ⲛⲁϩⲟⲟⲩ ϫⲉⲉϊⲛⲁⲕⲱ' ⲙ̄ⲡⲥⲉⲡⲉ ⲛ̄ⲛⲁⲣⲟⲙⲡⲉ ϩ̄ⲛ̄ⲙ̄ⲡⲩⲗⲏ ⲛ̄ⲁⲙ̄ⲛ̄ⲧⲉ ⲁϊϫⲟⲟⲥ ϫⲉ-
ⲛ̄ϯⲛⲁⲥⲟⲧⲧ' ⲁⲛ ⲉⲛⲁⲩ ⲉⲡⲟⲩϫⲁϊ ⲙ̄ⲡⲛⲟⲩⲧⲉ ϩⲓϫ̄ⲙ̄ⲡⲕⲁϩ' ⲛ̄ϯⲛⲁⲥⲟⲧⲧ' ⲁⲛ ⲉⲛⲁⲩ ⲉⲣⲱⲙⲉ ⲉⲃⲟⲗ
ϩ̄ⲛⲧⲁⲥⲩⲛⲅⲉⲛⲓⲁ' ⲁϊⲕⲱ ⲛ̄ⲥⲱⲓ̈ ⲙ̄ⲡϣⲱϫ̄ⲡ̄ ⲙ̄ⲡⲁⲱⲛϩ ⲁⲛⲁⲛⲛⲁ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ ⲁϥⲃⲱⲕ
ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲛⲧⲁϥϯ ⲟⲩⲱ' ⲁϥⲡⲏⲥⲥⲉ ⲛ̄ⲟⲩⲥⲕⲏⲛⲏ ⲁϥϣⲱⲡⲉ ⲛ̄ⲛⲁϩⲣⲁϊ ⲛ̄ⲑⲉ ⲛⲟⲩϣⲧⲏⲛ ϩⲓⲟⲩ-
ⲛⲁⲧ' ⲉⲁⲥϩⲱⲛ ⲉϩⲟⲩⲛ ⲉⲟⲩⲱⲱϫⲉ ϩ̄ⲙ̄ⲡⲉϩⲟⲟⲩ ⲉⲧ̄ⲙ̄ⲙⲁⲩ ⲉϣϫⲉ ⲛ̄ⲧⲁⲩⲧⲁⲁⲧ ϣⲁϩⲧⲟⲟⲩⲉ
ⲛ̄ⲟⲩⲙⲟⲩⲓ̈ ⲁϥⲟⲩⲱϣ̄ϥ̄ ⲛ̄ⲧⲉⲓϩⲉ ⲛ̄ⲛⲁⲕⲉⲉⲥ ⲁⲩⲧⲁⲁⲧ ⲅⲁⲣ ϫⲓⲛⲡⲉϩⲟⲟⲩ ϣⲁⲧⲉⲩⲟⲩϣⲏ
ϯⲛⲁⲙⲟⲩⲧⲉ' ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲃⲏⲛⲉ ⲁⲩⲱ ϯⲛⲁⲙⲉⲗⲉⲧⲁ' ⲛ̄ⲑⲉ ⲛ̄ⲟⲩϭⲣⲟⲟⲙⲡⲉ ⲁⲛⲁⲃⲁⲗ
ⲅⲁⲣ ⲱϫ̄ⲛ̄ ⲉⲓϭⲱϣ̄ⲧ̄ ⲉⲡϫⲓⲥⲉ ⲉⲧⲡⲉ ⲉⲡϫⲟⲉⲓⲥ ⲛⲁϊ ⲉⲛⲧⲁϥⲛⲁϩⲙⲉⲧ' ⲁⲩⲱ

[9]

ⲁϥϥⲓ ⲙ̅ⲡϣ̅ⲛ̅ϩⲏⲧ̀ ⲛ̅ⲧⲁⲯⲩⲭⲏ ⲁⲩⲧⲁⲙⲟⲕ ⲅⲁⲣ ⲡϫⲟⲉⲓⲥ ⲉⲧⲃⲏⲏⲧⲥ̅ ⲁⲩⲱ
ⲁⲕⲧⲟⲩⲛⲉⲥ ⲡⲁⲛⲓϥⲉ ⲁⲩⲱ ⲛ̅ⲧⲉⲣⲉⲕⲥ̅ⲗ̅ⲥⲱⲗⲧ̀ ⲁⲕⲧⲁⲛϩⲟⲓ̈ ⲁⲕⲧⲟⲩϫⲟ ⲅⲁⲣ
ⲛ̅ⲧⲁⲯⲩⲭⲏ ϫⲉⲛⲛⲉⲥⲧⲁⲕⲟ̀ ⲁⲩⲱ ⲡⲁⲱⲛϩ̀ ⲁⲩⲱ ⲁⲕⲕⲧⲟ̀ ⲛ̅ⲛⲁⲛⲟⲃⲉ ⲧⲏⲣⲟⲩ
ⲉⲛⲁϩⲟⲩ ⲙ̅ⲙⲟⲓ̈ ⲡⲉⲧϩ̅ⲛ̅ⲁⲙⲛ̅ⲧⲉ ⲁⲛ ⲡⲉⲧⲛⲁϩⲱⲥ ⲉⲣⲟⲕ ⲁⲩⲱ ⲛⲉⲛⲧⲁⲩ-
ⲙⲟⲩ ⲁⲛ ⲡⲉⲧⲛⲁⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲟⲩⲇⲉ ⲡⲉⲧϩ̅ⲛ̅ⲁⲙⲛⲧⲉ ⲛⲁϩⲉⲗⲡⲓⲍⲉ
ⲁⲛ̀ ⲉⲧⲉⲕⲙⲛⲧⲛⲁ̀ ⲡⲉⲧⲟⲛ̅ϩ̅ ⲡⲉⲧⲛⲁⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲛ̅ⲧⲁϩⲉ· ϫⲓⲛ̀-
ⲙ̅ⲡⲟⲟⲩ ⲅⲁⲣ ϯⲛⲁϫⲡⲟ̀ ⲛ̅ϩⲉⲛϣⲏⲣⲉ ⲛⲁⲓ̈ ⲉⲧⲛⲁϫⲱ̀ ⲛ̅ⲧⲉⲕⲙⲛ̅ⲧ-
ⲛⲁ̀ ⲡϫⲟⲉⲓⲥ ⲙ̅ⲡⲁⲟⲩϫⲁⲓ̈ ⲁⲩⲱ ϯⲛⲁⲗⲟ̀ ⲁⲛ ⲉⲓ̈ⲥⲙⲟⲩ ⲉⲣⲟⲕ
ϩ̅ⲛ̅ⲟⲩⲯⲁⲗⲧⲏⲣⲓⲟⲛ ⲛ̅ⲛⲉϩⲟⲟⲩ ⲙ̅ⲡⲁⲱⲛ̅ϩ̅ ⲙ̅ⲡⲉⲙⲧⲟ̀
ⲉⲃⲟⲗ ⲙ̅ⲡⲏⲓ̈ ⲙ̅ⲡⲛⲟⲩⲧⲉ +

10

[ϩ]ⲉ̣ⲣⲙⲉⲛⲓⲁ + ⲁⲕⲇⲟⲕⲓⲙⲁⲍⲉ ⲙ̅ⲡⲁϩⲏⲧ
ⲇⲟⲕⲓⲙⲁⲍⲉ ⲙⲟⲓ̈ ⲛ̅ⲕⲡⲓⲣⲁⲍⲉ ⲙⲟⲓ
ⲁⲩⲱ ⲁⲕⲡⲓⲥⲧ ⲉ̣ⲙⲡⲉⲕϩⲉ ⲁϫⲓⲛϭⲟⲛⲥ ⲛ̅ϩⲏⲧ +
+̣ ⲙⲡⲣⲕⲁⲧ ⲛⲥⲱⲕ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲥⲱⲧⲏⲣ

16 A *Verso*

+ . ⲛ̅ⲧⲟ[ⲕ
ϭⲓϫ + ⲁ[ⲩⲱ
ⲉⲣⲟⲓ̈ + ⲁⲩⲱ̣ [
ⲁⲧⲉⲕϭⲓϫ ϥⲱⲧ[ⲉ
ϥⲛⲁⲉⲓⲱ ⲛ̅ⲛⲉϥϭ[ⲓϫ
ⲡⲁⲛⲟⲩⲧⲉ ⲙⲁⲧⲟⲩϫⲉ[
+ ϫⲉⲁϥⲛⲉϩ̅ⲙ̅ ⲡϩⲏⲕⲉ [
ⲉⲧⲃⲉⲟⲩ̅ ⲁⲕⲕⲧⲉ ⲧⲉⲕϭⲓϫ [
ⲱⲃϣ̅ ⲙ̅ⲡⲟⲩϭⲓⲛ ⲗⲁⲁⲩⲉ ϩ̅ⲛ̅ⲛⲉ . [
] ⲁⲩⲱ ⲛⲉⲓ̈[
]ⲧⲉⲕϭ[ⲓϫ

Recto. Traces of other texts, likewise referring to the word ϭⲓϫ.

B *Verso*

ⲁⲕⲥ[ⲟⲟⲩⲧⲛ
ⲉⲧϭ[ⲓϫ
ⲉⲓ̈ⲙⲉ[ⲗⲉⲧⲁ̀
ⲧⲉⲕⲟ[ⲩⲛⲁⲙ̀
ⲛ̅ⲧⲉⲕⲟ[ⲩⲛⲁⲙ̀
blank

Recto illegible.

C *Recto*

ⲛⲧⲉϥϭ[ⲓϫ
ⲛⲉϩⲃ[ⲏⲩⲉ ⲛ̅ⲛⲉϥϭⲓϫ
ϭⲓϫ ⲥⲉ . [
ⲙⲟⲥⲧⲉ ⲙ[
ⲁⲩⲟⲩⲱϣ[
ⲁⲛⲁⲁⲛ [

Verso illegible.

17 Fibres →

ⲏⲙⲉⲣⲁ]ⲛ̣ ⲧⲟⲩ ⲥⲁ̣[ⲃⲃⲁⲧⲟⲩ (above:]>>>>>—>>[)
ⲉ]ⲝⲟⲙⲟⲗ[ⲟⲅⲉⲓⲥⲑⲁⲓ (above:]>—>>[)
ⲧ]ⲱ̅ ⲟⲛⲟ[ⲙⲁⲧⲓ

Fibres ↑

]ⲧ̣ⲟ̣ . [
]ⲉⲧⲃⲏ[ⲏⲧ
ϩⲁⲣ]ⲉϩ̀ ⲉⲣⲟⲓ̣ [
ϣⲃ]ⲏⲣ̀ ⲟⲩ[
]ϭⲛ̅ⲛ̣̅ ̄. [

21 Fibres ↑

]ϣⲁϫⲉ ⲛ̅[ⲛ]ⲁϩ̅ⲣ̅ⲙ̅[
]ⲙ̅ⲙⲟ[ⲥ] ϫⲉϣⲁ[
blank

22

Verso

ⲟⲩⲛ ⲡⲉⲧⲉⲓⲣⲉ ⲙⲙ-
ⲟⲟⲩ ⲛⲣ̣ⲙⲙⲁⲟ ⲉ̣ⲙⲛ-
ⲧ̣ⲟⲩ ⲗⲁ̣ⲁ̣ⲩ ⲁⲩⲱ ⲟⲩⲛ ⲡⲉ̣[ⲧ-]
ⲑⲃⲃⲓⲟ ⲙⲙⲟⲟⲩ ⲉⲩϩⲛ-
ⲟⲩⲛⲟϭ ⲙⲙⲛⲧⲣ[ⲙⲙⲁⲟ]
+ ⲡⲉⲧⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛⲟⲩ-
ϩⲱⲃ ⲥⲉⲛⲁⲕⲁⲧⲁⲫⲣⲟ-
ⲛⲉ ⲙⲙⲟϥ ⲡⲉⲧⲣ ϩⲱⲃ

ⲇⲉ ϩ̣ⲏ̣ⲧ̣ⲥ̣ ⲛ̣ⲧ̣ⲉⲛⲧⲟⲗ̣ⲏ̣
[ⲛⲁⲓ]ⲡⲉ̣ ⲉⲧⲟⲩⲟϫ
[ⲙ]ⲛ̣ ⲗⲁⲁⲩ ⲛⲁⲅ-
[ⲁⲑⲟ]ⲛ̣ ⲛⲁ-
ϣⲱⲡ[ⲉ

on top edge ⲙⲡⲁⲣϩⲟⲙⲓⲁ

8 Read ⲡⲉⲧⲣ ϩⲟⲧⲉ.

25

\+ ⲉⲥⲁⲉⲓⲁⲥ ⲡⲣⲟⲫⲏⲧ[ⲏⲥ]
ⲛⲛⲉⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲉⲛ[ϥ-]
ⲛⲁϫⲓ ⲥⲃⲱ· ⲁⲛ· ⲉⲣ ⲧⲇ[ⲓ-]
ⲕⲁⲓⲟⲥⲩⲛⲏ ϩⲓϫⲙⲡⲕⲁϩ
ϫⲓⲛⲉⲛⲉϩ ⲙⲡⲛⲥⲱⲧ̄ⲙ̄ ⲟⲩⲇⲉ
ⲙⲡⲉⲛⲉⲛⲃⲁⲗ ⲛⲁⲩ ⲉⲕⲉⲛⲟⲩⲧⲉ
ⲃⲃⲗⲗⲁⲕ ⲁⲩⲱ ⲛⲉⲕϩⲃⲏⲩⲉ
ⲉⲧⲕⲛⲁⲁⲁⲩ ⲛⲛⲉⲧϩⲩⲡⲟ-
ⲙⲉⲓⲛⲉ ⲉⲣⲟⲕ· ⲛ̄ⲛ̄ⲁ̄ ⲡ[ⲉⲧ-]
ⲛⲁⲧⲱⲙⲛⲧ ʼⲉ[ⲛⲉⲧ-]
ⲓⲣⲉ ⲛⲧⲙ̄ⲛ̄ⲧ̄ⲙⲉ
ⲁⲩⲱ ⲥⲉⲛⲁⲣ ⲡ-
ⲙⲉⲩⲉ ⲛⲛⲉⲕ-
ϩⲓⲟⲟⲩⲉ +

Verso ⲟⲙⲟ/
[ⲛⲓ]ⲙ ⲡⲉⲧⲛⲁⲧⲁⲙⲱⲧⲛ ⲉⲡⲙⲁ
[ⲛ]ϣⲁⲉⲛⲉϩ· ⲡⲉⲧⲙⲟⲟϣⲉ
[ϩ]ⲛⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧϫⲱ ⲛ̄-
ⲧⲉϩⲓⲏ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉⲧⲙⲟⲥ-
ⲧⲉ ⲛⲧⲁⲛⲟⲙⲓⲁ ⲙⲛⲛ⸌ϫ⸍ⲓ ⲛ-
ϭⲟⲛⲥ· ⲁⲩⲱ ⲉϥⲛⲟⲩϩⲉ ⲛⲛϥ-
ϭⲓϫ ⲉⲃⲟⲗ ϩⲛⲛⲇⲱⲣⲟⲛ
ⲟⲩϩⲣⲟϣ ⲛⲛⲉϥⲙⲁϫⲉ ϫⲉ[ⲛ-]
ⲛⲉϥⲥⲱⲧⲙ ⲉⲛ̣ϩⲁⲛ ⲛϫⲓ ⲛ-
ϭⲟⲛⲥ ⲉϥϣⲧⲁⲙ ⲛⲛⲉϥⲃⲁⲗ
ϫⲉⲛ̣ⲛⲉϥⲛⲁⲩ ⲉϫⲓ ⲛϭⲟⲛⲥ
ⲡⲁⲓ ⲡⲉⲧⲛⲁⲟⲩⲱⲧ ϩⲙⲡⲙ[ⲁ]
ⲛϣⲱⲡⲉ ⲉⲧϫⲟⲥⲉ ⲛⲧⲡ-
ⲉⲧⲣⲁ ⲉⲧⲧⲁϫⲣⲏⲩ [ⲥⲉ-]
ⲛⲁϯ ⲛⲁϥ ⲙⲡⲟⲉⲓⲕ
ⲁⲩⲱ ⲡⲉϥⲙⲟⲟⲩ
ⲛϩⲟⲧ +

---

5 A fresh pen here. 5–8 also in 27. 15 = ὁμοίως. 23 Read ⲉϥϩⲣⲟϣ. 27 Read ⲟⲩⲱϩ.
29 [ⲥⲉ] Scarcely space for this; 29—32 also in 26.

26

ⲥⲉⲛⲁϯ ⲛⲁϥ ⲙⲡⲟⲉⲓⲕ ⲁⲩⲱ ⲡⲉϥⲙⲟⲟⲩ ⲛϩⲟⲧ
ⲧ̣ⲉⲧⲛⲁⲛⲁⲩ ⲉⲩⲣⲣⲟ ⲙⲛⲟⲩⲉⲟⲟⲩ ⲁⲩⲱ ⲛⲉⲧⲛ-
ⲃⲁⲗ ⲛⲁⲛⲁⲩ ⲉⲩⲕⲁϩ ⲙⲡⲟⲩⲏ ⲉⲧⲉⲧⲛⲯⲩⲭⲏ ⲛⲁ-
ⲙⲉⲗⲉⲧⲁ ⲛⲑⲟⲧⲉ ⲙⲡϫⲟⲉⲓⲥ + ⲥⲱⲧⲙ ⲛ̣ⲁ̣ⲗ̣ ϥⲓ ⲛⲉ-
ⲧⲛⲃⲁⲗ ⲉϩⲣⲁⲓ ⲛⲃⲗⲗⲉ̣ [ⲉ]ⲛⲁⲩ ⲉⲃⲟⲗ ⲁⲩⲱ ⲛⲓ̣[ⲙ-]
ⲡⲉ ⲛⲃⲗⲗⲉ ⲛⲥⲁ̣ⲛ̣[ⲁϩⲙ]ϩⲁⲗ ⲁⲩⲱ ⲛⲁⲗ ⲛ̣[ⲥⲁ-]
ⲛⲉⲧⲟ ⲛϫⲟⲉⲓⲥ ⲉ̣ⲣ̣ⲟ̣ⲟ̣ⲩ̣ ⲁ̣ⲩⲱ ⲁⲩⲣ ⲃⲗⲗ̣[ⲉ ⲛϭⲓ]
ⲛϩ[ⲙϩⲁⲗ] ⲙⲛ[ⲛⲟⲩⲧⲉ . .] ⲥ̣ⲉⲛⲁ[ϫⲓ ϣⲓⲡⲉ ⲧⲏ-]
ⲣⲟⲩ ⲛϭⲓ ⲛ̇ⲉⲧⲛⲱ̣[ⲣϫ ⲙⲙⲟ]ⲟ̣ⲩ [ⲉⲃⲟⲗ ⲙⲡϫⲟⲉⲓⲥ ⲥⲉⲛ-]
ⲁⲧⲙⲁⲓⲟ ⲛⲥⲉϫⲓ ⲉⲟⲟⲩ ϩⲙ̣ⲡⲛ[ⲟⲩⲧⲉ ⲛϭⲓ ⲡⲥⲡⲉⲣⲙⲁ]
ⲧⲏⲣϥ ⲛⲛϣⲏⲣⲉ ⲙⲡⲓⲏⲗ
blank

27

ʼ ⳨ ⲏⲥⲁⲓⲁⲥ ⲡⲉⲡⲣⲟⲫⲏⲧ/
ⲡⲉϫⲉ ⲡⲛⲟⲩⲧⲉ ϫⲉⲡⲁⲣⲁⲕⲁ-
ⲗⲉⲓ ⲡⲁⲣⲁⲕⲁⲗⲉ ⲙⲡⲁʼⲗⲁⲟⲥ
ⲛⲟⲩⲏⲃ ϣⲁϫⲉ ⲉⲛϩⲏⲧ ⲛⲑⲓ̅ⲗ̅ⲏ̅ⲙ̅
ⲡⲁⲗⲁⲕⲁⲗⲉ ϫⲉⲁⲡⲉⲥⲑⲃⲃⲓⲟ ⲁϣⲁⲓ
ⲁⲡⲉⲥⲛⲟⲃⲉ ⲃⲱⲗ ⲉⲃⲟⲗ ϫⲉⲁ[ⲥ-]
[ϫ]ⲓ̣ ϩⲓⲧⲟⲟⲧϥ ⲙⲡϫⲟⲉⲓⲥ ⲛⲛ[ⲉⲥⲛⲟⲃⲉ]
[ⲉⲩⲕ]ⲏ̣ⲃ + ⲡϫⲟⲉⲓⲥ ⲡⲉⲧⲛⲁϯ ⲛⲁⲓ [ⲛⲟⲩ-]
[ⲗⲁⲥ ⲛ]ⲥⲃⲱ ⲉⲧⲣⲁⲉⲓⲙⲉ ϩⲙⲡⲟⲩⲟⲉⲓϣ
[ⲉⲧϣ]ϣⲉ ⲉⲧⲣⲁϫⲉ ⲟⲩϣⲁϫⲉ ⲡϫⲟⲉⲓⲥ
[ⲡⲉⲧⲛⲁ]ⲟⲩⲱⲛ ⲛⲛⲁⲙⲁⲁϫⲉ ⲁϥⲕⲱ ⲛⲁⲓ
[ⲛϩⲧⲟⲟⲩ]ⲉ ⲛⲑⲉ ⲙⲡⲉⲧϯ ⲥⲃⲱ ⲁϥⲟⲩⲱϩ ⲉ-
[ⲣⲟⲓ ⲛⲟⲩ]ⲙ̣ⲁⲁϫⲉ ⲉⲥⲱⲧⲙ ⲁⲩⲱ ⲧⲉⲥⲃⲱ ⲙⲡ-
[ϫⲟⲉⲓⲥ ⲧⲉ]ⲧⲛⲁⲟⲩⲱⲛ ⲛⲛⲁⲙⲁϫⲉ ⲁⲛⲟⲕ ⲇⲉ
[ⲛϯⲛⲁⲣ ⲁ]ⲧⲥⲱⲧⲙ ⲁⲛ̣ + ⲁⲛⲁⲩ ⲛⲑⲉ ⲛⲧⲁⲡⲇⲓⲕ-
[ⲁⲓⲟⲥ ⲧⲁⲕⲟ] ⲁ̣ⲩⲱ ⲙⲛ ⲗⲁ[ⲁ]ⲩ ϣⲱⲡ ⲉⲣⲟϥ ϩⲙⲡⲉϥϩⲏⲧ
[ⲁⲩϥⲓ ⲛϩⲉ]ⲛ̣ⲣⲱⲙⲉ ⲛⲇ[ⲓⲕⲁ]ⲓⲟⲥ ⲁⲩⲱ ⲙⲛ ⲗⲁⲁⲩ ϯ ⲛ-
ϩⲧⲏϥ + ⲡⲉⲧⲕⲱ ⲇⲉ ⲛϩⲧⲏ[ⲩ ⲉⲣⲟ]ⲓ̣ ⲛⲁϫⲡⲟ ⲛⲁⲩ ⲙⲡⲕⲁϩ
ⲁⲩⲱ ⲥⲉⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲙ[ⲡⲁⲧⲟ]ⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲥⲉ-
ⲛⲁϫⲟⲟ (*sic*) ϫⲉⲧⲃⲃⲟ [ⲙⲡ]ⲉ̣ϥⲙⲧⲟ̣ [ⲉⲃⲟⲗ ⲛ]ⲛⲉϩⲓⲟⲟⲩⲉ ⲁⲩⲱ ⲛⲧⲉ-

[27]

ⲧ̣ⲧⲛϥⲓ ⲛⲛⲉϫⲣⲟ[ⲛ] ⲙⲡⲁⲗⲁⲟⲥ ⳨ ⲡⲁⲡⲛⲁ ⲉⲧϩⲓ-
ϫⲱⲕ ⲁⲩⲱ ⲡⲁϣⲁ[ϫⲉ ⲉⲧϩⲛ]ⲣⲱⲕ ⲛⲛⲉⲩⲱϫⲛ ⲉⲃⲟⲗ ϩⲛ-
ⲣⲱⲕ ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲛⲣ[ⲱϥ ⲙⲡⲉⲕⲥ]ⲡⲉⲣⲙⲁ ⳨ ⲃⲱⲕ ⲉϩⲟⲩ[ⲛ] ϩⲉⲧⲛ-
ⲡⲁⲛⲩⲗⲏ ⲛⲧⲉⲧⲛⲥⲙ[ⲛ ⲡⲁⲗ]ⲁⲟⲥ ⲛⲧⲉⲧⲛⲛⲟⲩϫⲉ ⲉⲃⲟⲗ
ⲛⲕ̣ⲉ̣ⲱⲛⲉ ⲉⲧϩⲓⲧⲉϩⲓ[ⲏ + ϫⲓⲛⲉⲛⲉ]ϩ ⲙⲡⲛⲥⲱⲧⲙ ⲟⲩⲇⲉ
ⲙⲡⲉⲛⲉⲛⲃⲁⲗ ⲛⲁⲩ ⲉⲕ̣[ⲉⲛⲟⲩⲧⲉ ⲛⲃⲗⲗ]ⲁⲕ ⲁⲩⲱ ⲛⲉⲕϩⲃⲏⲩⲉ
ⲉⲧⲕⲛⲁⲁⲩ ⲛⲛⲉⲧϩⲩⲡⲟ[ⲙⲓⲛⲉ ⲉⲣⲟⲕ ⲡ]ⲛⲁ ⲅⲁⲣ ⲛⲁⲧⲱⲙⲛⲧ
ⲉⲛⲉⲧⲉⲓⲣⲉ ⲛⲧⲙⲛⲧⲙⲉ̣ [ⲁⲩⲱ ⲥⲉⲛⲁⲣ ⲡⲙⲉ]ⲉⲩⲉ ⲛⲛⲉⲕϩⲓⲟ-
ⲟⲩⲉ

blank

29

ⲉⲥⲁⲉⲓⲁⲥ
+ ⲉⲥ ϩⲏⲧⲉ ⲅⲁⲣ
ⲙⲛ ⲗⲁⲁⲩ ⲉⲃⲟⲗ ϩⲛⲛ-
ϩⲉⲑⲛⲟⲥ ⲁⲩⲱ ⲙⲛ ⲡⲉⲧ-
ⲧⲁⲙⲟ ⲉⲃⲟⲗ ϩⲛⲛⲉⲓⲇⲱⲗⲟ-
ⲛ· ⲁⲩⲱ ⲉⲓϣⲁⲛϫⲛⲟⲟⲩ ϫⲉ-
ⲛ̄ⲧⲉⲧⲛϩⲉⲛⲉⲃⲟⲗ ⲧⲱⲛ
ⲛⲛⲉⲩⲟⲩⲱϣⲃⲉⲧ ⲛⲉⲧⲧⲁ-
ⲙⲓⲟ ⲅⲁⲣ ⲙⲙⲱⲧⲛ ϣⲟⲟⲡ
ⲁⲩⲱ ⲉⲛϫⲓⲛϫⲏⲛⲉ ⲛⲉⲧ-
ⲡ̄ⲗⲁⲛⲁ ⲙⲙⲱⲧⲛ +

30 A collation of the first passage is given.

Verso
ϩⲛⲟⲩⲉⲃ̣[ⲟⲧ ⲁⲩⲱ ⲟⲩⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ-]
ⲃⲟⲗ ϩⲛⲟⲩ[ⲥⲁⲃⲃⲁⲧⲟⲛ ⲛⲧⲉⲥⲁⲣⲍ ⲛ-]
ⲓⲙ ⲉⲓ ⲙⲡⲁ[ⲙⲧⲟ ⲉⲃⲟⲗ ⲛⲥⲉⲟⲩⲱϣⲧ]
ϩⲛⲑⲓⲗ̄ⲏ̄ⲙ̄[ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩ-]
ⲧⲉ ⲁⲩⲱ ⲥⲉⲛ[ⲁⲉⲓ ⲉⲃⲟⲗ ⲛⲥⲉⲛⲁⲩ]
ⲉⲛϣⲁⲩ ⲛⲛⲣⲱ[ⲙⲉ ⲉⲛⲧⲁⲩⲡⲁⲣⲁⲃⲁ]
ⲛϩⲏⲧ ⲡⲉⲩϥ̄ⲛ̄ⲧ̄ [ⲅⲁⲣ ⲛⲁⲱϫⲛ]
ⲁⲛ ⲁⲩⲱ ⲡⲉⲩⲕⲱϩ[ⲧ ⲛⲁϫⲉⲛⲁ]
ⲁⲛ ⲛⲥⲉϣⲱⲡⲉ ⲉⲣ[ⲉⲥⲁⲣⲍ]
ⲛⲓⲙ ⲛⲁⲩ ⲉⲣⲟⲟⲩ

31

ⲁⲩⲱ ⲛ̄ⲅ̄ⲥⲱⲧ̄ⲙ̄ ϩⲛ[ⲛⲉⲕⲙⲁⲁϫⲉ
ⲉϩⲟⲩⲛ ⲉⲧⲁⲓⲭⲙⲁⲗ[ⲱⲥⲓⲁ
ⲛ̄ⲅ̄ϣⲁϫⲉ ⲛ̄ⲙ̄ⲙⲁⲩ ⲁⲩⲱ [
ⲡϫⲟⲉⲓⲥ ⲡϫⲟⲉⲓⲥ ϫⲱ ⲙ̄ⲙⲟ[ⲥ
ⲉϣϫⲉ ⲁⲣⲁ ⲥⲉⲛⲁⲑⲃ̄ⲓⲟ̀ ⲁⲩⲱ [
ϩ̣ⲓⲛⲁϩⲟⲩ ⲙ̄ⲙⲟⲓ̈ ⲉⲛⲉϩⲣⲟⲟⲩ [
ϫⲉϥⲥⲙⲁⲙⲁⲁⲧ̀ ⲛ̄ϭⲓ ⲛⲉⲟⲟⲩ ⲙ̄[ⲡϫⲟⲉⲓⲥ ⲉⲃⲟⲗ ϩ̄ⲙ̄-]
ⲡⲉϥⲙⲁ ⲁⲩⲱ ⲉⲓⲥ ⲡⲉϩⲣⲟⲟⲩ ⲛ̣[
ⲉⲩϩⲓⲟⲩⲉ ⲉϩⲟⲩⲛ ϩ̄ⲛ̄ⲛⲉⲩⲉⲣⲏⲩ: [

blank

Verso (in other direction)
ⲁⲩⲱ ⲡⲉϩⲣⲟⲟⲩ ⲛ̄ⲛ̄ⲧⲣⲟⲭⲟⲥ ⲉ[ϥϩⲏⲛ]
ⲉⲣⲟⲟⲩ ⲙ̄ⲡⲉϩⲣⲟⲟⲩ ⲙ̄ⲡⲕ[ⲙ̄ⲧⲟ ⲁⲩⲱ]
ⲡⲉⲡⲛ̄ⲁ̄ ϥⲓⲧ ⲁϥϫⲓ ⲙ̄ⲙⲟⲓ̈ [ⲁⲩⲱ ⲁⲓⲃⲱⲕ]
ϩ̄ⲛ̄ⲑⲟⲣⲙⲏ̀ ⲙ̄ⲡⲁⲡⲛⲁ ⲁⲩⲱ [ⲧϭⲓϫ ⲙ̄ⲡϫⲟⲉⲓⲥ]
ⲁⲥϣⲱⲡⲉ ⲉϩⲣⲁⲓ̈ ⲉϫⲱⲓ̈ ⲉ[
ⲉϩⲟⲩⲛ ϣⲁⲧⲁⲓⲭⲙⲁⲗⲱⲥⲓ[ⲁ
ⲉⲛⲉⲧⲟⲩⲏϩ̀ ϩⲓϫⲛ̄ⲡ̣[ⲉⲓⲉⲣⲟ ⲭⲟⲃⲁⲣ ⲉⲩϣⲟⲟⲡ]
ϩ̄ⲙ̄ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁ[ⲩ
ϣⲟⲟⲡ ϩ̄ⲛ̄ⲧⲉ[ⲩⲙⲏⲧⲉ ⲙ̄ⲛ̄-]
ⲛ̄ⲥⲁⲛⲥⲁϣ̄ϥ̄ [ⲛ̄ϩⲟⲟⲩ ⲡϣⲁϫⲉ ⲙ̄ⲡϫⲟⲉⲓⲥ]
ⲁϥϣⲱⲡⲉ ϣ[ⲁⲣⲟⲓ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲡϣ-[
ⲏⲣⲉ ⲙ̄ⲡⲣⲱⲙ[ⲉ
ⲙ̄ⲡⲓⲏ̄ⲗ̄ ⲁⲩ[ⲱ ⲉⲕⲉⲥⲱⲧ̄ⲙ̄ ⲉⲩϣⲁϫⲉ ⲉⲃⲟⲗ]
ϩⲛⲧⲁⲧⲡⲣⲟ̀ [ⲁⲩⲱ ϩⲓⲧⲟ-]
ⲟⲧ̀ ϩ̄ⲙ̄ⲡⲧⲣ[ⲁ
ⲙⲟⲩ ⲕⲛⲁⲙⲟⲩ [
ⲟⲩⲇⲉ ⲙ̄ⲡⲕⲧ[
ⲛ̄ⲛⲉϥϩⲓⲟⲟⲩ[ⲉ
ⲙⲁⲩ ϥⲛⲁⲙⲟⲩ [
ϣⲓⲛⲉ ⲛ̄ⲥⲁⲛⲉ[ϥⲥⲛⲟϥ

blank

33

⳨ ⲛ̄ϣⲁϫⲉ ⲙ̄ⲡϫⲟⲉⲓⲥ
ⲉ̄ⲛ̄ⲧⲁϥϣⲱⲡ· ϣⲁ·ⲉⲓⲱ-
ⲏⲗ ⲡϣⲏⲣⲉ ⲛ̄ⲃⲁⲑⲟⲩ-
ⲏⲗ· ⲥⲱⲧ̄ⲙ̄ ⲉⲛⲁⲓ̈ ⲛⲉ-
ⲡⲣ[ⲉⲥ]ⲃⲏⲧⲉⲣⲟⲥ · ⲁⲩⲱ

blank

35

? ⲡⲁ̣[
?ⲡⲕⲱϩ[
.ⲕ ϩⲛⲛⲏⲓ ⲛⲛⲣ[
+ ⲛⲧⲁⲛⲁⲓ ⲅⲁⲣ ⲉⲓ ⲉϫ[
ⲧⲙⲡϫⲟⲉⲓⲥ ⲛⲁⲓ ⲁⲛ[
ⲛⲙⲙⲟⲟⲩ ⲛⲉⲛ[
ⲙⲁⲩ ⲉⲣⲟⲟⲩ ⲛ[
+ ⲁϥϫⲟⲟⲥ ⲇ[ⲉ
ⲉⲥ ϩⲏ̣ⲧ̣ⲉ ⲧ[
ⲛⲟⲩⲧⲉ[
ϩⲱⲕ[
ⲑⲟⲥ[

38

⳨ ⲃⲱⲕ ϩ̄ⲙ̄ⲡⲣⲁⲛ ⲙ̄-
ⲡⲛⲟⲩⲧⲉ ϩ̄ⲛ̄ⲟⲩⲉⲓⲣⲏⲛⲏ
ⲙ̄ⲡ̄ⲣ̄ⲡⲉϫ ϩⲟⲟⲩ ⲛ̄ⲥⲁ-
ϩⲟⲟⲩ ⲉϣⲱⲡⲉ ⲉⲕϣⲁⲛ
ϭ̄ⲛ̄ ⲧⲟⲩⲟⲉⲓϣⲉ · ⲉⲓⲙⲏ

II. LITURGICAL

43 Fibres ↑

[+ ⲧⲛ̄ⲡⲓⲥⲧⲉⲩⲉ ⲉⲩⲛⲟⲩⲧⲉ]ⲛⲟⲩⲱⲧ ⲡⲉⲓⲱⲧ ⲛ̄ⲡⲁⲛ-
[ⲧⲟⲕⲣⲁⲧⲱⲣ ⲡⲣⲉϥⲧⲁ]ⲙⲓⲟ ⲛ̄ⲧⲡⲉ ⲙ̄ⲡⲕⲁϩ· ⲛⲉ-
[ⲧⲛ̄ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲙ̄ⲛⲛⲉⲧ]ⲉⲛ̄ⲧⲛ̄ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲁⲛ·
[ⲙ̄ⲛⲟⲩϫⲟⲉⲓⲥ ⲛⲟⲩⲱⲧ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡ]ϣⲏⲣⲉ ⲙ̄-
⟶ blank

44

+ ⲡⲛⲟⲩⲧⲉ [ⲡⲙⲁⲓⲣⲱ-]
ⲙⲉ̣ ⲡϣⲁ̣ⲛϩⲧ[ⲏϥ
ⲁ̣ï ⲛⲛⲉⲕⲣ̄ ⲟⲩⲛⲁ ⲛ-
ⲉⲙⲏï ⲁⲛⲟⲕ ⲡⲉⲣⲉϥⲣ
ⲛⲟⲃⲉ ⲙⲛⲉⲕⲕⲟ ⲛⲁ̣ⲓ
ⲉⲃⲟⲗ ⲛⲧⲁϣⲏ ⲛⲛⲁ̣-
[ⲛⲟ]ⲃⲉ ⲙⲛⲉⲕⲛⲁϩⲙⲉⲧ
ⲉⲛϫⲁϫⲉ ⲉⲧϩⲏⲛ
ⲙⲛⲉⲧⲟⲩⲁⲛϩ ⲉ-
ⲃⲟⲗ ⲙ̄ⲡⲉⲕϯ ϭⲟⲙ̣
ⲉ̣ⲓ̣ ⲛⲧⲁⲣ ⲡⲉⲕⲟⲩ-
ⲱϣⲏ ⲛⲛⲉϩⲟ-
ⲟⲩ ⲧⲏⲣⲟⲩ
?

3 For ⲛ̄ⲣ; so in 5, 7, 10.
11 ? Read ⲛⲁⲓ.
14 [ⲙⲡⲁⲱⲛϩ].

45

⳨ ⲡⲛⲟⲩⲧⲉ [
ⲡⲡⲁⲛⲧ [
ⲛⲕⲕⲱ ⲉ[ⲃⲟⲗ ⲛⲛⲁⲛⲟ-]
ⲃⲉ ⲛⲁⲛⲟⲙⲓⲁ [ⲧⲏⲣⲟⲩ]
ⲛ̄ⲕⲃⲟⲧⲟⲩ ⲉⲃⲟⲗ [. . .]
ⲉⲕϣⲁⲛϯ ⲧⲏⲕ ⲉⲁⲛ̣[ⲟ-]
ⲙⲓⲁ ⲛⲓⲙ ⲡⲉⲛⲛⲁϣ ⲁ[ϩ-]
ⲉ ⲣⲁⲧϥ ⲟⲩⲃⲏⲕ ϫⲉ-
ⲉⲣⲉⲛⲕⲱ ⲉⲃⲟⲗ
[ⲛ]ⲧ̣ⲟ̣ⲧⲕ ⲓ̅ⲥ̅ ⲡⲣⲁϣⲕ[.]
]ⲁ̣ⲛⲟⲕ ⲟⲩⲃⲓ̣[.]
]ⲱ̣ⲣⲟⲥ

4 For ⲛⲁⲁⲛⲟⲙⲓⲁ.
6 For ϩⲧⲏⲕ.
7 For ⲡⲉⲧⲛⲁ-.
11 ? For ⲉⲃⲓ[ⲏⲛ ⲛⲧⲁⲗⲁⲓⲡ].

46

]ⲉⲛⲟⲩⲧⲉ̀ ⲛ̣.[
ϩⲁ]ⲣⲉϩ̀ ⲉⲣⲟï ⲉⲃ̣[ⲟⲗ ϩⲙ̄-
ⲡⲉϩⲟⲟⲩ ⲧⲏⲣ]ⲟⲩ ⲙ̄ⲡⲁⲱⲛ̄ϩ[
ⲉⲧϭ]ⲱⲣ̄ϭ ⲉⲧⲁⲯⲩⲭ[ⲏ
]ⲓ̣ⲉ ⲉⲧϥ̄ⲥⲱⲣ̄ⲙ [ⲙ
]ⲙ̣ ⲙ̄ⲙⲟⲕ ⲉⲧⲟⲩϫⲟ[ⲡ] ⲉϣ[
]ⲉ ⲛ̄ⲧⲁⲕⲧⲟϣ̄ϥ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ [
ⲉ]ⲃ̣ⲟⲗ ϩⲙ̄ⲡⲙⲟⲩ ⲙⲛⲛⲟⲃⲉ ⲛⲁï ⲉⲧ[ⲟ ⲛ̄ⲃⲟⲧⲉ ⲛ̄ⲛⲁϩⲣⲁⲕ]
ϫⲉⲛⲁϣⲉ̀ ⲛⲁⲛⲟⲃⲉ ⲙ̄ⲡⲉⲕⲙⲧⲟ̀ ⲉⲃⲟⲗ [
ⲛ̄ⲧ̄ϯ ⲑⲉ ⲛⲁï ⲉⲧⲣⲁⲥⲟⲩⲱⲛ̀ ⲡⲉⲕⲟⲩⲱϣ̀ ϩ[
ϫⲉⲉïⲙⲟⲟϣⲉ ϩⲙⲡⲟⲩⲟⲉⲓⲛ̀ ⲛ̄ⲧ̄ϩⲉ̀ ⲉⲣⲟï ⲉ[ⲓ
ⲡⲁⲣⲁ ⲡⲁⲙ̄ⲡϣⲁ ϩⲙ̄ⲡⲁϩ[ⲏ]ⲧ ⲧⲏⲣ̄ϥ ϫⲉⲛ[
ϫⲉⲕⲟⲩⲁⲁⲃ· ⲁⲣⲓ̣ ⲡⲁϩⲏⲧ ⲛ[. .] ⲛ̄ⲑⲉ ⲙ̄ⲡⲁⲛ[
ⲉⲧϫⲏⲣ̀ ⲙⲟϩ̄ⲧ ⲉⲃⲟⲗ ϩⲙ̄[ⲡⲉ]ⲕⲡⲛ̄ⲁ̄ ⲉⲧⲟⲩⲁ[ⲁⲃ
ϩⲓⲱⲱⲧ̀ ⲙ̄ⲡ̄ⲣⲧⲣⲉ̀[. . .]ⲉ ? ?
ⲟⲩ]ⲱϣ̀ ⲛ̄ϩ̣[ⲏⲧ . .] ? ?
]ϩⲟⲗϭ[. . . . .] ?
]ⲡ̄ⲥ[. . . . . .] ?

1 [+ⲁⲡⲁ ϣ]. 6 ? [ⲱⲡⲉ. 13 ? ⲛ[ⲁⲓ]. 15 ⲧⲣⲉ was ⲧⲣⲁ.

47

⳨ ⲁ[
—— ——[
ⲉⲣⲟⲓ̈ ⲉⲃⲟⲗ ϩⲙ[
ⲙ̅ⲡ̅ⲣ̅ⲧⲣⲁⲣ̅ ⲁⲧⲥ̣[ⲱⲧⲙ
ⲙⲁⲣⲉⲓⲥⲟⲩⲱⲛ̅ ⲛ[
ⲙ̅ⲙⲟⲟⲩ ⲉⲃⲁ̣ⲗ̣[
ⲙ̅ⲙⲟⲕ ⲉⲧⲟⲩϫⲟⲛ ⲉϣ̣[
ϩ̅ⲙ̅ⲡⲧⲱϣ ⲛ̅ⲧⲁⲕⲧⲁ̣[ϣϥ ⲛⲟⲩⲟⲛ ⲛⲓⲙ
ⲛ̅ϩⲉ ⲛ̅ⲧ̅ⲛ̅ⲁⲧⲁⲕⲱ̣[
ⲛⲁⲓ ⲉⲧⲟ' ⲛ̅ⲃⲟⲧⲉ ⲛ̅ⲛ[ⲁϩⲣⲁⲕ
ϫⲉⲛⲁϣⲉ [ⲛⲁⲛⲟ]ⲃⲉ ⲙ̅[ⲡⲉⲕⲙⲧⲟ ⲉⲃⲟⲗ
ⲉⲧⲃⲉⲛⲁⲓ̈ ⲁⲣⲓ ϩ[
ⲛ̅ⲧ̅ⲕ̅ϯ ⲑ[ⲉ ⲛⲁⲓ ⲉⲧⲣⲁⲥⲟⲩⲛ ⲡⲉⲕⲟⲩⲱϣ
ⲛ̅ⲧⲁⲙⲟⲟ[ϣⲉ

Verso ⲁ̣ⲁϥ ⲛ[ⲁⲓ ⲛ
ⲙⲟϩ̅ⲧ̅ [ⲉⲃⲟⲗ ϩⲙⲡⲉⲕⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ
ⲙⲟⲟϣ[ⲉ
ⲛ̅ⲧ̅ⲁⲁⲥ̣ ϩⲓⲱⲱⲧ[ⲙⲡⲣⲧⲣⲉ
ⲉⲛⲧⲱⲗ̅ⲙ̅ ⲙ̅ⲙ̅ⲛ̅ⲧⲁ[
ⲉⲛⲧⲏⲣ̅ϥ̅

8 Or ⲧⲁⲕⲙ.[(*cf.* 48 3). 11 ? [ⲙⲟⲩ.

48

A

ⲉⲓ̣[. . . . .] . [
ϩⲙⲡ̣[ⲧⲱϣ] ⲉ̣ⲛⲧⲁ[ⲕⲧⲟϣϥ ⲛⲟⲩⲟⲛ ⲛⲓⲙ
ⲁϣ ⲛϩⲉ ⲛ̅ⲧ̅ⲛ̅ⲁϯ[
ⲙ̅ⲛⲛⲟⲃⲉ ⲛⲁⲓ̈ ⲉⲧ[ⲟ ⲛⲃⲟⲧⲉ ⲛⲛ
ⲅⲁⲣ ϫⲉⲛ̣[ⲁϣⲉ ⲛⲁⲛⲟⲃⲉ ⲙⲡⲉⲕⲙⲧⲟ ⲉⲃⲟⲗ
ⲉⲧⲃⲉⲛⲁ[ⲓ ⲁⲣⲓ ϩ
ⲛⲧ̅ⲕ̅ϯ ⲑⲉ ⲛⲁⲓ̣[ⲉⲧⲣⲁⲥⲟⲩⲛ ⲡⲉⲕⲟⲩⲱϣ
ⲙⲉ ⲛ̅ⲧⲁⲙ[ⲟⲟϣⲉ
ⲉⲓϫⲱ ⲙⲙⲟ̣[ⲥ ϫⲉ
ⲛ̣ⲟ̣ⲩ̣ⲟⲉ̣ⲓ̣ⲛ[

B

]ⲓ̣̅ⲥ̅ ⲙ[
ⲡⲁⲣⲁ ⲡ]ⲁⲙ̅ϣⲁ'[
] . ⲧ[

Verso of A

ⲁⲡ̣[
ⲡⲁⲛⲉⲕⲁ[
ⲁⲁϥ ⲛⲁⲓ̈ ⲛ[
ⲙⲟϩ̅ⲧ̅ ⲉⲃ[ⲟⲗ ϩⲙⲡⲉⲕⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲁ ϩ̅ⲙ̅ⲟ[
ⲛϩⲏⲧ'[
ⲗⲗⲁ ⲉⲛ[
ⲉⲛⲧⲏⲣ̅ϥ̅ ⲁ̣[ⲙⲏⲛ

blank

3 ? ⲧ[ⲁⲕⲟ (*cf.* 47). 11—13 Perhaps on right of frag. A, not below it. 15 ? [ⲁⲅⲅⲉⲗⲟⲥ
20 ? ⲁ]ⲗⲗⲁ

49

Fol. 1a

Fibres → ϥ̅ⲣ̅ ⲙ̅ⲛ̅ⲧⲣⲉ ⲛ̅ϭⲓ ⲁⲡⲁ ⲁⲑⲁ-
ⲛⲁⲥⲓⲟⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡ/
ⲛ̅ⲣⲁⲕⲟⲧⲉ ϩ̅ⲙ̅ⲡⲗⲟⲅⲟⲥ ⲛ̅-
ⲧⲁϥⲧⲁⲩⲟϥ ⲉⲧⲃⲉⲡⲉⲥ⳨ⲟ̅ⲥ̅
ϫⲉϣⲁⲣⲉⲡⲛⲟⲩⲧⲉ ⲧⲁⲁⲧ̣ⲉ
ⲙ̅ⲡⲣⲱⲙⲉ ⲉϩⲟⲩⲛ ⲉⲧⲙ̅ⲛ̅ⲧ-
ⲣⲉϥϣ̅ⲙ̅ϣⲉ ⲉⲓⲇⲱⲗⲟⲛ
ⲁⲩⲱ ⲟⲛ ϣⲁϥⲛ̅ⲧ̅ϥ ⲉⲃⲟⲗ
ϩⲁⲣⲟⲥ + ⲡⲉϫⲁϥ ⲛ̅ϭⲓ ⲡⲁⲩⲗⲟⲥ
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉⲣ̅ϣⲁⲛⲟⲩⲁ'
ϥϩ̅ⲛ̅ϩⲉ' ⲛ̅ϩⲏⲧⲧⲏⲩⲧⲛ̅ ⲛ̅ⲧⲱⲧⲛ̅ ϫⲉ
ⲛⲉⲡ̅ⲛ̅ⲓ̅ⲕ̅ⲟ̅ⲥ̅ ⲥ̅ⲃ̅ⲧⲉ ⲛⲁⲓ̈ ⲛ̅ⲧⲉⲓⲙⲓⲛⲉ
ⲉⲩⲡ̅ⲛ̅ⲁ̅ ⲙ̅ⲙ̅ⲛ̅ⲧ̅ⲣ̅ⲙ̅ⲣⲁϣ ⲉⲕϭⲱϣ̅ⲧ̅
ϩⲱⲱⲕ ⲉⲣⲟⲕ ⲙⲏⲡⲟⲧⲉ ⲛ̅ⲥⲉⲡⲉⲓⲣⲁⲍⲉ
ⲙ̅ⲙⲟⲕ ϥⲓ' ϩⲁⲡ̅ⲃⲁⲣⲟⲥ ⲛ̅ⲛⲉⲧⲛ̅
ⲉⲣⲏⲩ +
ⲉ̣ⲓ̣ϩⲙⲥ ⲉⲩⲡ̣ⲁⲕⲱ ⲛ̣ⲏ̣ⲧ̣ⲛ
ⲃ̣ⲟⲗ ϩⲛⲟ̣ⲩ̣ⲡⲁⲣⲁⲡⲧⲱⲙⲁ +

11 For ⲛϩ ⲛϩⲉ.

[49] [ⲓ̅ⲅ̅]. Fibres ↑.

ⲑⲉⲟⲥ ⲛⲅⲟⲩ : ⲡⲛⲟⲩⲧⲉ ϫⲓ ⲙⲟⲉⲓⲧ
ⲑⲉⲟⲥ ⲛ̄ⲗⲟⲉⲛ : ⲁⲡⲛⲟⲩⲧⲉ ⲉⲓ̈
ⲑⲉⲟⲥ ⲉⲥⲁⲣⲕⲱⲑⲏ ⲁⲡⲛⲟⲩⲧⲉ ϫⲓ ⲥⲁⲣⲝ
ⲑ̅ⲥ̅ ⲉⲅⲉⲛⲛⲏⲑⲏ : ⲁⲩϫⲡⲉ ⲡⲛⲟⲩⲧⲉ
ⲑ̅ⲥ̅ ⲉⲃⲁⲡⲧⲓⲥⲑⲏ : ⲁⲩⲃⲁⲡⲧⲓⲍⲉ ⲙⲡⲛͦ[ⲧⲉ]
ⲑ̅ⲥ̅ ⲉⲥⲧⲁⲩⲣⲱⲑⲏ : ⲁⲩⲥ⳨ⲟ̅ⲩ̅ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲑ̅ⲥ̅ ⲁⲡⲉⲑⲁⲛⲉⲛ ⲁⲡⲛⲟⲩⲧⲉ ⲙⲟⲩ
ⲑ̅ⲥ̅ ⲁⲛⲉⲥⲧⲏ ⲁⲡⲛⲟⲩⲧⲉ ⲧⲱⲟⲩⲛ
ⲑ̅ⲥ̅ ⲁⲛⲉⲗⲏⲙⲫⲑⲏ : ⲁⲡⲛⲟⲩⲧⲉ ⲧⲱⲟⲩⲛ ⲁϥⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ⲉⲙⲡⲏⲩⲉ
ⲑ̅ⲥ̅ ⲉⲣⲭⲉⲧⲁⲓ ⲡⲛⲟⲩⲧⲉ ⲛⲏⲩ
ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ⲛⲓⲕⲁ ⲁⲙⲏⲛ ϥ̅ⲑ̅
ⲥ⳨ⲗ ⲥ⳨ⲗ ⲥ⳨ⲗ

Fibres ↑. [ⲓ̅ⲇ̅]

ⲡⲉⲧⲛⲁⲕⲧⲟ̀ ⲛ̄ⲟⲩⲣⲉϥⲣ̄ ⲛⲟⲃⲉ
ⲉⲃⲟ̀ⲗ ϩⲓⲧⲉϩⲏ ⲛ̄ⲧⲉϥⲡⲗⲁⲛⲏ
ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲁⲡⲁ ⲥⲉⲩⲏⲣⲟⲥ
ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ⲧⲁⲛ-
ⲧⲓⲟⲭⲓⲁ : ϫⲉⲉⲣϣⲁⲛⲡⲣⲱ-
ⲙⲉ ⲉⲡⲓⲑⲩⲙⲉⲓ ⲉⲩⲭⲉⲓⲣⲟⲧⲟ-
ⲛⲓⲁ ⲉϥⲉⲡⲓⲑⲩⲙⲉⲓ ⲉⲩⲡⲣⲟⲥ-
ⲧⲁⲥⲓⲁ ⲙ̄ⲡⲟⲩⲧⲣⲩⲫⲏ (ⲉⲩⲗⲓⲧⲟⲩⲣ- ⲅⲓⲁ ⲁⲛ
ⲙⲁⲣⲉϥⲉⲓⲙⲉ ⲛⲁϥ ⲉⲩⲧⲉⲭ-
ⲛⲏ ⲛ̄ϩⲁⲙϣⲓ̀ ⲏ̄ ⲛ̄ϩⲁⲙⲕ̅ⲗ̅
ⲗⲉ, ⲏ̄ ⲟⲩⲧⲉⲭⲛⲏ ⲛ̄ⲗⲟⲅⲓⲕⲏ
ⲡⲉϫⲁϥ ⲛ̄ϭⲓ ⲓ̈ⲁⲕⲱⲃⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗ/
ϩⲓⲛ̄ⲕⲁⲑⲟⲗⲓⲕⲟⲛ : ϫⲉⲉⲣϣⲁⲛ-
ⲟⲩⲁ̀ ⲡⲗⲁⲛⲁ ⲉⲃⲟⲗ ϩ̅ⲛ̅-
ⲧⲙⲉ̀ ⲛ̄ⲧⲉⲕⲉⲟⲩⲁ ⲕⲧⲟϥ̀ ϥⲛⲁ-
ⲧⲟⲩϫⲟ ⲛ̄ⲟⲩⲯⲩⲭⲏ ⲉⲃⲟⲗ ϩ̅ⲙ̅-
ⲡⲙⲟⲩ ⲛ̄ϥϩⲱⲃ̅ⲥ̅ ⲉⲃⲟⲗ ⲉϫ̅ⲛ̅-
ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ⲛⲟⲃⲉ ⲟⲩⲱⲛ̄ϩϭⲉ
ⲉⲃⲟⲗ ⲛ̄ⲛⲉⲧⲛ̄ⲛⲟⲃⲉ ⲉⲛⲉⲧⲛ̄ⲉⲣⲏⲩ
ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ϣⲗⲏ̀ⲗ ϩⲁⲛⲉⲧⲛ̄ⲉⲣⲏⲩ
ϫⲉⲕⲁⲥ ⲉⲩⲉⲕⲱ ⲛⲏⲧ̅ⲛ̅ ⲉⲃⲟⲗ

P. ⲓ̅ⲇ̅ is palimpsest. 1, 2 and ⲛⲏ ⲛ in 10, also insertion at 8 by a different hand (or pen) from the rest. 11 ⲟⲩⲧⲉⲭ altered from ⲕⲉⲟⲩⲉⲓ. 14 ⲡⲗⲁⲛⲁ altered from ⲕⲧⲉ ⲟⲩⲯⲩⲭⲏ.

[ⲓⲉ]. Fibres →.

ϥ̅ⲣ̅ⲙⲛ̄ⲧⲣⲉ ⲛ̄ϭⲓ ⲡⲁⲩⲗⲟⲥ
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉϥⲥϩⲁⲓ̈ ⲛ̄-
ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ ϫⲉϩⲉⲛⲁⲧⲣ̄
ϩⲧⲏϥ ⲅⲁⲣⲛⲉ ⲛⲉⲭⲁⲣⲓⲥⲙⲁ
ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲛ̄ⲡⲉϥⲧⲱϩ̅ⲙ̅
ϩ̅ⲙ̅ⲡⲁⲓ̈ ⲅⲁⲣ ⲉⲝⲉⲥⲧⲁⲓ ⲙ̄-
ⲡⲉⲧⲛⲁⲙⲉⲧⲁⲛⲟⲓ̈ ⲉⲕⲧⲟϥ
ⲟⲛ ⲉⲛⲉⲟⲟⲩ ⲛ̄ⲧⲁϥϩⲉ̀ ⲉⲃⲟⲗ
ⲛ̄ϩⲏⲧ̅ϥ̅ ϩⲱⲥⲧⲉ ⲟⲩⲛ ⲛⲁ-
ⲡⲛⲟⲩⲧⲉ ⲥⲉⲙⲏⲛ ⲉⲃⲟⲗ
ⲉⲩⲧⲁϫⲣⲏⲩ ⲛⲱⲕ ⲇⲉ
ⲧⲉⲛⲟⲩⲛⲉ ⲁⲁⲕ ⲛ̄ⲙⲡϣⲁ̀
ⲛ̄ⲛⲁⲓ ϩⲓⲧ̅ⲛ̅ⲧⲁⲣⲉⲧⲏ
ⲏ̄ ⲉⲁⲁⲕ ⲛ̄ϣ̅ⲙ̅ⲙⲟ ⲉⲣⲟⲟⲩ
ϩⲓⲧ̅ⲙ̅ⲛⲛⲟⲃⲉ : +

III. HOMILIES, EPISTLES, NARRATIVES

50

ⲛⲁⲓⲁⲧⲕ
ⲁⲩⲱ ⲡⲉⲛ̣ⲁ̣ⲛ̣[. .].
ⲛⲁⲛⲟⲩϥ ϣⲱⲡⲉ̣
ⲙⲙⲟⲕ ⲁⲩⲱ [ⲛ]ⲁⲓⲁⲧⲥ
ⲛⲧⲉⲕⲡⲟⲗⲓⲥ ⲉⲧⲉⲥⲥⲁ
ⲧⲉⲕⲡ̣ⲟ̣[ⲗⲓⲥ] ⲛⲁϣⲱⲡⲉ [ⲉⲥⲥⲙ-]
ⲁⲙⲁⲁⲧ ϣⲁⲛⲓ̣[ⲉ]ⲛ̣ⲉ̣ϩ̣ ⲛ̄ⲧⲉⲛ̣ⲉ̣ⲟ-
ⲟ̣ⲩ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲁϣⲁⲓ ϩ̄ⲙⲡⲉⲥ-
ⲗ̣ⲁⲟⲥ ⲁⲩⲱ ⲧⲡⲓⲥⲧⲓⲥ ⲙ̄ⲛ̄ⲧⲁⲅⲁⲡⲏ
ⲛⲁⲣ ⲟⲩⲟⲉⲓⲛ ϩ̄ⲛ̄ⲛⲉⲥⲡⲗⲁⲧⲓⲁ

blank

---

2 ⲡⲉ(ⲧ)ⲛⲁⲛ[ⲟⲩ]ϥ by error for ⲡⲡⲉⲧⲛⲁⲛⲟⲩϥ.

51

⳨ [ⲟⲩⲗ]ⲟⲅⲟⲥ ⲛ̣̄ⲧ̣[ⲁϥⲧⲁⲩⲟϥ] ⲛ̣ϭⲓ ⲡⲡⲉⲧⲟⲩⲁⲁ[ⲃ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ
ⲛ̄ⲧⲉⲣ]ⲉϥⲕ̣ⲧ̣ⲟ̣ϥ ϩ̣ⲛ̄ⲧⲙⲉϩ̣ⲥⲛⲧⲉ ⲛⲉϫⲱⲣⲉⲓ̣[ⲥⲧⲓⲁ
ⲧⲡ]ⲟⲣⲛⲓⲁ ⲛⲉⲥⲛⲏⲩⲛⲉ ⲛ̄ⲛⲉⲩⲉⲣⲏⲩ [
]ⲧ̣ⲙⲛ̣. . ⲟ̣ⲣ̣ ⲙⲛ̄ⲧⲡⲟⲣⲛⲓⲁ ⲧⲅⲉϩⲉⲛ[ⲛⲁ
]ⲙ̄ⲙⲟ[. . ⲕⲁⲓ ⲅ]ⲁ̣ⲣ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲁⲙⲟ ⲙ̣[ⲙⲟⲛ ϫⲉⲧⲉⲯⲩⲭⲏ]
ⲙ̄ⲙⲁ]ⲧⲉ [ⲁⲛ . . .]ⲕ̣ⲁⲓⲛⲉ ⲙⲙⲟⲥ ⲉⲧⲃⲉⲧⲡⲟⲣ[ⲛⲓⲁ ⲛⲟⲃⲉ]
ⲛⲓⲙ] ⲉ̣ⲧⲉⲣⲉ̣ⲡⲣⲱⲙⲉ ⲛⲁⲁⲩ̣ ⲥⲉⲙ̄ⲛⲃⲟⲗ ⲙ̄ⲡⲥ̣[ⲱⲙⲁ ⲡⲉⲧⲡⲟⲣⲛⲉⲩⲉ]
ⲇⲉ] ⲛ̄ⲧⲟϥ ⲉϥⲣ ⲛⲟⲃⲉ ⲉⲡⲉϥⲥⲱⲙⲁ ⲙⲙⲓⲛ ⲙ[ⲙⲟϥ· ⲧⲡⲟⲣⲛⲓⲁ ⲇⲉ ⲛ̄ⲧⲟⲥ]
ϣⲁⲩ]ⲣⲉⲕ̣ϩ ⲡⲥⲱⲙⲁ ϩⲁⲣⲟⲥ ⲉⲡⲉⲓⲇⲏ ⲙⲛ̄ϣ[ϭⲟⲙ] ⲉⲧⲣⲉ[ⲧⲡⲟⲣⲛⲓⲁ ϫⲱⲕ
ⲉⲃⲟ]ⲗ̣ ⲁ ⲉ̣ⲛⲛ̣ . . . . . ⲙ ⲙ̄ⲡⲥⲱⲙⲁ [. .]ⲃ.[ ]ⲟ.
] ? ⲛ̣ϩ̣ⲉ ? ⲙ̣ⲟⲛ ϩⲓⲑⲏ ⲙⲡⲃ̣ⲏ̣[
? ? ⲧⲏⲡⲉϥⲥⲱⲙⲁ[
? ? ⲡⲉ ⲛⲛⲉ̣ⲛⲥⲱⲙ[ⲁ ⲟⲩⲁⲁⲃ
].ϣ̄ⲛ̄ ϩⲓⲥⲉ ϩⲛⲟⲩ̣ . . . . . ⲁϩ̣ . ⲛ̣ⲁⲧⲉⲥⲧⲉⲫ[
ⲡ]ⲉⲯⲩⲭⲏ ⲛⲥⲉϫⲟⲟⲩⲥⲟⲩ ⲉⲡⲡⲁⲣ̣ⲁ̣ⲇ̣[ⲉⲓⲥⲟⲥ
]ϫ̣ⲁϩ̄ⲙ̄ ϩ̣ ? ⲁⲩⲱ[
].ⲁ ? ? ⲧⲓ]ⲙ̣ⲱⲣⲉⲓ ⲟⲛ̣[
]ⲁⲣ ? ⲛⲧⲉϩⲣ[
ϥ̣ⲟ ?].ⲁⲅⲁⲑ̣[
ⲏ̣ ⲉⲃⲟⲗ ? ⲙ[
ⲥⲛⲧⲛⲟ

blank

---

1 After [ⲃ ? ⲁⲡⲁ. 2 end, prob. ⲛⲧ̄ϩⲉ ⲙⲛ-. 4 Read ? ⲛⲧ̄ϩⲉ ⲙⲛ-, or divide -ⲙ ⲛⲧⲡⲟⲣⲛⲓⲁ. 5 ⲙⲙⲟ[ⲟⲩ or [ⲟϥ, *cf.* Rossi. 6 Read ? ⲕⲣⲓⲛⲉ; or ⲛⲟⲃⲉ ⲅⲁⲣ]. 10 ? ⲉⲃⲟⲗ ⲁϫⲏⲛ. 11 ⲃⲏ[ⲙⲁ.

[51] *Verso*

ⲥ̣ⲁ̣ⲓ̣ ⲉⲧⲃ̣[
ⲭⲏ̣ ϫⲓⲧ . . . ⲧ . . . . . . ⲃⲱⲕ̣ . .
ϩ̣ⲟⲙⲟⲓ̣ⲱⲥ . . . ⲙⲁⲣⲛⲛⲱⲧ ⲇⲉ ⲉⲃⲟⲗ ⲛ[ⲛ]ϯϩⲉ [ⲱ ⲛⲁ-]
[ⲙⲉⲣ]ⲁⲧ̣ⲉ̣ ⲉⲛⲥⲟⲟⲩⲛ ϫⲉⲙⲛϣϭⲟⲙ ⲙ[ⲙ]ⲟⲛ ⲉϥⲓ ϩⲁⲣⲟϥ
[ⲧⲛ]ⲟ̣ⲣϫ ⲅⲁⲣ ⲁⲛ ⲛ̣ϩⲟⲩⲟ ⲉⲛⲁⲣⲭⲁⲓⲟⲥ ⲉⲧϩⲁⲧⲉⲛϩⲏ
[ⲛⲁⲓ ⲉⲣⲉ]ⲛⲛⲟⲩⲧⲉ ⲥⲙⲛ ⲇⲓⲁⲑⲏⲕⲏ ⲛⲙⲙ[ⲁ]ⲩ ⲁⲛⲁⲩ ϫⲉ-
]ⲥ̣ ϩⲛ̣ⲟⲩ[. .]. ⲉⲃⲟⲗ ϩⲙ̅ⲡⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ ⲁⲛϯϩⲉ
[ⲕⲁⲁϥ ⲕⲁϩⲏ]ⲩ̣ ϩⲙⲡ̣ⲉ[ϥⲏⲓ] ⲕⲁⲓ ⲅⲁⲣ ⲡⲛⲟⲩⲧⲉ ⲣ ⲙⲛⲧⲣⲉ ϫⲉⲁⲛ-
[ⲁⲩ ⲉⲣⲟ]ⲕ ⲛⲇⲓⲕ̣ⲁⲓⲟⲥ ⲙ[ⲡⲁ]ⲙⲧⲟ ⲉⲃⲟⲗ· ⲗⲱⲧ ⲟⲛ ϩⲟⲙⲟⲓⲱⲥ ⲁⲛⲁⲅ-
[ⲅⲉⲗⲟⲥ ⲙ]ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱⲛϩ̣ ⲛⲁϥ ⲉⲃⲟⲗ ⲁⲩϭⲟ̣ⲓ̣ⲗⲉ ⲉⲣⲟϥ ⲁⲩⲱ
ⲙⲡⲛ]ⲟⲩⲧⲉ ⲧⲟⲩ̣ϫⲟϥ ⲉⲃⲟⲗ ϩⲙⲡⲧⲁⲕⲟ ⲛⲥⲟⲇⲟ\ⲁ/ⲙ
ⲉⲧⲣⲉϥⲛⲱϩ]ⲧ ⲉⲃⲟⲗ ϩⲛ[ⲟ]ⲩ̣ⲙ̅ϩⲁⲁⲩ ⲛⲛⲉⲓⲧϭⲁⲓⲟ̣ ⲁⲛ ⲛⲛⲉ-
ⲧ̣ⲟⲩⲁⲁⲃ ⲱ ⲛ̣ⲁ̣ⲙⲉⲣⲁⲧⲉ ⲙⲉ ⲅⲉⲛⲟⲓⲧⲟ ⲁⲗⲗⲁ ⲉⲓϫⲱ ⲛⲛⲁⲓ
ⲉⲓⲟⲩⲱϣ ⲉⲁⲥⲫⲁⲗⲓⲍⲉ ⲙⲡⲉⲧⲛϩⲏⲅⲉⲙⲱⲛⲓⲕⲟⲛ ϫⲉⲛⲛⲉ̣-
ϩ . ⲉ ϩⲙⲛ[. . . .] ⲙ̣ⲟⲛⲟⲛ ⲛⲏⲣⲡ ⲁⲛ ⲡⲉⲧⲉⲓⲛⲉ ⲙⲛϯϩⲉ ϩⲁⲛⲉϥ-
[ϩ]ⲧ̣ⲟⲣ [ⲙⲁⲩⲁⲁϥ] ⲁⲗⲗⲁ ⲧⲙⲛⲧϣⲁ ⲙⲛⲧ̣ⲙ̣ⲛⲧⲗⲁⲙⲙⲓϩ̅ⲧ̅ ⲛⲉⲧ-
ⲙ]ⲙⲟⲛ ⲛⲏⲣⲡ ϩⲛⲟⲩⲣⲱϣⲉ, ⲟⲩⲛⲁϩⲣⲉⲛⲉ
]. ⲁⲩ . . ⲡ̣ⲁ̣ⲑⲟⲥ· ⲁ̣ⲩ̣ⲱ̣ ⲡⲁⲑⲟⲥ ⲛⲓⲙ ⲉⲩⲛⲏⲩ
[ⲉⲃⲟⲗ ϩⲙⲛϯϩⲉ] ? ⲟⲩ[ϯϩⲉⲛ]ⲉ ⲧⲡⲟⲣⲛⲓⲁ ⲟⲩϯ-
[ϩⲉⲛⲉ· ⲡⲉⲟⲟⲩ ⲉⲧϣⲟⲩ]ⲉⲓⲧ ⲟⲩϯϩⲉⲛⲉ· ⲧⲙⲛ\ⲧ/-
ⲟⲩϯϩⲉ]ⲛⲉ ⲡⲛⲟⲩϭⲥ ⲟⲩϯϩⲉⲛⲉ
ⲟⲩϯ]ϩⲉⲛⲉ· ⲧⲙⲛⲧϩⲁϩ ⲛϣⲁϫⲉ
[ⲟⲩϯϩⲉⲛⲉ· ⲧⲙⲛⲧ]ⲙⲁⲥⲧⲣⲱⲙⲉ ⲟⲩϯϩⲉ-
[ⲛⲉ· ⲑⲩⲡⲟⲕⲣⲓ]ⲥⲓⲥ ⲟⲩϯϩⲉⲛⲉ· ⲧⲙ̣ⲛ-
[ⲧϣⲁ]ϫⲉ ⲛⲁⲣⲅⲟⲛ ⲟⲩ-
[ϯϩⲉⲛⲉ· ⲧ]ⲙⲛⲧⲥⲁⲩⲏ-
[ⲣⲛ ⲟⲩϯϩⲉ]ⲛ̣ⲉ· ⲑⲑⲑ

blank

37 Read ⲙⲛⲧϣⲛⲁ.

52

ⲁⲡⲁ ⲃⲁⲥⲓⲗⲓ̣ⲟⲥ
ⲛⲓⲙ ⲅⲁⲣ ⲉⲛ̣ⲉ̣ϩ ⲡ̣ⲉ̣ⲛ-
ⲧⲁⲩⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟϥ
ϫⲉⲟⲩⲛ̅ⲧ̅ϥ ⲭⲣⲏⲙⲁ
ⲏ̅ ⲛⲓⲙ ⲡⲉⲛⲧⲁϥⲟⲩ-
ϫⲁⲓ̈ ⲉϥϩ̅ⲛ̅ⲟⲩⲙ̅-
ⲧⲟⲛ ⲛ̅ⲥⲱ-
ⲙⲁ

3 more short, illegible lines

53

⳨ ⲉⲃⲟⲗ ϩⲛⲟⲩⲕⲩⲣ[ⲓⲅ-]
ⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲓ\ⲧ/ⲱ ⲉ[ⲧⲟⲩ-]
ⲁⲁⲃ ⲁⲡⲁ ⲇⲁⲙⲓⲁⲛⲟ[ⲥ ⲡⲁⲣ-]
ⲭⲉⲉⲛⲓⲥⲕ/ ⲛⲣⲁⲕⲟ[ⲧⲉ ⲡⲛⲟ-]
ⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ ⲧⲓ̣[ⲧⲙⲛ-]
ⲧⲁⲅⲁⲑⲟⲥ ⲧⲏⲣⲥ[
ⲥⲱⲧⲙ ⲁⲩⲱ ⲛⲧ[
ⲉ̣ⲃⲱⲕ ⲉϩⲟⲩⲛ [ϩⲓⲧⲛⲧⲡⲩⲗⲏ ⲉⲧ-]
ϭⲏⲩ ⲁⲩⲱ ⲉⲧ[ϫⲓ ⲉϩⲟⲩⲛ ⲉⲧⲙⲛ-]
ⲧⲉⲣⲟ ⲛϣⲁⲉⲛ[ⲉϩ
ⲛⲅⲧⲙⲃⲱⲕ ⲙ[
[ⲉⲛ]ⲉϩ·ϩⲓⲧⲛ[

54

A
]ϛ.[
]ε ϩμ[
]ς αυ.[
]φωτινο[ς
ηθυςαυρια[
λοζιος ναρχ[ιεπισκοπος
καθαιρου μμ[
ετεκπολις [
εϫοος ϫε[
εϣαρεπρ[
αλλα αϥ[
εϥϫω [μμος
μπε[
ϩολ[ως
ε.[

Verso
]α.[
ε]τβεουη..[
ϩ]νουμντϫ[
κο]ρνηλιος ϩ[
ανα]κιος πβ.
π]εκρουϣ
τ]μανια νν-
]ννουτε
]μμιν μοϥ
].ον αυω
]πεπι-
]τη
]ϭιϫ
]ν
?

B
]ϣ[
].ϫπε ϣ[
]ςου· ευμ.[
]εις εροου νμ-
]ϫουωτ νκε-
].μνϫοι ϩε.
].[
?

Verso blank

6 ευ]λοζιος. 7 [οϥ or [οου. 17 ? [ηρε. 19 ρο] or ϫο]. 20 Or νουωτ.
21 ε altered to ν. 25 ? [ασιϩητ or [ωωρε or [ιϭολ. 33 επι[σκοπος.

55

ϙ̄ πμεϩμ[ντ ν̄κη-]
ρυγμα μ[π απα]
λαμιαν[ος
ϩ̄ν̄τμεϩ[ν̄ρομπε]
ϣλη[
blank

56

γος
σενουθιου λο-
+ εινα ϫοος γαρ ϫε-
ϫεερϣαντ̄μ̄πνουτε (*sic*)
τωωβε νητν ντϣ̄β̄β̄ιω
ντετνπλανη μντετναπανθρο-
πια ντωτν νενταυτρεπεχη-
ρα μπνεβιην μπλαος· μοοϣε ευ-
τωβϩ αυω ευκωτε κατα μα ευϯ εβολ
μπβηκε μπνεϣ..τ..ϩοιτε ντετευ-
μντϩηκε· ετ.....εσϣββιω ϣα-
ντουμεστου....μου ννετνηρπ
πλωμς· αλλ...θββιετηυτν παντως
μπναυ ετεουϣαϫε εϥϫωκ εβολ αυω εϥ-
ϣωωτ πετϥναας ϩιϫμπκαϩ· η̄ ετετν-
ϣααυ ντοϥ ν̄θββιετηυτν τενου ειμητε

9 Prob. ϣτιτ; ? ννϩοιτε. 10 Prob. τες-. 12 αλλα ϥνα-, if space allows.
15 Perhaps ϩνου (*cf.* ϯνου 27); read ειμητει.

[56]

ϫⲉⲧⲉⲧⲛⲙⲛⲧⲁⲧⲥⲱⲧⲙ ⲧⲉⲧⲛⲗⲓⲕⲧ ⲙⲡⲉⲧⲛ-
ϩⲏⲧ ⲛⲑⲉ ⲛⲟⲩⲕⲁⲕⲉ ⲉⲧⲙⲧⲣⲉⲧⲉⲧⲛⲥⲟⲩⲛ ⲡⲉ-
ⲧⲛⲥⲱϣ· ⲧⲉⲧⲛⲁⲥⲟⲩⲱⲛϥϭⲉ ϩⲙⲡⲉϩⲟⲟⲩ
ⲛⲧⲁⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲟⲟⲥ ⲉⲧⲃⲏⲏⲧϥ ϫⲉϥⲛⲁ-
ⲉⲓ ⲉϫⲛⲧⲏⲩⲧⲛ ⲛⲑⲉ ⲛⲟⲩⲧⲣⲓⲣ ⲛϥϫⲉⲣⲱⲟⲩ
ⲁⲩⲱ ⲛϫⲁⲥⲓϩⲏⲧ ⲧⲏⲣⲟⲩ ⲙⲛⲛⲉⲧⲉⲓⲣⲉ ⲛⲛⲁⲛⲟ-
ⲙⲟⲛ ⲥⲉⲛⲁⲣ ⲑⲉ ⲛⲟⲩⲣⲟⲉⲓⲟⲩⲉ ⲉϥⲙⲟⲩϩ ⲉϩⲟⲩⲛ ⲉ-
ⲣⲟⲟⲩ ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲛⲧⲉⲧⲙ-
ⲡⲉϫ ⲛⲉⲥⲉⲉⲡⲉ ⲉⲃⲟⲗ ⲛϩⲏⲧⲟⲩ ⲟⲩⲧⲉ ϣⲗϩ· ϩⲙ-
ⲡⲉϩⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ· ⲧⲉⲧⲛⲁⲥⲟⲩⲛ ⲛⲉⲧⲛ-
ϣⲟⲡⲧⲉ ⲙⲛⲡⲉⲧⲛⲁⲣⲟⲟⲩⲉ· ⲉⲡⲉⲓⲇⲏ
ϣⲁϯⲛⲟⲩ ⲛϣⲁϫⲉ ⲟⲩⲛⲁⲥⲓⲕϭ
ⲉⲣⲱⲧⲛ . . . . . ⲁⲛⲁⲛ
ⲧⲟⲩ· ϫⲉⲁⲩⲕⲱϩⲧ
ϩⲉ ⲉϩⲣⲁⲓ ⲉϫⲱ-
ⲟⲩ

Verso

ⲁⲩⲱ ⲙⲡⲟⲩⲛⲁⲩ ⲉⲡⲣⲏ ⲙⲡⲁⲧⲟⲩⲉⲓⲙⲉ ⲉⲛⲉⲩ-
ϣⲟⲡⲧⲉ· ⲟⲩ ϩⲱϥⲡⲉ ϫⲉⲙⲡⲟⲩⲛⲁⲩ ⲉⲡⲣⲏ· ⲡⲕ.
ϣⲁϫⲉⲧⲉ ⲡⲉ ϫⲉⲁⲩⲧⲱⲙ ⲛⲛⲉⲩⲃⲁⲗ· ⲁⲩⲱ ⲁⲩⲧⲱⲙ
ⲙⲡⲉⲩϩⲏⲧ ⲉ[ⲧⲙ]ⲧⲣⲉⲩⲛⲁⲩ ⲉⲡⲉⲭⲥ ⲡⲣⲏ ⲛⲧⲇⲓⲕⲁⲓ-
ⲟⲥⲩⲛⲏ ⲡⲉⲛⲧⲁϥⲛⲓⲣⲉ ⲛⲧⲉⲕⲟⲩⲙⲏⲛⲏ ⲧⲥ· ⲏ ⲕⲁⲛ
ⲉϣϫⲉ ⲁⲩⲥⲟⲩⲱⲛϥ ⲟⲛ ⲙⲡⲟⲩϯ ⲉⲟⲟⲩ ⲛⲁϥ ϩⲛ-
ϩⲉⲛϩⲃⲏⲩⲉ ⲛⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲛⲧⲉⲓϩⲉ ⲟⲛ ⲛⲧⲁ-
ⲡⲉⲅⲣⲁⲫⲏ ϫⲟⲟⲥ· ⲉⲧⲃⲉⲡⲁⲑⲏⲧ ⲛⲣⲱⲙⲉ ⲛⲑⲉ ⲛ-
ⲛⲉϯϫⲱ ⲙⲙⲁⲓ ⲧⲉⲛⲟⲩ ⲉⲧⲃⲏⲧⲟⲩ ϫⲉⲛⲧⲁϥⲉⲓ ϩⲛⲟⲩ-
ⲡⲉⲧϣⲟⲩⲉⲓⲧ ⲉϥⲛⲁⲃⲱⲕ ⲟⲛ ϩⲛⲟⲩⲕⲁⲕⲉ ⲁⲩⲱ ⲉⲣⲉ-
ⲡⲉϥⲣⲁⲛ ⲛⲁϩⲱⲃⲥ ϩⲙⲡⲕⲁⲕⲉ ⲙⲡϥⲛⲁⲩ ⲉⲡⲣⲏ ⲙⲡϥ-
ⲉⲓⲙⲉ ⲟⲛ ⲉⲙⲟⲧⲛⲉⲥ ⲉⲧⲉⲛⲁⲓⲛⲉ ϫⲉⲙⲡϥⲥⲟⲩⲛ ⲡⲉⲛ-
ⲧⲁϥⲧⲁⲙⲓⲟϥ ⲓⲥ [ⲡⲥ]ⲱⲧⲏⲣ ⲛⲣⲱⲙⲉ ⲛⲓⲙ· ϫⲉⲉϥⲉ-
ⲙⲉ ⲉⲡⲉⲧ[ϫⲟⲟ]ⲥ ϫⲉⲁⲙⲏⲓⲧⲛ ϣⲁⲣⲟⲓ ⲟⲩⲟⲛ
ⲛⲓⲙ ⲉⲧ[ϩⲟⲥⲉ] . . . . ϩⲛⲧⲉⲩⲙⲛⲧⲁⲧⲛⲟⲩ-
ⲧⲉ ⲛⲁⲓ ? ⲙⲛⲛⲉⲩⲁⲇⲓⲕⲓⲁ ⲁⲩⲱ
ⲁⲛⲟⲕ ? ⲛⲏⲧⲛ +

blank

27 Perhaps ϭⲩⲛ ⲁⲣⲓⲕⲉ. 33 ? ⲡⲕⲉ-. 34 ? Read ϣⲁϫⲉ ⲉⲧⲉ ⲛⲁⲓⲛⲉ. 48 [ϯⲛⲁϯ ⲙⲧⲟⲛ].

57

⳨ ⲁⲡⲁ ϣⲉⲛⲟⲩⲧⲉ
ⲧⲛⲱϣ ⲁⲩⲱ ⲧⲛⲥⲱ-
ⲧⲙ ϫⲉⲙⲡⲛⲁⲩ ⲛϣⲱ-
ⲣⲡ ⲁⲓⲙⲟⲟⲩⲧ ⲛⲛⲣⲉϥⲣ ⲛⲟ-
ⲃⲉ ⲧⲏⲣⲟⲩ ⲙⲡⲕⲁϩ ⲁⲩⲱ ⲁ-
ⲛⲟⲛ ⲙⲡⲛϥⲱⲧⲉ ⲉⲃⲟⲗ ⲛϩⲏⲧⲛ
ⲛⲙⲙⲉⲉⲩ ⲙⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϣⲁⲛ[ⲧϥ-]
ⲧⲱⲟⲩⲛ ⲉϫⲱⲛ ⲛϥⲙⲟⲟⲩⲧⲛ ϩⲛⲧⲉϥ-
ⲙⲛⲧⲁⲥⲉⲃⲏⲥ ⲧⲛⲱϣ ⲁⲩⲱ ⲧⲛⲥⲱⲧⲙ ⲉⲡⲉⲛ-
[ⲧⲁ]ⲡⲛⲟⲩⲧⲉ ⲁⲁⲩ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲁⲇⲁⲙ ⲙⲛ-
[ⲧⲉⲛⲙⲁⲁⲩ] ⲉⲩϩⲁ ⲉⲁϥⲛⲟϫⲟⲩ ⲉⲃⲟⲗ ϩⲙⲡⲡ-
[ⲁⲣⲁⲇⲉⲓⲥⲟⲥ]. ⲟⲩⲉⲛⲧⲟⲗⲏ ⲛⲟⲩⲱⲧ
]ϣ ⲁⲛⲟⲛ ⲟⲩ-
ⲉⲛⲧ]ⲟⲗⲏ

7 For ⲙⲉⲉⲩⲉ.

58 *Recto* illegible

Verso ⲛ-
ⲟⲩⲟ-
ⲉⲓϣ ⲛⲓⲙ
ⲛⲉⲓϩⲃⲏⲩⲉ
ⲛⲧⲉⲓϩⲉ ⲙⲛ-
ⲟⲟⲩ
ⲛⲉⲧⲉⲓⲛⲉ ⲙⲙⲟ
ⲙⲡⲣⲥⲱⲧⲙ ⲛⲥⲁ-
ⲛⲉⲩ
ϯⲥⲃⲱ ⲛⲏⲧⲛ ⲉⲡⲁ-
ⲣⲁⲃⲁ ⲙⲙⲟⲟⲩ + ϩⲟⲙⲟⲓ-
ⲟⲩ
ⲱⲥ ⲁⲡⲁ ϣⲉⲛⲧⲉ· ⲉϣϫⲉ ⲟⲩ-
ⲙⲉⲛⲉ ⲡⲉⲧⲛϣⲁϫⲉ ϫⲉⲟⲩ-
ⲛⲟⲃⲉⲡⲉ ⲛⲏⲥⲧⲉⲩⲉ
ϩⲛⲧⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ ⲟⲩⲙ[
ⲅⲁⲣⲡⲉ ⲉⲓⲙⲉ ⲇⲉ ϩⲱⲱ[ϥ]
ϫⲉⲟⲩⲁⲛⲟⲙⲓⲁ ⲛϩⲟ[ⲩⲟ]
ⲧⲉⲧⲛⲡⲁⲣⲁⲃⲁ[
ⲛϣⲱⲣⲡ ⲛⲛ[
ϩⲙⲉ ⲛϩ[ⲟⲟⲩ
. ⲁⲣ[

8 ⲛⲉⲧ- for ⲛⲉⲩ- required, but hardly to be read.
13 ϣ[ⲁ] cannot be read. 16 ? [ⲛϩⲏⲧⲥ].

59 [⳥ ⲁⲡ]ⲁ ⲥⲉⲩⲏⲣⲟⲥ ϣⲁⲥⲱⲧⲏⲣⲓⲭⲟⲥ
[ⲡⲉⲡⲓ]ⲥⲕⲟⲡⲟⲥ ⲛⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ
[ⲉⲁϥ]ⲧⲱⲟⲩⲛ ⲇⲉ ⲛϭⲓ ⲡⲉⲥⲧⲣⲁⲧⲏ-
[ⲗⲁⲧ]ⲏⲥ ⲙ̅ⲙⲁⲓⲡⲉⲭ︦ⲥ︦ ⲁⲩⲱ ⲉⲧⲧⲁⲓⲏⲩ
[ⲡ]ⲁⲧⲣⲓⲕⲓⲟⲥ· ⲡⲉϫⲁϥ ⲛⲁϥ ϩⲛⲟⲩϭⲱ-
ⲛⲧ ⲛⲇⲓⲕⲁⲓⲟⲛ· ϫⲉⲟⲩⲥⲩⲛϩⲟⲇⲟⲥ
ⲉⲁⲟⲩⲛ ⲛⲓⲙ ⲧⲉⲧⲟⲥ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲉϣ-
ϣⲉ ⲉⲣⲟⲕ ⲁⲛⲛⲉ· ⲉⲛⲧⲉ ⲉϩⲟⲩⲛ ⲛⲕⲉⲥⲟⲛ
ϩⲓⲧⲛⲧⲉⲡⲣⲁⲝⲓⲥ ⲛⲧⲁⲕⲥⲙⲛⲧⲥ·ⲁⲛ-
ⲉⲧⲙⲙⲁⲩ ⲟⲩⲱϣⲃ̅ ⲡⲉϫⲁϥ ϫⲉⲁⲛⲟⲕ
ⲣⲱ ⲛϯⲛⲁⲛ ⲗⲁⲁⲩ ⲁⲛ ⲛϩⲱⲃ ⲉϥⲡⲣⲟ-
ⲕⲣⲓⲙⲁⲧⲓⲍⲉ ⲛⲧⲥⲩⲛϩⲟⲇⲟⲥ ⲧⲉⲡⲣⲁ-
ⲝⲓⲥ ⲇⲉ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲁⲓⲥⲙⲛⲧⲥ· ⲡⲣⲟⲥ
ⲧⲕⲉⲗⲉⲩⲥⲓⲥ· ⲙⲡⲉⲩⲥⲉⲃⲏⲥ ⲛ̅ⲣ̅ⲣⲟ
ⲉⲓⲟⲩⲱϣ ⲉⲛ̅ ϩⲉⲛⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ
ⲉϩⲟⲩⲛ ⲉⲧⲡⲓⲥⲧⲓⲥ ⲛⲙⲙⲁⲛ
ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲟⲩⲱϣⲃ̅· ⲡⲉ-
ϫⲁⲓ ϫⲉⲛⲉϥⲥⲟⲟⲩⲛ
ⲁⲛⲛⲉ ⲛϭ[ⲓ ⲡ]ⲉϥ-
ⲕⲣⲁⲧⲟⲥ

Verso ϫⲉⲛⲉⲕⲟⲩⲱϣ̅ ⲉⲃⲉⲃⲁⲓⲟⲩ [ⲛ-]
ⲧⲥⲩⲛϩⲟⲇⲟⲥ· ϩⲓⲧⲛⲧⲉⲡⲣⲁⲝⲓ[ⲥ]
ⲉⲧⲙⲙⲁⲩ· ⲁϥⲟⲩⲱϣⲃ̅ ⲛϭⲓ ⲡⲁ[ⲧ-]
ⲣⲓⲕⲓⲟⲥ ⲉⲧⲧⲁⲓⲏⲩ· ⲁⲩⲱ ⲙⲙⲁⲓ-
ⲡⲉⲭ︦ⲥ︦ ⲡⲁⲩⲗⲟⲥ ⲡϣⲏⲣⲉ ⲡⲃⲓⲃⲓ-
ⲁⲛⲟⲥ ⲡⲉϫⲁϥ· ϫⲉⲁⲩⲱ ϫⲉⲕⲁⲥ
ⲉⲕⲛⲁⲣⲉⲧⲛ ϥⲧⲟⲟⲩ ⲛ̓ ϯⲟⲩ ⲙ-
ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲣⲟⲕ· ϣⲁⲕ-
ⲕⲁ ⲧⲙⲛⲧⲟⲩⲁ ⲧⲏⲣⲥ ⲉⲃⲟⲗ ⲛ̅ⲛⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲡⲉϫⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ
ⲟⲛ ⲛⲁϥ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ϫⲉⲉⲥⲧⲱ
ⲛⲧⲁⲛⲥⲙⲛ ⲧⲉⲡⲣⲁⲝⲓⲥ ⲉⲧⲙⲙⲁⲩ
ⲉⲕⲟⲩⲱϣ ⲉϩⲉⲧⲛ ⲙⲙⲟⲛⲁⲥⲧⲏ-
ⲣⲓⲟⲛ ⲉⲣⲟⲕ· ⲛⲓⲙ ⲟⲛ ⲡⲉⲛⲧⲁⲛ-
ⲁⲛⲁⲅⲕⲁⲍⲉ ⲙⲙⲟⲕ ⲉϫⲓ ⲁⲛⲁϣ
ϩⲓϩⲩⲡⲟⲅⲣⲁⲫⲏ ⲛⲧⲟⲟⲧⲟⲩ
ⲛⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲛⲭⲉⲓ-
ⲣⲟⲧⲟⲛⲉⲓ ⲙⲙⲟⲟⲩ ⲕⲁ-
ⲧⲁ ⲥⲟⲛ ⲉⲧⲣⲉⲩϫⲓ
ⲧⲥⲩⲛϩⲟⲇⲟ-
ⲥ ⲛⲭⲁⲗ-
ⲭⲏⲇⲟⲛ ⳥

3 Or ⲛⲧⲁϥ], gap too large for [ⲁϥ], too small for [ⲛⲧⲉⲣⲉϥ]. 5 Possibly [ⲡⲛ], but *cf.* 23.
10 ⲁⲛ altered from ⲁⲣ. 23 Read ⲡⲡⲁⲧ-. 34 Must be ⲛⲧⲁϥ-.

60 A]ⲩ̣ⲭⲁ̣.[
]ⲕⲱ....[
] ⲛ̅ϯⲟⲩⲱϣ ⲁⲛ ⲉⲧⲁ̣[
]ⲥ̣ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ·ⲡ̣[
]ⲛ̣ⲛⲉⲕⲃⲁⲗ ⲛ̅ⲟⲩⲛⲁⲙ ⲥⲕⲁⲛ[ⲇⲁⲗⲓⲍⲉ
ⲛⲟϫ]ϥ̣ ⲛ̅ⲥⲁⲃⲟⲗ ⲙ̅ⲙⲟⲕ·ⲛϩⲱⲃ ⲟⲩ[ⲟⲛϩ ⲉⲃⲟⲗ
ⲁ]ⲛ ⲉⲧⲃⲉⲛⲃⲁⲗ ⲙ̅ⲡⲉⲕⲥⲱⲙⲁ ⲙ̅ⲙⲁ̣[ⲧⲉ
ⲁⲗⲗ]ⲁ ⲉϥϯ ⲙⲁⲉⲓⲛ ⲛⲁⲛ ϫⲉⲉⲣϣⲁⲛⲡⲉⲧⲛ̣[
ⲛ̅ϩⲟⲩ]ⲟ ⲉⲣⲱⲙⲉ ⲛⲓⲙ· ⲁⲩⲱ ⲉⲧⲕⲙⲉ ⲙ̅ⲙⲟϥ ⲛ̅ⲑ̣.[
]ⲛⲁⲛ ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲙ̅ⲙⲟⲕ ⲉⲧⲣⲉϥⲣ̅ ⲛⲃⲟⲗ
]ⲟⲥ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲛ̅ϥ̅ⲡⲁⲣⲁⲃⲁ ⲛ̅ⲛⲉϥⲉⲛⲧ-
]ⲕ̣ϯⲥⲟ ⲉⲣⲟϥ ⲉⲧⲃⲉⲟⲩⲟⲩϣ ⲙ̅ⲙ̅ⲛ̅ⲧ̅ⲣⲱⲙⲉ
]ⲉ̣ ϯⲣ̅ ϩⲟⲧⲉ ⲛ̅ⲛⲁⲩ ⲛⲓⲙ ϫⲉⲛ̅ⲛⲉⲛⲛ.[
]ⲉⲟⲩⲯⲩⲭⲏ ⲛ̅ⲟⲩⲱ[ⲧ
]ⲉ ⲉⲣⲟⲕ ⲉⲣ̅ ϩⲟ[ⲧⲉ
]ⲣⲱⲙⲉ ⲛ[
]ⲉ̣ⲃⲱⲛ̣[

5 ? ⲉⲣϣⲁ] (*cf.* Mk. ix 43).
9 ⲑⲉ[ⲙ̅ⲡⲉⲕ]. 10 ⲃⲁⲗ ⲛⲟⲩ]ⲛⲁⲙ.
11 ? [ⲙⲡⲛⲟⲙ]; ⲉⲛⲧⲟⲗⲏ. 12 For ⲟⲩⲟⲩⲱϣ.
13 ? ⲛⲟ[ⲩⲧⲉ. 15 ϣϣ].

B]ⲙⲛ̣[
]ⲛ ϫⲉⲁ[
]ⲉϯ ⲛⲉϥⲁⲛ̣[
ⲛ]ⲧⲉϊⲙⲓⲛⲉ ⲉ̣ⲛ̣[
]ⲧⲉⲧ̅ⲛ̅ⲛⲁⲣ ⲛⲁⲧ̣[
ⲛⲧ]ⲉ̣ⲧ̅ⲛ̅ϩⲉ ⲛϣⲁⲛϩ[ⲧⲏϥ
ϫ]ⲉⲛⲉⲧⲛⲁⲥⲕⲁⲛⲇ[ⲁⲗⲓⲍⲉ
]ⲉ̣ⲧ̣ⲉ̣ⲙⲟ̣ⲩ̣ⲣ̣ ⲛ̅ⲟⲩⲱⲛ[ⲉ
]ⲉ̣ị̈ ⲉⲛ̣ⲉⲛⲧⲁϥⲥⲕⲁⲛⲇⲁⲗ[ⲓⲍⲉ
] ? ⲏⲥ̣ⲟⲥ ⲛ̅ϩ̣ⲉⲛⲛⲁⲣⲁ̣[
] ? ⲟⲩⲛⲟⲩ ϥⲉⲩ̣ⲛⲉ̣..[
].ⲟ̣ⲩⲣⲁ̣..ϫⲱⲕ ϫⲉⲉⲣ̣ϣ̣ⲁⲛ.[
] ⲕⲁⲧⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲛ̅ⲧ̣ⲁ̣ϯ̣ⲥⲟ ϫ̣ⲉⲛ̣[
]ϭ̣ⲛ̅ ⲁⲣⲓⲕⲉ ⲉⲣⲟï · ⲉϣ̣ϫⲉⲉⲕⲉïⲣⲉ ⲛ̅ⲛⲟ̣..
] ? ·ϫ̣ⲓⲟⲕ, ⲁⲗⲗⲁ ̅.ⲉ̣ ⲛ̅ⲛⲟϭ
]ϫⲱ. ⲁⲩⲱ ϥⲛⲁϫⲛ̣ⲓ̣ⲉ̣ ⲛ̣ⲛⲁ-
]ⲟ̣ⲩⲁⲁⲃⲛⲉ ⲛ̅ⲑⲉ ⲉⲧ̣ϥ̣ⲣⲱϣⲉ̣
]ⲛ̣ ⲉϣⲁϫⲉ ⲛ̣ⲥ̣ⲁⲛⲥⲁϩ̣.
ⲡ]ϫⲟⲉⲓⲥ ⲅⲁⲣ ⲡⲁⲣⲁⲅ̣ⲅ̣-
].ⲁⲅ̣ⲁ̣ⲡ̣ⲏ ..ⲟⲕ
]ϩ ⲉⲃ̣ⲟ̣ⲗ ..
]ⲉⲛⲕⲉ-
]..

32 ? ⲙⲓⲟⲕ. 36 ⲡⲁⲣⲁⲅⲅⲉⲓⲗⲉ.
38 ⲟⲩⲱⲛ] or ⲟⲩⲟⲛ].

[60]

C

].ⲑⲗⲓⲯⲓⲥ ⲉⲧ̣[
]ⲛ̣ⲧⲟⲩ ⲉⲧⲉⲧⲛ̅ⲣ̅ ϩⲟⲩⲉ̣[
].ⲛ̣ⲃⲉ̣ ⲛⲧⲉⲓⲙⲓⲛⲉ ⲙ̅ⲡⲃⲱ̣[
].ϫ̣ⲱ ⲙ̅ⲙⲟⲥ ϫⲉⲟⲩⲟ̈ⲓ ⲛ̅ⲛⲉⲧⲧⲱⲟⲩ[ⲛ
? ⲉⲩⲥⲱ ⲅⲁⲣ ⲙ̅ⲡⲏⲣ̅ⲡ̅ ϩⲓⲕⲓⲑⲁⲣⲁ [
? ϩ̣ⲃ̣ⲏⲩⲉ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛ̅ⲥⲉⲙⲟⲩ̣[ϣⲧ
? ϫⲉⲙ̅ⲡⲟⲩⲥⲟⲩⲛ̅ ⲡϫⲟⲉⲓⲥ ⲁⲩⲱ ⲉ̣[
ⲙ̣ⲙⲟ . . . . . ⲁⲁⲙ̅ⲡⲉ ⲟⲩⲱϣ̅ⲥ̅ ⲉⲃⲟⲗ ⲛ̅ⲧ .[
ⲛ̅ⲛⲛ . . . . . . ⲙ̅ⲛ̅ⲛ̅ⲛⲟϭ ⲙ̅ⲛ̅ⲣ̅ⲙ̅ⲛ̣[
ⲁ̣ⲩ̣ⲱ ⲛ̣ . . . . ⲉ̣ ⲡⲁⲑ̅ⲃ̅ⲃ̅ⲓⲟ rest illegible
ⲛ̅ϭ̣ⲁ . . . . ⲉ̣ϣⲁϫⲉ ⲛ̣̅ rest illegible
. ⲛⲛⲟⲙⲟⲥ
ⲛⲛⲟⲩⲧⲉ . . . ⲉⲡⲓⲥⲕ̣/ . . . . . ⲅⲣⲏⲅⲟⲣⲓⲟⲥ ⲡⲑⲉⲟⲗⲟⲅⲟⲥ
. . ⲅⲁⲣ' ⲟⲩⲧⲉⲭ̣ⲛ̣ⲏ̣ⲧⲉ ⲛ̅ⲧⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲕⲟⲧⲥ̣ . . ⲛ̅ⲧⲉ
. . ⲉϫⲛⲛⲁⲓ ⲇⲉ ⲧⲏⲣⲟ̣ⲩ ⲧⲣ̣ⲉ̣ϥϩ̣ . ⲛ̣̅ⲧⲉ ⲙ̅ⲛ̣ⲣ̣ rest illegible
. . ⲟⲛ ϫⲉϣⲁϫⲉ ⲛⲓⲙ ⲛ̅ⲁⲣⲅⲟⲛ ⲉⲧⲉⲣⲉⲡⲣⲱⲙⲉ ⲛⲁϫⲟ[ⲟⲩ rest illegible
ⲟ̣ϣ ⲟⲩⲛ ⲛ̅ϣⲁϫⲉ ⲡⲉⲧⲟ ⲛ̅ⲁⲣⲅⲟⲛ ⲁⲩⲱ ⲛ̅ϣ rest illegible
ⲡⲉⲧϫⲁϩ̣ϫ̣̅ ̅.[.]ⲉⲛⲕⲉϩ̅ⲛⲁⲁⲩ ⲛ̣̅ⲁϣ ⲛ̅ϩⲱⲃ ⲙ̅ⲡⲟⲩ̣ rest illegible
] ⲅⲁⲣ ⲙ̅ⲛ̅ⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲧⲉⲛ̣̅ rest illegible
]ⲟⲩ ⲉⲣⲟϥ ⲛ̅ⲧ̣ⲟ̣ⲟ̣ⲩ̣ ⲇ̣ⲉ̣ ϣⲁⲩⲣ̅ ⲛⲉⲓϩ̣ⲃ̣ⲏ̣[ⲩⲉ
]ⲛ̅ⲇⲁⲓⲙⲱⲛⲛⲉ ⲁ̣ⲩ̣ⲱ ⲛⲉϩ̣ⲃ̣ⲏ̣ⲩ[ⲉ
]ⲧ̣ⲟ̣ⲟⲩ ⲛⲁⲙⲉ ⲉϣⲁⲩⲥⲙⲟⲩ ⲉⲡⲛⲟⲩ[ⲧⲉ
ⲁⲩ]ⲱ ⲉⲩϫⲓ ⲥⲃⲱ ⲉⲛⲉⲩϩⲃⲏⲩⲉ ⲁⲩ[
ⲡ]ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉⲉⲓⲧⲉ [
] ? ? [
] ? ⲱⲙ[
]ⲧⲏⲩ[

48 ⲙⲙⲟⲟⲩ ⲁⲩⲱ; ⲧⲉ[ⲯⲩⲭⲏ. 49 ? ⲣⲙⲙ[ⲁⲟ. 50 ? ⲣⲱⲙⲉ ⲛⲁ-.
52 inserted ? 53 ? [ⲫⲁⲅⲓⲟⲥ]. 54 ? ⲕⲁⲓ ⲅⲁⲣ; ⲟⲩⲕⲟⲧⲥⲧⲉ.
57 ? ⲁϣ; ? ⲛϣⲟⲩⲉⲓⲧ. 58 ? ϫⲁϩⲙ ⲏ ϩⲉⲛ; ? ⲏ ⲁϣ. 59 end *cf.* 61.
61 ⲉⲧⲉ].

A *verso*

ⲉ[
ϩⲃⲏⲩⲉ̣ [
ϥⲓ ⲡⲣⲟⲟⲩϣ ⲛ̣[
ⲉⲩϩ̅ⲛ̅ⲛⲉⲓϩⲃⲏⲩⲉ ⲉⲑⲟⲟ[ⲩ
ϫ̣ⲉⲁⲓ̈ϣⲱⲡⲉ ⲛ̅ⲛⲉⲓ̈ⲛⲁⲁⲛⲉⲭⲉ ⲁⲛ . . ϣⲁⲛ̣[
ⲛ̅ⲟ]ⲩⲉϣⲛ̅ⲥϩⲁⲓ̈ ⲛⲏⲧⲛ̅ · ⲁⲩⲱ ϯⲙⲉⲉⲩⲉ ϫⲉⲛ[
ⲡ]ⲁ̣ϣⲱⲡⲉ ⲛ̅ⲧⲁϥϣⲱⲡⲉ ⲛⲁⲓ̈ ϩⲓⲧⲟⲟⲧⲧⲏ[ⲩⲧⲛ̅
]ⲧⲛⲟϭ ⲛ̅ⲗⲩⲡⲏ ⲉⲛⲧⲁⲥϣⲱⲡⲉ ⲛⲁⲓ̈ [
ⲁ]ⲓ̈ⲟⲩⲱϣ ⲉⲕⲁ ⲡⲧⲟϣ ⲧⲏⲣϥ̅ ⲛ̅ⲥⲱⲓ̈ [
ⲗⲩ]ⲡⲉⲓ̈ · ⲛ̅ⲑⲉ ⲅⲁⲣ ⲉⲛⲧⲁⲓ̈ⲉⲓⲙⲉ ϫⲉ[
]ⲩ̣ⲧⲉ ϣⲱⲡⲉ ⲛⲏⲧⲛ̅ ⲉⲩⲛⲟϭ[
] ⲁⲛ, ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲟⲛ̅.[
]ⲧⲛ · ⲁⲩⲱ ⲛ̅ⲑⲉ ⲙ̅ⲛ[
]ⲟϥ ⲟⲩⲧⲉ ⲉⲙⲉⲩ[
ϩ]ⲁⲣⲉϩ ⲉⲣⲟⲓ̈ ⲓ̣[
]ϣⲁϫⲉ ⲓ̣[
] ? [

72 Read ⲛⲉⲓⲛⲁ-. 76 Or ⲉ]. 78 ? ⲛⲛⲟ] ; [ⲛⲉϭ.

[60]

B *verso*

]ⲡⲉ
]ϫⲉⲙ̄-
]ⲛⲧⲉⲧ̄ⲛ̄-
]ⲁⲓ̈ⲟⲩⲱ ⲉⲓ̈ⲙ.
]ⲙⲟⲟⲩⲧ ⲉⲧⲉ-
]ⲙ̣ϩⲣⲟⲟⲩ ⲛ̄ⲧⲁϥⲧⲁⲓ̣̈-
ⲉ]ⲧ̄ⲙ̄ⲧⲣⲉⲧⲉⲧ̄ⲛ̄ⲛⲁⲩ ⲉ-
ⲉ]ⲡⲱⲓ̈ⲛⲉ ⲉⲧⲉⲧ̄ⲛ̄ϩ̄ⲛ̄ⲛⲉⲓ-
ⲥ]ⲱϣ ⲛⲓⲙ ϩⲓⲥⲁϩⲟⲩ ⲛⲓⲙ
]ⲟⲩⲱϣ ⲉⲧⲁⲩⲟϥ' ϯⲥⲃ̄ⲧⲱⲧ
ⲛ]ⲟ̣ϭ ⲛ̄ⲟⲩⲣⲟⲧ ⲛ̄ϩⲏⲧ ⲉⲧⲉ̣[
ⲧⲉ]ⲧ̄ⲛ̄ⲛⲁϣ ⲥⲟϣ̄ⲧ̄ ⲣⲱ ⲁ[
ⲅ]ⲁ̣ⲣ ⲛⲁⲓ̈ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲥⲟϣ[ⲧ
]ⲉⲛⲛⲟⲩⲧⲉ ⲥⲟⲗ̄.[
] ϩ̄ⲙ̄ⲡⲉⲩⲁⲅⲅⲉⲗ[ⲓⲟⲛ
]ⲧ̄ⲛ̄· ⲁⲩⲱ ⲟⲛ ϫ̣[ⲉ
]ⲟⲩⲛ ⲉⲣⲱⲧ̣[ⲛ
]ⲟⲓⲕⲟⲥ[
]ⲛ̣ⲉϩ̣[

C *verso*

]ⲛϣ̣[
]ⲣⲁ̣ⲙ' ⲉⲧ[
ϫⲱ ⲙ̄]ⲙⲟⲥ ϫⲉⲛⲉⲧⲱ̣[
]ⲛ̄ⲃⲱⲕ' ⲉⲅⲁⲙⲟⲥ ⲛ̄ⲧ̣[
ϫ]ⲉ̣ⲛⲉⲛⲧⲁⲩⲧⲱⲙ ⲛ̄ⲛⲉⲧⲛ̄ⲃ̣[
ⲥ]ⲱ̣ⲧ̄ⲙ̄ ⲛ̄ⲁⲗ' ϥⲓ ⲛⲉⲧ̄ⲛ̄ⲃⲁⲗ ⲉϩⲣⲁⲓ̈ ⲛ̄ⲃ̄[ⲗⲗⲉ
[ⲛ̄ⲥⲁⲛⲁ]ϩⲙϩⲁⲗ· ⲁⲩⲱ ⲛ̄ⲁⲗ ⲛ̄ⲥⲁⲛⲉⲧⲟ ⲛ̄ϫ[ⲟⲉⲓⲥ
[ⲉⲣⲟⲟⲩ·] ⲁⲧⲉⲧ̄ⲛ̄ⲛⲁⲩ ⲛ̄ϩⲁϩ ⲛ̄ⲥ̣ⲟ̣ⲛ ⲁⲩⲱ ⲛ[
ⲥ]ⲱⲧ̄ⲙ̄'   ⲁⲩⲱ ⲟⲛ ϫⲉⲁⲓ̈ⲛⲁⲩ ϫ[ⲉ
]ⲟⲛ ⲙ̄ⲙⲁ ⲛⲓⲙ ⲁⲩⲱ ϩ̄ⲛ̄ⲛ̄ⲙⲓ̣̈[
]ⲁ̣' ⲉⲙⲛ̄ ⲛⲉⲧⲛⲟⲩϩ̄ⲙ̄ ⲙ̄ⲙ[ⲟⲓ
ⲡ]ⲉϫⲁϥ ⲡⲉⲛⲧⲁϥϯ ⲛ̄ⲓ̈[
]ⲡⲉ ⲛⲧⲁⲩⲣ̄ ⲛⲟⲃ̣[ⲉ
]ⲛⲟⲙⲟⲥ̣[
]. .[

88 Prob. ⲉⲓⲙ⳿. 90 ? ⲧⲁϩ[ⲟ. 98 ? ⲥⲟⲗⲥⲗ. 108 ? ⲃ̣[ⲁⲗ.

61

] ⲙⲙⲟ̣[
ϩⲏⲙⲉ ⲛⲓⲙ ⲡⲉⲧϫ̣ⲱ̣[
ⲛⲛⲉⲧⲛⲁϣⲱⲡⲉ ϩⲙ[
ⲱⲛϩ ⲉⲣⲟⲟⲩ ⲙⲡⲉϥⲥⲟ[ⲟⲩⲛ
ϫⲟⲟⲥ ϫⲉⲛϥⲥⲟⲟⲩⲛ ⲁⲛ̣ [
ⲕⲁ ⲣⲱϥ ⲉⲛⲉϩⲟⲟⲩ ⲙⲛⲧ[ⲉⲩⲛⲟⲩ
ⲉϥⲥⲟⲟⲩⲛ ϫⲉⲙⲡⲟⲩϫⲓ ⲥⲟ̣[
ⲁϥϣ̄ⲣ̄ⲡ̄ ⲥⲏⲙⲁⲛⲉ ⲅⲁⲣ ϫⲉ[ⲟⲩⲛ ϩⲉⲛ-]
ⲗⲟⲓⲙⲟⲥ ⲛⲁϣⲱⲡⲉ ⲁⲩⲱ ϩ[ⲉⲛⲕⲙⲧⲟ ϩⲉⲛ-]
ϩⲉⲑⲛⲟⲥ ⲉⲧⲛⲁⲧⲱⲟⲩⲛ ⲉϫ[ⲛϩⲉⲛϩⲉⲑⲛⲟⲥ]
ϩⲉⲛⲙⲛⲧⲉⲣⲟ ⲁⲩⲱ ϩⲉⲛⲡⲣⲟⲫ[ⲏⲧⲏⲥ ⲛⲛⲟⲩϫ]
ⲙⲛϩⲉⲛⲭⲣⲓ̄ⲥ̄ⲧⲟⲥ ⲛⲛⲟⲩϫ ⲁⲩⲱ ⲉ̣[ⲣϣⲁⲛⲟⲩⲁ]
ϫⲟⲟⲥ ϫⲉⲉⲥ ⲡⲉⲭ̄ⲥ̄ ⲙⲡⲉⲓⲙⲁ ⲏ̣ [ⲙⲡⲁⲓ ⲙⲡⲣ-]
ⲉⲓ ⲉⲃⲟⲗ ⲁⲩⲱ ϫⲉⲉϣϫⲉ ⲟⲩⲛ ϣϭ̣[ⲟⲙ ⲉⲛ]-
ⲗⲁⲛⲁ ⲛⲛⲁⲕⲉⲥⲱⲧⲡ: ⲁⲩⲱ ⲛⲁⲓ ⲥ̣[
ⲥ̣ⲱⲥ ⲉⲧⲉⲭⲣⲓⲁⲧⲉ ⲉϥⲣ̄ϫ ⲛⲁⲡⲟⲥⲧⲟ-
ⲗⲟⲥ ⲛϩⲏⲧⲟⲩ ⲉⲁϥⲧⲁⲙⲟⲟⲩ ⲉⲣⲟⲟⲩ ⲧⲏ-
ⲣⲟⲩ ⲉⲙⲏⲧⲉ ⲉⲛⲉϩⲟⲟⲩ ⲙⲛⲧⲉⲩⲛⲟⲩ ⲉ-
ⲧⲙⲙⲁⲩ ϩⲱⲥ ⲉϥⲥⲟⲟⲩⲛ ϫⲉⲛⲟⲩϩⲏⲩ
ⲛⲁⲩ ⲁⲛⲛⲉ ⲟⲩⲇⲉ ⲁⲛⲟⲛ ⲉⲉⲓⲙⲉ ⲉⲛ̣[ⲁⲓ]
ⲉⲛⲱⲛϩ ⲉϥϩⲏ̣ⲛ ⲉⲣⲟⲛ ϫ[. . .]
ⲉⲛⲉϣⲱⲡⲉ ϩⲛⲟⲩϩ̣[ⲣ̄]
ϩⲱⲃ ⲉⲧ̣ⲁⲣ̣ⲉⲧⲏ ⲛ[ϩ]ⲱ̣ⲛ
ⲧⲁⲓ ⲟⲛⲧⲉ ⲑⲉ ⲛ[ⲧⲁⲡϫⲟ]ⲉⲓⲥ ⲁⲁⲥ
]ⲧⲉ ⲉⲛⲣ
ⲛⲟ]ⲩⲟⲉⲓϣ ⲛⲓⲙ
]ⲩϩⲱⲛ ⲉⲣⲟⲛ ⲙ-
ⲧⲉⲩ]ⲛ̣ⲟⲩ ⲉⲧⲙⲙⲁⲩ ϫⲉ-
]ⲉⲩⲉ ⲉⲣⲟⲛ ⲙⲁⲗ̣ⲗ̣-
]ⲗⲏ ⲉⲛⲁⲛⲟⲩⲥ
]ⲛ̣ⲁⲛⲟⲩϥ ϩⲙⲡⲉ-
ϫ]ⲱⲕ ⲉⲃⲟⲗ ⲛⲧⲛϫ̣-
ⲉ]ⲃⲟⲗ ϩⲛⲟⲩⲙⲛⲧⲁ-
ⲉⲧ]ⲃ̣ⲉⲛⲁⲓ ⲣⲱ ⲙⲛ̄ϥ̄ⲧⲁⲙⲟ
[ⲛ ⲉⲛⲉϩ]ⲟⲟⲩ ⲙⲛⲧⲉⲩⲛⲟⲩ ⲉⲧⲙ-

2 Or ⲃⲱ[ⲗ. 4 ⲟⲩ]ⲱⲛϩ. 15 ? ⲉ[ⲧ or ⲥ[ⲉ. 16 ? Read ϩⲱⲥ. 21 [ⲉ. 29 ⲙⲁⲗⲗ[ⲟⲛ.
35 ⲉⲧⲙ[ⲙⲁⲩ.

[61] *Verso*

] ⲙ̣ⲡⲉⲓⲱⲧ ⲁⲛ
ⲛ]ⲁⲧⲁⲁϥ ⲛⲁⲓ ⲛⲁϣ
[ⲛ̣ϩⲉ]ⲛ ⲉⲡⲉⲧⲉⲛⲱⲓ
]ⲡⲁⲧⲁⲁϥ ⲙⲡⲁⲉⲓⲱⲧ
ⲁ]ⲛ̣ⲟⲕ ⲙⲛⲡⲁⲉⲓⲱⲧ
]ϣϭⲟⲙ ⲅⲁⲣ ⲉⲧⲣⲉ-
]ⲛ̣ⲡⲉⲓⲱⲧ ⲣ ⲁⲧⲥⲟⲟⲩⲛ
ⲉⲓ]ⲱⲧ ⲉⲧⲉⲛϥⲟ ⲁⲛ ⲛⲁⲧ-
] ϫⲉⲡⲉⲓⲱⲧ ⲙⲉⲛ ⲥⲟⲟⲩ-
[ⲛ ⲁⲩ]ⲱ ϯⲥⲟⲟⲩⲛ ⲁⲛⲟⲕ ⲅⲁⲣ
[ⲙⲛⲡⲁⲉ]ⲓⲱⲧ ⲁⲛⲟⲛ ⲟⲩⲁ ⲉϣϫⲉ
]ⲙ̣ⲡⲁⲉⲓⲱⲧ ⲡⲁⲉⲓⲱⲧ ⲟ ⲛⲛⲟϭ̣
]ϩⲟⲟⲩ ⲁⲓϣⲛ ⲧⲱⲣⲉ ⲅⲁⲣ ⲛⲛ-
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉϭⲱⲗⲡ ⲛⲁⲩ ⲉⲃ-
ⲟⲗ ⲙⲡⲉⲓⲱⲧ ⲟⲩⲛⲁ ⲅⲁⲣ ⲛϩⲏ-
ⲧⲟⲩ ⲉⲁϥⲉⲓⲙⲉ ⲉⲛⲁⲓ ϥⲥⲁⲃ̣ⲉ̣
ϫⲉⲙⲛ ⲗⲁⲁⲩ ⲛⲥⲱⲛⲧ ϩⲏⲛ
ⲙⲡⲉϥⲙⲧⲟ ⲉⲃⲟⲗ ⲥⲉϭⲟⲗⲡ
ϫⲉ ⲧ̣ⲏⲣⲟⲩ ⲉⲃⲟⲗ ⲁⲩⲱ ⲥⲉ̣-
ϣⲁⲁⲧ ⲛⲛⲁϩⲣⲁϥ ⲁⲩⲱ ⲟⲛ
ϫⲉⲛⲁⲓ ⲉⲧⲉⲛⲁϩⲱⲱⲣ
ⲧⲏⲣⲟⲩ ⲛⲧⲥ[ⲟⲫⲓⲁ ⲙⲛⲛ]
ⲥⲟⲟⲩⲛ ⲛϩⲏ̣[ⲧϥ ⲉⲩϩⲏⲛ]
ⲙⲛⲛⲥⲱⲥ ⲟⲛ [
ϫⲉⲙⲡⲉⲓⲱⲧ ⲛ̣[ⲁⲕⲣⲓⲛⲉ]
ⲁⲛ̣ ⲛⲗⲁⲩ ⲁ̣ⲗ̣ⲗ̣ⲁ̣ [ⲧⲉⲕⲣⲓⲥⲓⲥ ⲧⲏ-]
ⲣ̄ⲥ̄ ⲁϥⲧⲁⲁⲥ ⲙⲡϣ[ⲏⲣⲉ ⲛⲁϣ]
ⲛ̣ϩⲉ ⲉⲣⲉⲡⲛⲟϭ ⲛϩ . [
ϩⲱⲛ ⲉⲣⲟⲓ ⲁⲛⲟⲕ ⲡⲉ . [
ⲧⲏⲣⲥ̣

36 Or]ⲁ. 41 ⲙⲛ]. 43 ⲛⲁⲧ[ⲥⲟⲟⲩⲛ. 44 ⲥⲟⲟⲩⲛ. 47 Or ⲟⲛ ⲛⲁϭ[ⲱⲗⲡ ⲉ]ⲣⲟⲟⲩ.
50 ? For ⲟⲩⲛ ⲟⲩⲁ. 51 ? For ϥⲣ ⲥⲁⲃⲉ. 58 Or [ⲧϥ. 63 ? ϩⲟ[ⲟⲩ ⲛⲁ]. 65 ? ⲧⲏⲣϥ.

62

]ϥ̣ⲥϩⲁⲓ ϣⲁ-
]ⲥ
]ⲉⲧⲧ̣[
]ⲩ̣ⲛⲟ . [
]ⲧⲟⲟ[
]ⲛⲁⲣⲣ[
]ⲛ · ⲛ̄ⲟⲩ[
]ⲱ̣ϫⲉⲡⲉ [
]ⲟⲩϭⲓⲛⲁⲣ[. . .]ⲧ̣ⲉ
ⲛϩ]ⲟⲟⲩⲧ ⲙⲛⲧⲉⲥϩⲓⲙⲉ
ⲥ]ⲱⲙⲁ ⲙⲛⲛⲟⲩⲥ ⲅⲁⲣ
]ⲛ̣ ⲁⲛⲟⲛ ϩⲱⲛ ⲛⲉⲛⲧⲁⲩ-
ⲛ]ⲛⲟⲛⲧⲟⲛ ⲉⲧϩⲙⲡⲉⲭ̄ⲥ̄
] ϩⲓⲧⲛⲡⲛⲟⲩⲥ ⲁⲩⲱ ϩⲓⲧⲛ-
] ⲧ̣ⲉⲛⲟⲩ ⲡⲉⲧϣⲁϫⲉ ⲙ̄ⲛ̄-
]ⲧ ⲙⲛⲟⲩϩⲟⲟⲩⲧ ⲙⲛⲛ-
]ⲁⲇⲁⲙ ⲁϥⲕⲁⲁϥ ⲉⲁϥⲟⲩ-
ⲣ ϩⲱ]ⲃ ⲉⲣⲟϥ · ⲧⲙⲛⲧⲣⲉϥⲣ ϩⲱⲃ
] ⲛⲕⲉⲗⲁⲩ ⲁⲛⲛⲉ ⲛⲥⲁⲧⲙⲛⲧⲟⲩ-
ⲁⲩ]ⲱ ⲛⲛ̣ⲟⲉⲣⲁ · ⲙⲛⲧⲉⲑⲉⲱⲣⲓⲁ
ⲉⲧⲟⲩⲁ]ⲁⲃ · ⲡⲛⲁⲩ ⲅⲁⲣ ⲉⲧⲙⲙⲁⲩ ⲡⲉⲛ-
ⲡ]ⲣⲱⲙⲉ ⲁⲛ ⲉⲧⲣⲉϥϭⲱ ⲙⲁⲩⲁϥ
ⲟⲩⲃ]ⲟⲛⲑⲟⲥ ⲕⲁⲧⲁⲣⲟϥ ⲁⲩⲱ
ⲧⲉ]ϥϩⲓⲙⲉ ⲛⲟⲩⲃⲟⲛⲑⲟⲥ
ⲡⲡⲁⲣ]ⲁⲇⲓⲥⲟⲥ ⲉⲛⲧⲁⲛϣⲣⲡ
]ⲛⲓⲁ ⲁⲛ ⲙⲛⲥⲱ-
blank

Verso

ϣⲁⲛⲛⲁⲩ ⲅⲁⲣ ⲉⲩϩ[ⲁⲧⲡ]ⲁⲣⲁ[ⲃⲁⲥⲓⲥ ⲁⲩ-]
ϩⲁⲣⲉϩ ⲉⲧⲉⲛⲧⲟⲗⲏ · ⲡⲉⲩⲟⲛϩⲛⲉ ⲙⲡⲉⲩ-
ⲉⲣⲏⲩ ⲁϫⲛⲡⲁⲑⲟⲥ ⲙⲡⲛⲁⲩ ⲧⲉ ⲛⲧⲁⲩⲡⲁⲣⲁ-
ⲃⲁ ⲛⲧⲉⲛⲧⲟⲗⲏ ⲁⲩⲛⲟϫⲟⲩ ⲉⲃⲟⲗ ϩⲙⲡⲡⲁⲣⲁ-
ⲇⲓⲥⲟⲥ ⲧⲟⲧⲉ ⲛⲧⲁⲩϣⲓⲡⲉ ⲡⲙⲁ ⲅⲁⲣ ⲉⲧⲉⲣⲉⲡⲁ-
ⲣⲁⲃⲁⲥⲓⲥ ⲛⲉⲛⲧⲟⲗⲏ ⲛϩⲏⲧϥ · ⲉϥⲙⲙⲁⲩ ⲛϭⲓ ⲡϣⲓⲡⲉ
ⲙⲛⲡⲱ̄ⲕ̄ⲙ̄ ⲡⲛⲁⲩ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲁⲩϯ ϩⲓⲱⲟⲩ ⲛⲧⲙⲛ-
ⲧⲣⲉϥⲙⲟⲩ ⲉⲓϣⲁϫⲉ ⲉⲧⲉϣⲧⲏⲛ ⲛϣⲁⲁⲣ · ⲡⲛⲁⲩ ⲉ-
ⲧⲙⲙⲁⲩⲡⲉ ⲛⲧⲁⲁⲇⲁⲙ ⲥⲟⲩ̄ⲛ̄ ⲉⲩϩⲁ ⲧⲉϥⲥϩⲓⲙⲉ
ⲧⲁⲓϭⲉ ⲟⲩⲛⲧⲉ ⲧⲉⲛϩⲉ ϩⲱⲱⲛ ⲉⲫ ⲟⲥⲟⲛ ⲉⲛ-
ϩⲙⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲉⲓϣⲁϫⲉ ⲉⲡⲱⲛϩ ⲛⲧⲙⲛⲧⲙⲟⲛⲟⲭⲟⲥ
ⲉⲧⲛⲛϩⲏⲧϥ · ⲁⲩⲱ ⲉⲛⲥⲡⲟⲩⲇⲁⲍⲉ ⲉϩⲁⲣⲉϩ ⲉ-
ⲛⲉⲛⲧⲟⲗⲏ ⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧⲉⲧⲁⲓⲧⲉ ⲧⲉⲓ̣-
ⲉⲛ ⲟⲩⲟⲉⲓⲉ ⲉⲧϩⲙⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ · ⲙⲁⲣⲛϣ[ⲁ-]
ϫⲉ ϩⲛⲛⲁⲛⲛⲟⲩⲧⲉ ⲙⲛⲛⲉⲛⲁⲣⲏⲩ ⲭⲱ[ⲣⲓⲥ ⲡⲁ-]
ⲑⲟⲥ ⲉⲧⲃⲉⲛⲁⲓ ⲅⲁⲣ ⲛⲧⲁⲡⲉⲭ̄ⲥ̄ ⲟⲩⲱⲛϩ [
ⲧⲥⲁⲣⲝ ϫⲉⲕⲁⲁⲥ ⲉϥⲉⲕⲧⲟⲛ ⲉϩⲣⲁⲓ ⲛ[
ⲉⲧⲙ]ⲙⲁⲩ ⲙⲙⲁⲕⲁⲣⲓⲟⲛ ⲉ[
] ⲡⲉⲛⲧⲁⲡⲁⲩⲗ[ⲟⲥ
] . . ⲓ̣ ⲥϩⲓ̈[ⲙⲉ

1, 2 on upper edge. 4 ? ⲟⲩ[. 6 ? [ⲏⲥⲓⲁ.
8 Or]ϣ. 9 ? [ⲉⲥ]ⲅⲉ. 19 ? ⲟⲩ[ⲟⲉⲓⲉ.
26 ? ⲕⲟⲓⲛⲱ]; ⲥⲱ[ⲙⲁ. 29 ⲧⲉ for ϫⲉ. 42 ? [ϩⲛ-].
46 ? ϫⲓ ⲥϩⲓⲙⲉ.

63

]ⲟ̣ⲛ̣ⲉ̣ ⲁⲩⲱ
]. . ⲱⲛ
[. .]ⲛ̣ⲉⲥⲕⲁⲛⲧⲁⲗⲟⲛ ⲉⲧ[ⲉ-]
[ⲟⲩⲛ] ⲕⲓⲛⲇⲩⲛⲟⲥ ⲛϩⲏⲧϥ
ⲙⲛⲡⲉⲧⲉⲙⲛ ⲕⲓⲛⲇⲩⲛⲟⲥ
ⲛϩⲏⲧϥ· ⲁⲛⲟⲕϭⲉ ϯⲛⲟⲩ ⲕⲁ-
ⲧⲁ ⲑⲉ ⲉⲧⲉⲣⲉⲡⲁⲛⲟⲩⲥ ϫⲓ ⲙⲟⲉⲓⲧ
ϩⲓⲧⲛⲡⲉⲧⲥⲏϩ ϯⲙⲉⲩⲉ ϫⲉⲟⲩⲥ-
ⲕⲁⲛⲇⲁⲗⲟⲛⲡⲉ ϩⲱⲃ ⲛⲓⲙ ⲉⲣⲉ-
ⲡⲣⲱⲙⲉ ⲛⲁⲁϥ· ϩⲱⲥⲧⲉ ⲉⲧⲣⲉϥ-
ⲡⲱⲣϫ ⲡⲉⲧϩⲓⲧⲟⲩⲱϥ ⲉⲃⲟⲗ ϩⲛⲟⲩ-
[ϩⲱ]ⲃ ⲛⲧⲉ ⲧⲙⲉ· ⲕⲁⲧⲁ ⲡⲕⲁⲛⲱⲛ
[ⲛⲧⲙ]ⲛⲧⲣⲉϥϣⲙϣⲉ ⲛⲟⲩⲧⲉ ⲏ’ ⲛⲧⲟϥ
[ⲛϥ]ⲣ̣ⲁⲕⲧϥ ⲉⲩⲡⲗⲁⲛⲏ ⲏ’ ⲉⲧⲣⲉϥⲕⲟⲧϥ̄
ⲁ[ⲛ] ⲛ̣ϥϯ ⲑⲉ ⲛⲁϥ ⲉϩⲟⲩⲛ ⲉⲩ̣ⲙⲛⲧⲁⲥⲉⲃⲏⲥ
ⲏ’ ⲛⲧⲟϥ’ ϩⲁⲡⲗⲱⲥ· ϩⲱⲃ ⲛⲓⲙ ⲉϥⲕⲱⲗⲩ ⲙⲡ-
ⲣⲱⲙⲉ ⲉⲧⲙⲥⲱⲧⲙ ⲛⲥⲁⲧⲉⲛⲧⲟⲗⲏ ⲙⲡ-
[ⲛ]ⲟⲩⲧⲉ ϣⲁϩⲣⲁⲓ ⲉⲛⲕⲉⲙⲟⲩ ⲟⲩⲥⲕⲁⲛⲧⲁⲗⲟⲛ-
ⲡⲉ· ⲉϣⲱⲡⲉϭⲉ ⲉⲣϣⲁⲛⲟⲩⲣⲱⲙⲉ ⲉⲓⲣⲉ ⲛ-
[ⲟ]ⲩϩⲱⲃ ⲏ’ ⲛϥϫⲱ ⲛⲟⲩϣⲁϫⲉ ⲉⲙⲛ ⲗⲁⲩⲉ ⲙⲡⲉⲑ[ⲟⲟⲩ
[ⲁ]ⲗⲗⲁ ⲉⲩⲁⲅⲁⲑⲟⲛⲡⲉ ⲛϩⲱⲃ ⲛⲧⲁϥⲁⲁϥ ⲏ’ ⲛⲧⲟϥ ⲁⲛ[
] ⲕⲁⲧⲁ ⲛⲟⲩⲱϣ ⲛ̄ⲛⲉⲅⲣⲁⲫⲏ ⲛ̄ⲧⲉⲟⲩⲁ ϫⲉ ⲭⲣⲱ ⲓ̣[
]ⲙⲛϩⲱⲃ ⲏ’ ⲡϣⲁϫⲉ ⲛϥⲃⲗⲁⲡⲧⲉⲓ ⲏ’ ⲛϥⲥⲕⲁⲛⲇ[ⲁⲗⲓⲍⲉ
ⲟ]ⲩϣⲱⲡⲉ ⲏ’ ⲟⲩⲡⲁⲑⲟⲥ ⲉϥⲛϩⲏⲧϥ ϥⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ [ϩⲙⲡⲕⲣ-]
[ⲓ]ⲙ̣ⲁ ⲛⲡⲉⲧⲛⲁⲥⲕⲁⲛⲧⲁⲗⲓⲍⲉ ⲛϭⲓ ⲡⲣⲱⲙⲉ ⲉ⸌ⲛ⸍ⲧⲁϥⲉⲓ̣[ⲣⲉ ⲙ̄ⲡ-]
[ϩⲱ]ⲃ ⲉⲧⲛⲁⲛⲟⲩϥ ⲏ’ ⲉⲁϥϫⲟⲟϥ ⲡⲣⲟⲥ ⲡⲕⲱⲧ ⲛⲧⲡⲓⲥⲧ[ⲓⲥ
]ⲉ ⲛϩⲉⲛⲕⲟⲟⲩⲉ ⲕⲁⲓ ⲅⲁⲣ ⲛⲧⲉⲣⲉⲡⲉⲛϫⲟⲉⲓⲥ ϫⲟⲟⲥ ϫ̣[ⲉⲙⲡⲉⲧ-]
[ⲃⲏ]ⲕ ⲁⲛ ⲉϩⲟⲩⲛ ⲉⲧⲧⲁⲡⲣⲟ ⲡⲉⲧⲥⲱⲱϥ ⲙⲡⲣⲱⲙⲉ ⲁ[ⲗⲗⲁ ⲡⲉⲧ-]
[ⲛ]ⲏⲩ ⲉⲃⲟⲗ ϩⲛⲧⲧⲁⲡⲣⲟ ⲡⲉⲧⲥⲱⲱϥ ⲙⲡⲣⲱⲙⲉ ⲧⲛϭⲓ̣[
[ϫ]ⲉⲁⲩⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲛⲁⲓ ⲉϣⲁⲣⲉⲡϫⲟⲉⲓⲥ ϫⲟⲟⲥ ⲉⲧⲃ[ⲏⲏⲧⲟⲩ]
ϫⲉⲧⲱϭⲉ ⲛⲓⲙ ⲉⲧⲉⲙⲡⲉⲡⲁⲉⲧϩⲙⲡⲏⲩⲉ ⲧⲟϭϥ ϥ̣[ⲛⲁⲡⲟⲣⲕ]

blank

18 From here to 29 amount lost on left uncertain, possibly more than on right. 20 end, ? ⲛϩⲏⲧϥ]. 22 ⲛ[ⲁϥ. 25 ⲁϥ altered from ⲛⲁ, ⲛ above added later. 29 ? ϭⲛ[ⲧⲟⲩ. 31 Read ⲡⲁⲉⲓⲱⲧ ⲉⲧϩⲛ.

64

]ⲛⲟⲩⲥⲟⲗⲥ̄ⲗ̄ ϩⲛ̄ϩⲉⲛⲛ̄ⲕⲁ ⲛ̄[ⲟⲩⲟⲟⲙ·] ⲁⲗⲗⲁ ⲉϥⲣ̄ ⲭⲣ[ⲓⲁ]
]ⲟⲩⲟⲟⲙ ϣⲁⲛⲧⲉⲡ[ⲛⲟ]ⲩⲧⲉ ⲣ̄ ⲡⲉϥ[ⲛⲁ] ⲛ̣̄ϥ̄ⲃⲟⲗϥ̄ ⲉⲃⲟⲗ ϩⲛ̄·
ϫ]ⲓ̣ ϣⲟϫⲛⲉ ⲛ̄ⲙⲙⲁϥ ⲉⲣⲟⲟⲩ ϣⲁⲛⲧϥ̄ⲥⲟⲛϩϥ̄ ⲛ̄ϩⲏⲧⲟⲩ·
]ⲓ̈· ⲡⲗⲏⲛ ⲧⲛ̄ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ’ ⲁⲛ ϫⲉϯ ⲗⲁⲁⲩ ⲛ̄ⲛ-
ⲉⲓⲧⲉ ⲛ̄ϩⲱⲃ ⲛ̄ϭⲓϫ
] ⲧⲉⲛⲟⲩ ⲣⲱ· ⲉⲓⲥ ⲡ̄ϣⲁϫⲉ ϣⲁⲁⲧ’ ⲉⲃⲟⲗ· ⲡⲗⲏⲛ
] ϫ̣ⲓⲛⲧⲉⲛⲟⲩ ⲅⲁⲣ ⲡⲕⲉⲗⲉⲃⲓⲛ ⲕⲏ ϩⲁⲧⲛⲟⲩⲛⲉ
[ⲛ̄ⲛϣⲏⲛ· ϣⲏⲛϭⲉ ⲛⲓⲙ ⲉⲧⲉⲛ̄ϥ̄ⲛⲁⲉⲓⲣⲉ] ⲁⲛ ⲛ̄ⲡ̣ⲉⲩⲕⲁⲣⲡⲟⲥ ⲉⲛⲁⲛⲟⲩϥ ⲥⲉⲛⲁⲕⲟⲟⲣⲉϥ ⲛ̄ⲥⲉ-
[ⲛⲟϫϥ̄ ⲉⲧⲥⲁⲧⲉ]ⲟ̣ⲥ ⲉⲧϥ̄ϫⲓ ϣⲟϫⲛⲉ ⲛ̄ⲙⲙⲁϥ’ ⲛⲁⲧⲱⲧ ⲡⲉϥϩⲏⲧ
ⲛⲉⲅⲣⲁ]ⲫⲏ ⲉϥϭⲱⲱⲙⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲧⲃⲏⲏⲧⲛ̄ ϩⲱⲥ̣
ⲛ̄]ⲑⲉ ⲉⲧⲥⲏϩ ϫⲉⲟⲩ’· ⲛ̄ⲑⲉ ⲉⲧⲥⲏϩ ϫⲉⲟⲩ’· ⲉϥϭⲱ-

7 Read ⲛⲟⲩⲕⲁⲣⲡⲟⲥ. 8 ? ⲛⲇⲓⲁⲃⲟⲗ]. 10 ϭⲱ[ⲱⲙⲉ.

[64] ⲛ̅]ϭⲓ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ· ⲛ̅ⲑⲉ ⲉⲛⲧⲁⲡⲉⲧⲣⲟⲥ ϫⲟⲟⲥ
ⲉⲩⲙⲟ]ⲕ̅ϩ̅ ⲛ̅ⲛⲟⲉⲓ ⲙ̅ⲙⲟⲟⲩ, ⲛⲁⲓ̈ ⲉⲧⲉⲣⲉⲛ̅ⲁⲧⲥⲃⲱ
ⲉ]ⲩϭⲱⲱⲙⲉ ⲙ̅ⲙⲟⲟⲩ· ⲛ̅ⲑⲉ ⲉⲧⲟⲩϭⲱⲱⲙⲉ ⲙ̅-
ⲡⲉ]ⲩⲧⲁⲕⲟ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟⲟⲩ· ⲧ̅ⲛ̅ⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲟⲛ
ⲙ]ⲛ̅ⲧ̅ⲥⲁⲛⲕⲟⲧ̅ⲥ̅· ⲉⲓⲧⲉ ⲛ̅ϥ̅ϣⲱⲡⲉ ⲛ̅ⲱϫ·
]ϫ̣ⲉⲛ̣ . . . ⲣ̅ ϩⲁⲗ ⲉⲓ̈ϣⲁϫⲉ ⲉⲛⲥⲟⲛ· ϫⲉ-
]ⲛⲧⲁⲛϩⲟⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲟⲟⲧ̅ⲕ̅ ⲙ̅ⲙⲛ̅ⲧ̅-
] ⲛ̅ⲙ̅ⲙⲁⲕ ϣⲁⲛⲧ̅ϥ̅ϫⲱⲱⲣⲉ ⲉⲃⲟⲗ ⲛ̅ⲛⲉ-
]ⲁϥⲕⲧⲟϥ ⲟⲛ ⲉϫⲙ̅ⲡ̅ϯⲧⲱⲛ, ⲉϥⲟⲩⲱϣ
ⲛ̅]ϭⲟⲛ̅ⲥ̅ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲅⲁⲣ ⲉⲕⲉⲕⲁⲁϥ
]ⲧⲱⲧ ⲛ̅ϩⲏⲧ ⲛ̅ⲧⲁϥϫⲟⲕϥ ⲉⲃⲟⲗ·
ⲡϫⲁⲥⲓϩ]ⲏⲧ ⲛⲁⲥⲉⲓ ⲛ̅ⲛⲉϥϩⲓⲟⲟⲩⲉ ⲟⲩⲁⲁϥ:
ⲡⲉⲧϫⲟ ⲛ̅ⲛⲉ]ⲑ̣ⲟⲟⲩ· ⲉϥⲛⲁⲱϩ̅ⲥ̅ ⲛ̅ⲛⲉⲧⲃⲟⲟⲛⲉ
]ϫ̣ⲉⲉⲛⲉⲙ̅ⲡⲓⲉⲓ ⲛ̅ⲧⲁⲣ̅ ⲙ̅ⲛ̅ⲧ̅ⲣⲉ ⲛⲁⲩ
[ⲛⲉⲙ̅ⲛ̅ ⲛⲟⲃⲉ ⲉⲣⲟⲟⲩ ⲧ]ⲉⲛⲟⲩ ⲇⲉ ⲙ̅ⲙⲛ̅ⲧⲟⲩ ⲗⲟⲓ̈ϭⲉ ⲙ̅ⲙⲁ[ⲩ]
] ⲣ̣̅ ⲙⲛⲧⲣⲉ ⲅⲁⲣ ⲛⲁϥ ⲛ̅ⲟⲩⲙⲏⲏϣⲉ
]ϣⲱⲡⲉ ⲛⲧ̅ⲛ̅ϣⲁⲁⲧ̅ⲕ̅ ⲉⲃⲟⲗ:
]ⲥⲟⲛ ⲁϥ̣ϣⲱⲡⲉ·

15 ϣⲱⲡⲉ *sic*, read ? ϣⲱⲡⲉ. 19 Perhaps ϣ]. 26 ⲙⲏⲏϣⲉ[ⲛⲥⲟⲛ].
28 Not last line.

65 + ⲥ̣ⲉⲛⲟⲩⲁ
ⲥ̣ⲟⲩ ⲛⲟⲩⲧ̣ⲉⲕⲕⲉ-
ϩⲱⲃ ⲛ . . . ⲡⲉⲧⲛⲁ-
ϣⲱⲡⲉ ⲙ̅ⲡⲣⲱⲙⲉ ⲛⲟⲩⲟ
ⲉⲡⲉⲧⲉⲣⲉⲡⲥⲱⲧⲏⲣ ⲓⲥ ϩⲱⲛ ⲙⲙⲟϥ
ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ϫⲟⲥⲉ ⲉϫⲛⲟⲩⲟⲛ ⲛⲓⲙ
ϥϫⲟⲥⲉ ⲇⲉ ⲟⲛ ⲛϭⲓ ⲡⲉϥ̣ⲟ̣ⲩⲉϩⲥⲁ-
ϩⲛⲉ ⲉϫⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲉϥⲱϣ ⲉ-
ⲃⲟⲗ ⲛⲟⲩⲉⲓϣ ⲛⲓⲙ ⲉϥⲡⲁⲣⲁⲅⲅⲉⲓⲗⲉ
ⲛⲛⲉⲧⲥⲱⲧⲙ ϫⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ϩⲉ-
ⲧⲛⲧⲡⲩⲗⲏ ⲉⲧϭⲏⲩ ⲛ̅ⲟⲩⲙⲁⲓϩⲉ
ⲁⲛⲧⲉ ϫⲉⲛⲁϣⲉ ⲡⲉⲧⲃⲏⲕ ⲉϩⲟⲩ-
ⲛ ϩⲉⲧⲛⲧⲡⲩⲗⲏ ⲉⲧⲟⲩⲁϣⲥ ⲁⲗ-
ⲗⲁ ⲧⲙⲟⲓϩⲉ ⲧⲏⲣⲥⲧⲉ ϫⲉϩⲉⲛⲕ-
ⲟⲩⲓ ⲡⲉⲧⲛⲁ ⲉϩⲟⲩⲛ ϩⲉⲧⲛⲧⲡⲩⲗ-
ⲏ ⲉⲧⲕⲏⲩ ⲉϣϫⲉ ⲟⲩⲛ ⲣⲱⲙⲉ
ⲛⲣⲙⲛϩⲏⲧ ⲟⲛⲧⲱⲥ ⲡⲉⲧⲙⲟ-
[ⲟ]ϣ̣ⲉ̣ ⲉⲛⲉϩ ⲛⲧⲉϩⲓ̈ⲏ ⲉⲧϩⲉϫ-
ϩⲱϫ ⲙⲙⲛⲧⲥⲁⲃⲉ ⲅⲁⲣ ϩⲛ-
ⲡⲉⲧⲛⲏⲧ ϩⲛⲧⲉⲧⲟⲩⲁ-
ϣⲥ ⲉⲧⲃⲉⲟⲩ ⲉⲃⲟⲗ
ϫⲉⲛⲙⲟⲩ ⲡⲉⲧϩⲓϩ-
ⲏ ⲙⲙⲟⲥ ⲏ ⲙⲡⲉⲥϩⲟⲩ-
ⲛ ⲡⲱⲛ ⲉ̣ⲧⲉⲛⲧⲟϥ
ⲡⲉⲧϩⲓϩ̣ⲏ̣ ⲛⲧⲉⲧ-
ϭⲏⲩ ⲏ ⲙⲡⲉⲥ-
ϩⲟⲩⲛ

Verso (mostly worn off) [ⲡ]ⲱⲛϩ ⲉ̣[ⲧⲉ-]
ⲛ̣ⲧⲟϥ ⲡⲉⲧϩⲓ-
ⲑⲏ ⲛⲧⲉϩ̣ ?
ⲉⲉⲛ̣ ? ?
ⲅ̣ⲇ̣ⲉ ⲁ . . . . . ⲧⲣⲉ[ⲡⲉ-]
ⲙⲧⲟⲛ ⲧⲱⲙⲛⲧ ⲉⲛⲣⲱⲙⲉ
ⲙⲛⲛⲥⲁⲛϩⲓⲥⲉ ⲛⲧⲉϩⲓⲏ ⲉ[ⲧϩ-]
ⲉϣϩⲱϫ ⲁⲩⲱ ⲙⲛⲛⲥⲁⲧϭⲓⲛⲃ-
ⲱⲕ ⲉϩⲟⲩⲛ ϩⲉⲧⲛⲧⲡⲩⲗⲏ ⲉⲧϭⲏⲩ
ⲛ̣ϩⲉϩ̣ . ⲉ̣ⲧⲛⲉⲛϩⲓⲥⲉ ⲧⲱⲙⲛⲧ
? ⲙⲛⲛ]ⲥⲁⲛⲉⲙⲧⲟⲛ ⲛⲧⲉϩ̣ⲓⲏ̣
ⲏ̣ ⲉⲧⲟⲩⲁϣⲥ + ⲕⲁⲗⲱⲥ ⲡ-
? ⲱⲛ ⲉⲃⲟⲗ ?
15 lines more
last two are upon edge: ⲧ̇ⲟⲩⲟ ⲙⲙⲟⲥ
ⲡⲉⲛⲧⲁϥⲟⲩⲉⲓⲛⲉ ⲁϥⲟⲩⲉⲓⲛⲉ +

1, 2 ? Read ⲥⲉⲛⲟⲩⲑⲓⲟⲩ.
4 ? Read ⲛϩⲟⲩⲟ.
19 ? Read ⲙⲙⲛ ⲥⲁⲃⲉ. 24 Read ⲱⲛϩ.
30 ? ϩⲓⲏ. 37 Prob. ⲛϩⲟⲩⲟ ⲉⲧⲣⲉ.
38 [ⲉⲣⲟϥ. 39 *dele* ⲏ.

66

\+ ⲉⲃⲟⲗϭⲉ ϯⲛⲟⲩ ϩⲛ̣ⲛⲁⲓ ⲙⲛⲛⲉⲧⲉⲓⲛⲉ ⲙ..[...]
ⲁⲓϫⲟⲟⲥ ϫⲉⲧⲕⲁⲕⲓⲁ ⲙⲉⲛ ⲧⲏⲣⲥ ⲛ̄ⲙ̄ⲡⲁ̣ⲑ̣ⲟ̣ⲥ̣
ⲉϣⲁⲥϣⲱⲡⲉ ⲉⲧⲃⲉⲧⲙⲛⲧⲁⲧⲥⲟⲟⲩⲛ ⲙⲡⲛⲟⲩ-
ⲧⲉ ⲏ̓ ⲛⲧⲟϥ ⲉⲥ . ⲩⲟⲩ . ⲟⲛ . ϩ̣ⲛⲟⲩⲥⲟ̣ⲟ̣ⲩ̣ⲛ̣ ⲛϫⲟ-
ⲟⲩⲧ · ⲧⲙⲛⲧⲣⲉϥⲟⲩⲱϩ̣ⲙ ⲇⲉ ⲟⲩⲃⲉⲛⲉⲩ-
ⲉⲣⲏⲩ ⲉϣⲁⲥϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓⲧⲛⲑⲉ ⲉⲧⲛⲉⲓ-
ⲣⲉ ⲙⲙⲟⲛ ⲙⲁⲩⲁⲛ ⲛⲁⲧⲙⲛϣⲁ ⲉⲧⲣⲉ-
ⲡϫⲟⲉⲓⲥ ⲁⲣⲭⲉⲓ ⲉϫⲱⲛ̓ ⲛ̄ϥⲟⲩⲱϩ ⲛϩⲏⲧⲛ̣
ⲙⲛⲥⲟⲛ ⲇⲉ ⲉϯⲛⲁⲣ ϩⲛⲁⲓ ⲉⲙⲟⲩϣⲧ ⲛⲧⲙ̣-
ⲏⲉ ⲙⲡⲉⲓⲃⲓⲟⲥ ⲙⲉⲓϩⲉ ⲉⲑⲉ ⲛⲉⲓⲙⲉ̣
ⲉⲛϣⲓ ⲛϯⲙⲛⲧⲁⲛⲏⲥⲑⲏⲧⲟⲥ ⲛ̄ⲧⲉⲓ-
ϭ̣ⲟ̣ⲧ̣ ⲙⲛϯⲙⲛⲧⲧⲃⲛⲏ
(edge) ⲙⲛϯⲁⲛⲟⲛⲟⲓⲁ ⲏ̣̓ ⲙⲉϣⲁⲓ̈
ϫⲉⲉⲓⲛⲁϫⲉ ⲟⲩ ⲉⲧⲃⲉⲧⲙⲛⲧ-
ⲛⲟϭ ⲛⲧⲕⲁⲕⲓⲁ ⲉϣϫⲉⲧⲛ-
ⲛⲁⲩ ⲅⲁⲣ

Verso ⲁⲩⲱ [...]ⲇ̣ⲏ ⲧⲙⲛⲧϩⲏⲧ ⲛⲟⲩⲱⲧ
ⲉⲥⲁϩⲉ ⲣⲁ[ⲧⲥ] ϩⲛⲛⲧⲃⲛⲟⲟⲩⲉ ⲉⲧⲃⲉⲧⲉ̣[ⲩ]-
ⲙⲛⲧⲥⲙⲏⲧ ⲉϩⲟⲩⲛ ⲉⲡⲉⲧⲁⲣⲭⲉⲓ ⲉⲣ..[.]
ⲉⲓⲉ ⲟⲩ ⲡⲉⲧⲛⲛⲁϫⲟⲟϥ ⲁⲛⲟⲛ ⲉⲛϣⲱⲡ[ⲉ]
ϩⲙⲡⲉⲓⲛⲱⲣϫ ⲛⲧⲉⲓϭⲟⲧ ⲛⲛⲁϩⲣⲛⲛⲉ̣[ⲛⲉ]ⲣⲏⲩ
ⲁⲩⲱ ⲧⲉⲓⲙⲛⲧⲣⲉϥϯ ⲟⲩⲃⲉⲛ..ⲓ̈...ⲟⲩ ⲧⲏⲣⲟⲩ
ⲙⲡϫⲟⲉⲓⲥ ⲏ ⲛⲧⲛⲉⲓⲙⲉ ⲁ̣ⲛ̣ ?
ⲛⲁⲛ ϩⲓⲧⲙⲡⲛⲟⲩⲧⲉ ⲛⲁⲅⲁⲑⲟ̣ⲥ̣ ?
ⲥⲃⲱ ⲙⲡⲟⲩⲡⲣⲟⲧⲟ̣...... ⲉⲩⲧⲁϩ̣ⲟ̣ⲟ̣ⲩ̣ ⲇⲉ̣
ⲉⲣⲁⲧⲟⲩ ⲉⲣⲟⲛ ϩⲙⲡⲛⲟϭ ⲛ̣ϩⲟⲟⲩ ⲛⲧⲉ ⲧ̣ⲉ̣ⲕⲣ̣ⲓ̣ⲥ[ⲓⲥ]
ⲉⲧⲙⲉϩ ⲛϩⲟⲧⲉ ⲉ̣[.]ⲛ̣ϣ̣ⲓ̣ⲛⲉ ⲙⲛⲟⲩⲧ̣..ⲟⲛ
ⲉⲧⲉⲙⲡⲟⲩϫ...
(edge) ⲁ̣ⲛ ⲉⲛⲧⲁϥϫⲟⲟⲥ ⲁⲩⲱ ⲡⲉⲧⲙ...ⲟ̣ⲩ̣-
ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϫⲉⲁⲩⲉϩⲉ ⲥⲟⲩⲛ ⲡⲉⲥ-
ϫ̣ⲟ̣ⲉ̣ⲓⲥ ⲁⲩⲱ ⲁⲩⲉⲓⲱ ⲥⲟⲩⲛ
ⲛⲟⲩⲟⲙϥ ⲙⲡⲉϥϫⲟ̣ⲉ̣ⲓ̣ⲥ̣
\+

1 ⲙⲙⲟⲟⲩ. 4 ⲉⲥϯ ⲟⲩⲱ cannot be read. 17 [ⲉⲛⲉⲓ]. 19 ⲉϫⲱⲟⲩ cannot be read.
24 Read ⲛⲛⲟⲩⲧⲉ. 25 ⲡⲣⲟⲧⲣ[ⲟⲡⲏ] possible. 27 ? ⲙⲡⲟⲩϣⲓⲛⲉ. 29 end ? ⲛ-.

67

]ⲟ̣ⲥ ?
]ⲙⲟ[ ]ⲟ̣ⲟⲃⲥ ⲙⲙⲟϥ..
]ⲧⲏ : ϣⲱ[......]ⲟⲩⲱ ⲡⲉⲧⲁ..ⲓ̣
]ⲉ ⲛ̄ⲛ̄ⲁϩⲣ̄ⲛ̄ⲛⲉ̣[.....] . ⲉⲣ ⲡⲛⲟⲩⲛ ⲙ .
]ⲉⲕⲟ ⲇⲉ ⲛⲁⲧⲙⲟⲩ . [.... ϩ]ⲉⲗⲡⲓⲥ ⲙⲡⲁⲓⲱ-
ϣ]ⲱⲡⲉ · ⲛⲁⲛⲓⲙⲁ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲟ̣ⲛ ⲁⲩⲁϩⲉ ⲣⲁⲧⲟⲩ
]ⲧⲥⲁⲣⲝ · ϩⲙⲛⲧⲣⲉⲧⲥⲁⲣⲝ ⲇⲉ ϫⲓ̈ ⲙⲡⲉⲥⲙ-
]ⲉⲓ ⲉϩⲟⲩⲛ ⲗⲟⲓⲡⲟⲛ ⲛ̄ϭⲓ ⲡⲙⲏϣⲉ ⲙⲡⲁ-
]ⲉ̣ⲱϣ ⲉⲃⲟⲗ ϩⲛ[.]ⲁ̣ⲓ ⲉϣⲁⲩⲥⲟⲃⲧⲉ ⲛⲁⲛ ⲛ̄ϩⲉⲛ̣-
]ⲁⲉ ⲛ̄ⲅ̄ⲛⲧⲟⲩ ϫⲱⲕ [. ⲛ̄]ⲧⲁⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ϣⲉⲡ̄ⲃ̄
] ⲙ̄ⲛ̄ⲧⲥⲁⲣⲝ ⲉϥⲟ[ⲩ]ⲱϣ ⲉⲧⲣⲉⲛⲉϣⲁϥⲙⲟⲩ̣
]ⲛ̄ⲧⲕⲟⲓⲛⲱⲛⲓⲁ ⲛ̄ⲧⲙⲛ̄ⲧ̄ⲁⲧⲙⲟⲩ ⲁⲛ [
]ϣ ⲙ̄ⲡϣⲟϫⲛⲉ ⲙ̣ⲡⲛⲟⲩⲧⲉ ⲧⲡⲱⲱⲛⲉ
]ⲥ + ⲧⲟⲩⲡⲟⲥ ⲉ[ϩⲣ]ⲁ̣ⲓ̈ ⲛ̄ⲧϩⲙϩⲁⲗ ⲉⲧⲉⲧ̣-
] ⲉϫ̄ⲛ̄ⲧ̄ⲛ̄ⲧⲁⲥⲕ[...]ⲟ̣ⲟⲩ ⲉⲧⲙⲛⲧϫⲟ-
ⲉⲓ]ϣⲁϫⲉ ⲉⲧⲉⲯⲩ[ⲭⲏ ⲉⲧ]ⲛⲟⲓ ⲙⲡⲉⲓ̣-
]ⲱ̣ϣ · ⲉⲧⲛ̄ϯ ⲉ[....]ⲛⲛⲟⲩ-
]ⲧ̣ϥ · ⲁϣ ⲙ[....]ⲱ
]ⲙ̄ ⲛ̄ⲣ̄ⲙ̄[

Verso 20 ? ? ? ⲣ̣ⲉⲛⲛⲟⲩⲧⲉ [
? ? ⲛ̣ⲟⲩⲣⲓ̣[
ⲛ̣ⲧⲁϩⲟ ⲉⲣⲁⲧ ? ? ϩⲧⲉ̣[
ⲡⲁⲣⲁⲓⲧⲉⲓ ? ? ϥ ⲉϯ̣[
ⲁⲗⲗⲁ ⲉⲁⲩⲛⲉ̣.. ? ⲟⲩⲥⲁⲣ[ⲝ
ⲁⲩⲱ ⲛ̄ⲣⲉϥϣⲡ ϩ[ⲓⲥⲉ ? ϫⲟⲟϥ ⲛ̣[
ⲕⲟⲩⲓ ⲛⲉⲣⲉⲛⲉⲙ ? ⲁⲧⲣⲉⲓⲕⲁⲃ̣[
ⲉⲩ̣ⲛⲁⲩ ⲉⲧⲁ̣ⲁⲙⲉⲗⲉ̣ⲓ̣ⲁ̣.....ⲛϩ]ⲃⲏⲩⲉ ⲅⲁⲣ ⲛ̄[
ⲡⲉ ⲡⲉⲧⲛⲉⲓⲣⲉ ⲙ̄ⲙⲟ[ⲟⲩ ? ⲁⲛⲟⲛⲛⲉ ⲛ̣[
ⲧⲉ ⲛ̄ⲛⲉⲓⲛⲉⲛ ? ϣ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟ[ⲧ
ϫⲓ ⲥⲃⲱ ⲉⲛⲛⲟⲙ̣[ⲟⲥ ? ⲕ]ⲁ̣ⲗⲱⲥ · ⲓⲛ[
[..]ⲉ ⲡϫⲱⲱⲙⲉ]ⲣ̣ⲟⲩⲏ̣ . ⲧⲟⲩ · ⲧⲛϫⲟⲟⲣ ⲙ̣ⲛ̣[
]ⲥ ⲛ̄ⲛⲁϩⲣⲛ̄ⲙ̣ ? ϯ̣ϩⲁⲡ ⲉⲧϩⲛ...[
]ⲧ̣ⲏⲣⲓⲟⲛ ⲧⲏⲛⲏ ? ⲛⲥⲁⲥⲓ[..]ⲁ[
ⲙ̄ⲛ̄ⲧⲁⲧⲁ . ? ⲁϩⲧ̣..ⲛⲑⲉ ⲛⲛⲧⲃⲛ[ⲟⲟⲩⲉ
ⲁⲩ ϫⲉⲛⲛⲉⲓϫⲟⲟⲩ ϣ̣.ⲟⲩⲁ · ⲧⲛⲥⲟ̣[
ⲧⲏⲣⲛ ⲛ̄ϣ̄ⲃ̄[ⲃ]ⲓ̣ⲱ ⲉ . ⲧⲛⲉⲓⲛⲉ ⲙ̄ⲙ[
ⲉϩ[ⲟ]ⲩⲛ ⲙ̄ⲡⲉⲛⲣⲉϥⲣ̣[
]ⲙⲁ...[
\+

5 ⲁⲓⲱ[ⲛ. 7 ⲥⲙ[ⲟⲧ or [ⲧⲟⲛ. 10 Read ? ⲉϫⲱⲕ. 13 Read ⲉⲧⲛⲱⲱⲛⲉ. 15 ? ⲙⲛⲧϫⲟ[ⲉⲓⲥ.
26 ? ⲙⲛⲛⲥ]ⲁⲧⲣⲉⲓ-. 33 ⲙⲩⲥ], or ⲑⲩⲥⲓⲁⲥ], or read]ⲑⲏⲣⲓⲟⲛ. 34 ? ⲙⲛⲧⲁⲧⲁⲙⲁϩⲧⲉ.
36 ⲉⲛⲉⲧⲛ- or ⲉⲡⲉⲧⲛ-.

68

A

]ⲑⲉ ⲙ̣[
ⲅ]ⲁⲣⲡⲉ ⲡⲁⲓ[
]ⲟ̅ ⲙⲛ̅ⲧⲙⲁⲓ̣[
]ⲣⲓⲁ ⲙ̅ⲡⲥⲁⲧⲁ̣[ⲛⲁⲥ
ⲡⲉ]ⲥⲛⲧ̅ ⲉⲡⲉⲓ̈ⲛ̣[
]ⲟⲟϥ ϩⲓⲧ̅ⲙ̅ⲡ[
ⲡⲇⲓ]ⲁⲃⲟⲗⲟⲥ ⲁⲛ[
]ⲃ̣ⲉ ⲉϩⲣⲁⲓ̈ ⲉ[
]ⲙ̣ⲁⲓ̈ϯ ⲧⲱⲛ[
ⲡⲇⲓ]ⲁⲃⲟⲗⲟⲥ ⲁⲩⲱ[
? ?

B

]ⲉϩ̣ⲟⲩⲥⲓⲁ ⲉϯⲛⲁⲩ ⲛ̅ⲧⲉⲓ̈-
]ⲟ̅ⲛ̅ ϣⲁϥϣⲱⲡⲉ ⲇⲉ ⲟⲛ
]ⲟⲩⲱϩⲙ̅ ⲟⲩⲃⲉⲛⲉϥⲟⲩⲱϣ
]ⲁⲩⲱ ϣⲁϥϣⲱⲡⲉ

]ⲟϣ̅ ⲁⲩⲱ ϣⲁϥϣⲟⲣϣ̅ⲣ̅
]ⲛ̣̅ϯⲣⲏⲛⲏ ⲥⲁϩⲱϥ ⲉⲃⲟⲗ
]ⲙ̅ⲙⲟϥ ⲛ̅ϩⲏⲧϥ ⲉⲁⲛⲉⲓⲙⲉ
]ⲉⲧϩ̅ⲛ̅ⲧⲉⲓⲉⲡⲉⲓⲑⲩⲙⲓⲁ
]ϣ ⲁⲛ ⲡϫⲟⲉⲓⲥ ⲇⲉ ⲛ̅ⲧⲟϥ̅
]ⲉⲧⲣⲉϥⲁⲣⲭⲉⲓ ϥⲥⲟⲟⲩⲛ ⲛ̅-
ⲉ]ⲧⲙ̅ϣⲁ̅ ⲉⲧⲣⲉϥⲛ̅ⲧϥ̅ ⲉⲧ-
]ⲛ ⲉⲧ̅ⲙ̅ⲧⲣⲉⲧⲉⲛⲥⲩⲛⲏ-
]ⲕ̣ⲉ ⲙ̅ⲙⲟⲛ ϫⲉⲁⲛⲥⲡⲟⲩⲇⲁⲍⲉ
]ⲉⲓⲛⲉ ⲛ̅ ⲣⲱ ⲁⲛⲕⲁ ⲧⲉⲓ̈ⲉⲡⲉⲓ̈ⲑⲩ-
[ⲙⲓⲁ] ⲧⲏⲣ̅ϥ̅ ⲉ̣ⲥ̣ϣⲱⲡⲉ ϩ̅ⲛ̅ⲧⲉⲛⲯⲩⲭⲏ
[ⲟⲩ]ϣⲱⲡⲉ ⲅⲁⲣⲡⲉ ⲡⲁⲓ̈ ⲛ̅ⲧⲉⲛⲯⲩⲭⲏ
ⲉϥϩⲟⲟⲩ ⲁⲩⲱ ⲟⲩϩⲉ ⲉⲃⲟⲗⲡⲉ
ϩⲙ̅ⲡⲉⲧⲧⲛⲁⲛⲟⲩϥ +
blank

22 [ⲇⲏⲥⲓⲥ ϭⲛ ⲁⲣⲓ]. 23 Or]ⲭⲉ. 25 ? ⲧⲏⲣⲥ; prob. intended for ⲉϣⲱⲡⲉ 28 For ⲡⲡⲉⲧ-.

69

ϩⲙ̅ⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ + ⲉϣϫⲉⲡⲉⲓⲣⲁⲛ ⲟⲩⲛ ϫⲉⲛⲁⲛ[ⲧ
ⲧⲉ ⲛⲕⲉⲗⲁⲁⲩ ⲁⲛ ⲡⲉⲧϥⲡⲣⲟⲧⲣⲉⲡⲉ̣ ⲙⲙⲟⲛ ⲉϩ̣ⲣ̣[
ⲣⲉⲕⲡ̣ⲛⲟⲩⲧⲉ ϩⲙⲛⲧⲣⲉⲕϫⲓ ⲡⲉϥⲉⲓⲛⲉ ϩⲓⲧⲛⲛ̣[
ⲟⲩⲧⲉ ⲉⲧⲉⲛⲛⲁⲡⲉ + ⲟⲙⲟⲓ/ ⲁⲩⲱ . . . ⲧ̣ⲣ̣[
ⲛ̣ⲛⲧⲉⲓⲙⲓⲛⲉ ⲉⲧⲉⲛⲛⲁⲡⲉ ϫⲉⲉ̣ⲥ̣ϩⲛ[
]ⲡⲉⲭⲣⲓⲁⲡⲉ ⲙⲡⲥⲱⲙⲁ ⲉϣϫⲉⲧ[
]ⲉ̣ⲛⲁ̣ ⲛϥⲙⲁⲧⲉ ⲙⲡⲉⲓⲙⲁⲕⲁⲣⲓⲥ[ⲙⲟⲥ
]ⲙ̣ⲙⲟϥ ⲉⲣ ⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲁⲗ[ⲗⲁ
ⲙ]ⲉⲩⲉ ϫⲉⲛⲁⲧⲉⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥⲡ̣ⲉ ⲓ̣[
]ⲉⲙⲛ ϭⲟⲙ ⲇⲉ ⲙⲙⲟϥ ⲉⲉⲡ[
] . . ⲣϥ ⲉⲡⲉⲛⲧⲁϥϫⲉⲕ ⲧⲉⲛ[ⲧⲟⲗⲏ
ⲉ]ⲧⲙⲙⲁⲩ ⲁⲛϫⲟⲟⲥ ϫⲉⲉⲣⲉ[
]ⲣ̣ⲉ ⲉϥⲙⲉⲩⲉ ⲉⲃⲟⲗ ⲉ[
] . ⲉⲣϣⲁⲛⲟⲩⲁ ⲙ̣[
]ⲛ̣ⲉⲧⲉⲛϥ[
] . ⲉ[

2 ? ⲉϩⲟ[ⲩⲛ ⲉ. 3 ? ⲣ ⲛⲟⲩⲧⲉ. 4 ⲡⲛ]ⲟⲩⲧⲉ.

70

[
ⲉⲛⲛⲟ̣[
ⲁⲛ ⲉⲣ ϩⲉⲛϩⲃ[ⲏⲩⲉ
ⲉⲣϣⲁⲛⲟⲩⲁ ϫ̣ⲉ̣ⲕ̣ [
ϩⲱ̣ⲥ̣ ⲉⲃⲟⲗ ⲙⲡⲛⲟⲃⲉ ⲁⲥ̣[
. ⲉⲙⲟⲕϩⲥ ⲙⲁⲣⲉϥⲥⲱⲧⲙ ⲉⲛⲁⲓ̣ⲃ
. . ⲥ̣ⲉ ⲟⲛⲧⲟⲥ ϯⲛⲁϫⲟⲟⲥ ϫⲉⲉϣϫⲉ-
. . ⲁ̣ⲩ̣ⲛⲉ ⲡⲁⲓ ϩⲛⲧⲛⲏ ϫⲉϯⲟ ⲛϩⲏⲕ-
ⲉ̣ ϩⲛⲛⲉϩⲃⲏⲩⲉ ⲙⲙⲛⲧⲉⲩⲥⲉⲃⲏⲥ ⲍ/
ϩⲟⲙⲟⲓ/ ⲙⲏ ⲛϥⲥⲛϩ ⲁⲛ ϫⲉⲉⲣϣⲁⲛⲧϣⲉⲉⲣⲉ
ⲙⲡⲟⲩⲏⲏⲃ ⲡⲟⲣⲛⲉⲩⲉ ⲉⲩⲉⲣⲟⲕϩⲥ ϩⲛ-
ⲟ̣ⲩ̣ⲕ̣ⲱϩⲧ ⲍ/ ϩⲟⲙⲟⲓ/ ⲙⲙⲁⲥⲧⲓⲝ ⲅⲁⲣ

[ⲙⲛ]ⲛⲕⲉⲁⲛⲁⲛⲅⲉ ⲙⲡⲥⲱⲙⲁ ⲛⲧⲉ̣-
? ⲉⲧⲛⲏⲫⲉ ⲉϩⲟⲩⲛ ⲉⲛⲛ̣[
? ⲁ̣ⲥ̣ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲛⲟ[
. . ⲛⲓⲙ ⲉⲩ[ⲁϩ]ⲉ ⲣ̣ⲁⲧⲟⲩ ⲛⲁⲥⲉⲃⲏ̣[ⲥ
? ⲡⲉϩⲙⲟⲧ ⲉⲧⲣⲉⲛⲣⲱⲙ̣[ⲉ
? ⲉ̣ⲧⲙ . ϫⲁϩⲙ ⲛ[
? ⲁ̣ ⲉⲛⲧⲟⲗⲏ ⲙⲙⲁⲩ[
? ⲙⲁⲧⲁⲓⲟϥ ⲍ/ ⲡⲉ[
? ⲁ̣ⲱⲉϩⲟⲛ ϩⲛⲟⲩⲥⲙⲟ[
ⲛ̣ⲥⲟⲃⲧ ⲉϥⲕⲱⲧⲉ ⲉⲧⲡⲟⲗⲓⲥ[

4 ? ϩⲱⲃ. 5 Or ⲡⲁⲓⲃ. 6 For ⲟⲛⲧⲱⲥ. 16 Or ⲥⲙⲟⲧ. 17 Prob. erasure before ϫ.
20 For ⲉϩⲟⲩⲛ, or read ⲱⲥ; [ⲧ or [ⲩ.

71 Z5 8

ⲁⲩⲱ [. .] ⲁⲕϩⲉ ⲉⲡⲛⲟⲩⲧⲉ ⲉϥⲥⲩⲅⲭⲱ-
ⲣⲉⲓ ⲉⲧⲣⲉⲡⲁⲓ ϣⲱⲡⲉ ⲉϥⲣⲁϣⲉ ⲉϩ-
ⲣⲁⲓ ⲉϫⲛ̅ⲛⲓϩⲓⲥⲉ ⲉⲃⲟⲗ ϫⲉⲁϥⲛⲁⲩ
ⲉⲡⲉϥϫⲱⲱⲣⲉ ⲛ̅ⲣⲉϥⲙⲓϣⲉ ⲉⲩ-
ϫⲣⲁⲉⲓⲧ ⲉⲡⲉⲧϯ ⲟⲩⲃⲏⲩ ⲡⲥⲁⲧⲁ-
ⲛⲁⲥ ⲛ̅ϩⲉⲛϭⲓⲛ[
ϫⲟⲥⲉ ⲛⲟⲩϫⲉ ⲛ̅ⲛⲁⲓ ⲧ[. . . .]
ⲛ̅ϣⲁϫⲉ ⲙ̅ⲙⲛ̅ⲧⲣⲉϥⲱ̣[. . .]
ⲛⲑⲉ ⲛ̅ϩⲉⲛⲥⲟⲧⲉ ˙ⲧⲁⲣ[ⲉⲛ-]
ϫⲁϫⲉ ϫⲟⲟⲥ ⲛⲁⲕ ϩⲱⲕ
ϫⲉⲛⲉⲕⲥⲟⲧⲉ ⲧⲏⲙ
ⲡⲉⲧⲉⲟⲩⲛ̀ ϭⲟⲙ ⲙ̅-
ⲙⲟϥ ϩⲙ̅ⲡϩⲏⲧ
ⲛ̅ⲛ̅ϫⲁϫⲉ ⲙ̅-
ⲡⲣⲣⲟ

Verso

ϣⲛ̅ ϩⲙⲟⲧ ⲛ̅ⲧⲙ̅ⲡⲛⲟⲩⲧⲉ . . .
ⲉⲧⲧⲱϩⲥ ⲙ̅ⲙⲟⲕ ⲁⲩⲱ ⲉⲧ-
ⲥⲟⲃⲧⲉ ⲙ̅ⲙⲟⲕ ⲉϩⲟⲩⲛ
ⲉϩⲉⲛⲁⲣⲉⲧⲏ ⲉⲩϫⲟⲥⲉ
ⲧⲙⲛⲧⲣⲉϥϥⲓ ⲅⲁⲣ ϩⲁⲛⲟⲥⲉ ⲛ̅ⲛⲉⲭⲣⲏⲙⲁ
ϩ̅ⲛⲟⲩⲙ̅ⲛ̅ⲧⲣⲉϥϣ̅ⲡ̅ ϩⲙⲟⲧ ⲥⲥⲟⲧⲡ ⲉ-
ϩⲟⲩⲉ ⲧⲙ̅ⲛ̅ⲧⲛⲁ ⲉϩⲟⲩⲛ ⲉⲛϩⲏⲕⲉ· ⲁⲩⲱ
ⲡⲉⲓϣⲁϫⲉ ⲁⲛ̅ϩⲗⲗⲟⲓ ⲛ̅ⲧⲉ ⲕⲏ-
ⲙⲉ ⲟⲛϥ̅ ϩ̅ⲛⲛ̅ϣⲟⲣⲡ ⲛ̅ⲕⲁ-
ⲧⲟⲣⲑⲱⲙⲁ ϩⲛ̅ⲛⲉ-
ⲩϣⲁϫⲉ + +
+

1 [ⲟⲛ] or [ϫⲉ]. 7 ? ⲉⲩ̀]ϫⲟⲥⲉ. 8 ? ϣ[ⲱⲱⲧ]. 16 ? ⲛⲁⲓ.

72 A

ⲛ̣ⲣ ⲛ̅ⲙ̅ⲙⲁ̣ ϩⲙⲛⲧⲃ̅ⲃ̅ⲟ
. ⲟⲥ̣ ⲉⲥ ⲛ̅ϫⲱ . . . . ⲕ̅ⲧⲁⲁϥ
? ⲉⲕⲑⲙⲕⲟ ⲙⲙⲟⲕ
? ⲓⲍⲉ ⲙ̣ⲡⲁϫⲟⲉⲓⲥ ϫⲉⲕⲛ-
? ⲡ̣ⲉ̣ⲕⲗⲟⲅⲓⲥⲙⲟⲥ ⲉⲩϩⲟⲣϣ ⲉϫ̣[
ⲙⲁⲣⲉⲡⲉⲑⲃ̅ⲃ̅ⲓⲟ ⲣ̅ ϣⲃ̅ⲣ̅ ϩⲱⲃ ⲛ[
ⲉ̣ⲕ̣ⲥⲱϣϥ ⲙ̅ⲙⲟⲕ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟⲕ .
. . . ⲁⲧⲉⲛⲉ ⲡⲉⲑ̅ⲃ̅ⲃ̅ⲓⲟ· ⲁⲅⲱⲛⲓ[ⲍⲉ]
ⲉⲣⲏⲥ ϫⲉⲛ̅ⲛⲉⲕϯ ϩⲓⲥⲉ ⲛⲁϊ· ⲙⲁⲣⲉ-
[ⲡⲉⲥ]ⲛⲏⲩ ⲣ ⲧⲁⲅⲁⲡⲏ ⲛ̅ⲥⲉⲧⲁⲩⲉ ⲡ̅ⲗⲉⲍ-
[ⲓⲥ] ϩⲛⲟⲩⲥⲡⲟⲩⲇⲏ ⲁⲩⲱ ⲛ̅ⲧⲟⲕ ϩⲱ[ⲱⲕ]
ⲁ̣ⲣ̣ⲓ̣ ⲧⲁⲅⲁⲡⲏ ⲛ̅ⲅ̅ϫⲓⲧⲟⲩ ϩ̅ⲛⲟⲩⲥⲡⲟⲩⲇ[ⲏ]
[ⲙ̅ⲛ̅]ⲟⲩϩⲟⲧⲉ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲧⲁⲣⲟⲩ-
ⲣⲟⲉⲓⲥ ⲉⲣⲟⲕ : ⲉⲕϩⲓⲥⲉ ⲅⲁⲣ ⲉⲕϯ
ⲥⲁ ⲉⲡⲉⲕⲧⲁϊⲟ, ϥ̣ⲛⲁϯ ϩⲏⲩ ⲛⲁⲕ
ⲉⲕϯ ⲥⲱϣ̅ϥ̅ ⲛⲁⲕ ⲟⲛ ⲕⲛⲁϯ ⲟⲥⲉ ⲁ̣ⲛ̣
ⲉⲕⲑⲃ̅ⲃ̅ⲓⲏⲩ ⲁ̣ⲛ

B

ⲉϣⲱⲡⲉ ⲥⲉⲑⲗⲓⲃⲉ ⲙ̅ⲙⲟ[ⲕ
⳩ ⲟⲩⲛⲁ̀ ⲉⲧⲕⲛⲁ.[
ⲁⲩⲱ ⲟⲩⲁⲅⲁⲡⲏ [
ⲡⲛⲟⲩⲧⲉ · ⲛ̅ⲅ̅ϫ[
ϭⲟⲗ̅ϫ̅ⲕ ⲉⲧⲙ̅[
ϩⲉⲃⲇⲟⲙⲁⲥ ϣⲁ[
ⲡⲛⲟⲩⲧⲉ ⲛ[
ⲛ̅ϥ̅ϣ̅ⲛ̅ ϩⲧ[ⲏϥ
ⲧⲟⲛ ⲛⲁ[ⲕ
ⲡⲉⲕⲙ[
ⲟⲛ[

5 Prob. ⲡⲉⲕ-; [ⲱⲕ. 6 [ⲙⲙⲁⲕ. 15 end, ? add ⲁⲛ. 17 ⲩ ⲁⲛ on edge. 18 inserted later. 26 ⲙ]ⲧⲟⲛ.

73

⳩ ⲉⲧⲃⲉⲟⲩ ⲛ̅ⲗ̣̣ ?
ⲟⲩⲁϣ ⲙ̅ⲙⲓⲛⲉ̣ⲡⲉ ⲡⲣⲁϣ[ⲉ
ϣⲱⲡⲉ ϩⲛⲧⲉⲯⲩⲭⲏ ⲙⲡⲉ̣[
ϣ̅ϥ̅ⲣ̅ ϩ̅ⲙ̅ϩⲁⲗ ⲙⲡⲛⲟⲩⲧⲉ·
ⲙⲁⲣ̣ⲛ̣ⲙⲉⲣⲉ ⲧⲙⲛⲧⲙⲁ̣ⲓ̣ϩⲓⲥⲉ [
ⲉⲥⲉϩⲁⲣⲉϩ ⲉⲣⲟⲛ ⲉⲃⲟⲗ ϩⲛⲧⲙⲛ̣[ⲧ-]
]ⲙⲛⲧ ⲉⲥϣⲁⲛⲧⲱⲙⲛⲧ ⲉⲣⲟⲛ ⲉⲛ[
[ϩ̣]ⲙ̣ⲡⲉⲓⲙⲁ· ⲙⲁⲣ̅ⲛ̅ⲙ̣ⲉ̣ⲣⲉ ⲡⲉⲑⲃ̅ⲃ̅ⲓⲟ
ⲉⲛⲧⲱⲟⲩⲛ ϩⲁⲛ̣ⲥ̣ⲱϣ . . . . ⲛⲣ[
ⲥⲟϣⲛ ⲏ ⲛ̣ⲥ̣ⲡⲉϭⲛⲟϭⲛ ϫⲉⲕⲁⲥ ⲉϥ.[
ⲉⲃⲟⲗ ϩⲛⲧⲙⲛⲧϫⲁⲥⲓϩⲏⲧ ⲧⲁϊ [
ⲙ̅ⲙⲟⲛ ⲉⲧⲣⲉⲥⲧⲱⲙⲛⲧ ⲉⲣⲟⲛ̣ [
ⲓ̅ⲥ̅ ⲡ̅ⲉ̅ⲭ̅ⲥ̅

2 Apparently not space for ⲉⲧⲛⲁ-]. 5 ? [ϫⲉ-]. 7 Not space for [ⲙⲁⲓϩⲟ]; [ϣⲟⲟⲛ].
8 Or nothing before ⲙⲛ. 9 ? [ⲱⲙⲉ]. 10 ⲛⲥⲉ cannot be read.

74

]. . ⳁ ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ⲙ̄ⲡϯⲟⲩ ⲡⲉⲙⲟⲧ ⲙⲛⲕⲱ ⲛⲥ̣[ⲱϥ
]ϭⲟⲟϩⲉ ⲛⲛϩⲏⲧ ϣⲏⲙ ⲉⲩϣⲁⲛϩⲉ ϩⲛ̄ⲛ̄ϩⲓⲥⲉ · ⲟⲩ̣[
]ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲉϥϣⲁⲛⲕⲁⲁⲥ ⲛ̄ⲥⲱϥ· ⲁⲩⲱ̣ [
] ? ⲥⲏ̣ⲛ ϩⲓⲧⲛ̄ⲛⲟⲩⲕⲟⲗⲁⲥⲓⲥ ⲉⲥ[
] ϣⲁⲣⲉⲛⲕⲱ ⲛ̄ⲥⲱϥ ϣⲱⲡⲉ ⲛⲁⲩ [
ⲁ]ⲣⲉⲧⲏ ⲛ̄ϥ̄ϯ ⲥⲃⲱ ⲛⲛⲉⲧⲙⲉⲧ[ⲁⲛⲟⲉⲓ
] ⲛ̄ϭⲓ ⲡⲉⲛⲧⲁϥϭⲱⲛ̄ⲧ ⲛ̄ⲧⲕⲁ[
]. ⲉⲛⲕⲱ ⲛ̄ⲥⲱϥ· ⲛⲕⲱ [ⲛ̄ⲥⲱϥ
]ϯ̣ⲑⲟⲥ . ⲛ[
]ⲁⲕ ⲛ̄ⲟⲩⲟ[
]ⲛⲣ̣[

2 Prob. ⲥⲟⲟϩⲉ. 9 ⲡ]ⲁⲑⲟⲥ, ? ⲥⲧ]ⲏⲑⲟⲥ?

75

ϣϣ ⲁⲛ ⲉⲣⲟⲛ ⲉⲧⲱ-
ⲙ̄ⲛ̄ⲧ ⲉϩⲁϩ ⲛⲣⲱⲙⲉ
ⲉⲙⲡⲁⲧⲛϫⲡⲟ ⲛⲁ[ⲛ]
ⲛⲑⲉⲍ̣ⲓⲥ ⲟⲩⲇⲉ
ϣϣⲉ ⲁⲛ ⲉⲧⲣⲉⲛ-
[ϫ]ⲡⲉ ⲥⲩⲛⲏⲑⲉⲓⲁ
[ⲛ]ⲁⲛ ⲉϩⲟⲩⲛ ⲉ-
ϩⲁϩ ϫⲉⲕⲁⲥ [. .]
ⲉ

1 For ϣϣⲉ.
8 Perhaps nothing lost.

76

[. .]ⲛϣ[. . . . . . .]
ⲉⲧϫⲏⲕ ⲛϣ̣[. . . .]
ⲛϣⲟⲛⲧⲉ ⲛ̄ϫⲏ . [. . .]
ⲉⲛⲙⲁⲣⲉⲥ ⲁⲙⲟⲩ . [.]
ϯ ⲛⲃⲉⲕⲉ ⲙ̄ⲡϩⲁⲙ ⲛⲁϥ
ⲛ̄ϥϣⲁⲁⲧ ⲥ ? ?
ϯ ⲡⲉⲕϩⲏⲧ ⲉϩⲟⲩⲛ ϯ
ⲕⲁⲣⲡⲟⲥ ⲉ̣ⲣⲉⲡⲣⲏ
ϩⲱⲧⲛ ⲛⲅⲗⲟ ⲉⲕⲛⲁⲩ ⲉ̣
ⲉⲣⲟϥ ϩⲓ̣̈ⲛⲉⲙ̣ⲛ̣̄ⲧ ϩⲙ̄-
ⲛⲛⲟϭ ⲙ̄ⲡⲁⲥⲭⲁ
[ⲙ̄ⲡⲁ]ⲧⲕⲟⲩⲱⲙ·
]ⲙ̄ⲡⲣ[

3 interlined. 9 ? nothing after ⲩ.

77

ⲡⲉϩⲙⲉ ⲛϩⲟ]ⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲛⲏⲥ-
[ⲧⲓⲁ ⲧⲉϣ]ⲙⲟⲩⲛⲉ ⲛϩⲉⲃⲇⲟ̣[ⲙⲁⲥ
]ⲉ ⲙⲡⲉⲃⲟⲧ ⲙⲉ[ⲭⲓⲣ
ⲕⲁⲧⲁ ⲛⲣⲙⲛ]ⲕⲏⲙⲉ + ⲧⲛⲛⲁⲁⲣⲭⲉⲥⲑ[ⲁⲓ
ⲉⲧⲟⲩ]ⲁⲁⲃ ⲛ̄ⲛⲛⲏⲥⲧⲓⲁ ⲉⲧⲉⲛ[
]ⲉ ϩⲛⲟⲩⲏⲛⲉ ⲉⲥⲣ ⲁⲛⲁϥ
]ⲁ̣ϣ ϫⲓⲛⲥⲟⲩⲙⲛⲧⲯ[ⲓⲥ

4 From + onwards, a different hand.

78

+ ⲉⲃⲟⲗ ϩⲙⲡⲃⲓⲟⲥ ⲡⲁⲡⲁ ϩⲉⲗⲓⲁⲥ ⲙⲡⲧⲟ-
ⲟⲩ ⲙⲡϣⲟⲩⲏⲛⲃ + ⲉⲧⲃⲉⲛⲁⲓ ⲡⲉϥⲣⲓⲙⲉ
ⲛⲛⲁⲩ ⲛⲓⲙ ⲁⲩⲱ ⲡⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲟⲩ-
ⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲁⲧⲱⲙⲛⲧ ⲉⲣⲟϥ ϫⲉϣⲗⲏⲗ
ⲉϫⲱⲓ ⲛⲧⲉⲡⲛⲟⲩⲧⲉ ϭⲙ ⲡⲁϣⲓⲛⲉ ⲁⲓ-
ϫⲡⲟⲟⲩϥ ⲅⲁⲣ ⲁⲛⲟⲕ ⲛⲟⲩⲥⲟⲛ ϫⲉⲛϩⲗⲗⲟ
ⲛ̄ⲁϣ ⲛ̄ϩⲉ ⲕⲉⲛⲓⲟⲩⲙⲉⲓ ⲉⲙⲟⲩ ⲛ-
[ⲛ]ⲁⲩ ⲛⲓⲙ ϩⲱⲥ ⲉⲕⲕⲱ ⲁⲛ ⲙⲡⲙⲁ
[ⲙ]ⲡⲉⲧϥⲓ ⲣⲟⲟⲩϣ ϩⲁⲣⲟⲛ ⲁⲩⲱ
[ⲉⲧϩⲙ]ⲙⲉ ⲙⲙⲟⲛ ⲕⲁⲧⲁ ⲧⲉⲛⲛⲟϥⲣⲉ
[ⲁϥⲟ]ⲩⲱϣⲃ ⲛⲁⲓ ϫⲉϯⲕⲱ ⲙⲙⲟϥ
[ⲛⲁϥ ⲧ]ⲱⲛⲟⲩ ⲡⲁⲥⲟⲛ ⲁⲗⲗⲁ ⲉⲓⲣ ϩⲟ-
[ⲧⲉ] ϫⲉ ⲛⲛⲉⲡϫⲁϫⲉ ⲫⲑⲟⲛⲉⲩ̣-
ⲉ̣ ⲉⲣⲟⲓ ⲛϥⲛⲧ ⲉϩⲣⲁⲓ ⲉⲟⲩⲉⲓⲉ
ⲛⲛⲉϥϭⲟⲣϭⲥ ⲉⲧⲃⲉⲛⲁⲓ
ⲅⲁⲣ ⲛⲉϥϯ ⲙⲙⲟϥ ⲉⲛϩⲓⲥⲉ
[ⲙ]ⲛⲛ̣ϣⲗⲏ[ⲗ . .]ⲉ .

Verso

ϩⲟⲩⲉ[. . . . . .]ⲉ̣ ⲙⲡⲉⲛ̣ϫⲟⲉⲓ̣ⲥ ⲉϥ-
ϫⲱ ⲙ[. . . . .] ϫⲉⲕⲁⲥ ⲙⲡⲉⲧⲛ̣-
ⲃⲱⲕ ⲉ̣[ ]ⲱⲥⲉ ⲉⲧⲃⲉⲛⲉⲧϩ-
ⲕⲁⲉⲓⲧ ⲉⲧⲟⲃ[ⲉ ⲉⲧⲇⲓⲕⲁⲓⲟⲥⲩ]ⲛⲏ . ϣ̣ⲁⲣⲉⲛⲉ[ⲛ-]
ⲉⲓⲟⲧⲉ ϫⲟⲟⲥ ⲉ[. . . . ⲡⲉϩⲕ]ⲟ̣ ⲉⲧϩ̣ⲛⲡⲓⲙⲁⲕⲁ-
ⲣⲓⲥⲙⲟⲥ ϫⲉⲉϥϣ̣ⲁ[ϫⲉ ϫⲉ ⲉⲡⲉ]ϩⲕⲟ ⲙⲡⲟⲉⲓⲕ ⲙ̣[ⲡⲡⲉⲓ-]
ⲃⲉ ⲙⲡⲙⲟⲟⲩ· ⲕⲁⲧⲁ [. . . . .] ⲛ̣ϩⲙⲉ ⲛ̣ϩ[ⲟⲟⲩ]
ϩⲉⲛⲗⲟⲩⲥⲓⲙⲟⲛ ϩⲱ[. . ⲛ]ⲛ̄ⲁⲥⲕⲏⲥⲓⲥ [. . .]
ⲙⲁ ⲁⲩⲱ ⲥⲉⲱⲫⲉⲗⲉⲓ [ⲛ]ⲛ̣ϩ̄ⲙ̄ϩⲁⲗ [ⲙⲡⲛ-]
ⲟⲩⲧⲉ ⲉⲃⲟⲗ ϫⲉⲛⲧⲟⲟⲩ ⲡⲉϣⲁⲩⲣ [ϩⲙ-]
ⲙⲉ ⲙⲡⲥⲱⲙⲁ ⲛⲥⲉⲧⲙⲕⲁⲁϥ ⲉⲣ [ⲛ-]
ⲃⲟⲗ ⲛ̄ⲛⲧⲟϣ ⲛ̄ⲧⲉⲡⲓⲥⲧⲏⲙⲏ ⲉ̣[ⲧ-]
ⲡⲣⲉⲡⲉⲓ ⲛⲛⲉⲧⲉⲛⲓⲟⲩⲙⲉⲓ ⲉⲓ̣[.]
ϩⲛⲟⲩⲃⲓⲟⲥ ⲉϥϫⲟⲥⲉ ⲉⲧⲉⲛⲧ .[.]
ⲟⲛⲉ +̣

12 Or [ⲛⲁⲓ. 17 ? nothing lost after [ⲗ; ? ⲉⲛⲉϩⲟⲩⲟ. 18 [ⲉϥⲣ ⲡⲙⲉⲉⲩ] if space permits. 19 Or ⲛⲧⲉⲧⲛ. 20 ⲉ after ⲥ added later. 21 After ⲏ ? a stop. 22 ⲉ[ⲧⲃⲉ too short for gap, ? ⲛⲉⲓϩⲕ]. 25 ? ϩⲱ[ⲟⲩ; [ⲙⲛⲥⲱ-]. 31 end ⲧⲁ, or ⲧⲙ, not ⲧⲃⲃⲟ.

79

⳨ ⲛ̅ⲧⲉⲣⲉϥⲣ̅ ⲡⲉⲛⲙⲉ-
ⲉⲩⲉ ϩⲓⲧⲛ̅ⲛⲉϥⲥϩⲁⲓ̈ ⲉⲧ-
ⲧⲁⲉⲓⲏⲩ ⲛ̅ϭⲓ ⲡⲉⲛⲙⲉ-
ⲣⲓⲧ ⲡ̅ⲉⲓⲱⲧ ⲑⲉⲟⲫⲓ-
ⲗⲟⲥ ⲁⲩⲣⲁϣⲉ ⲛ̅ⲁⲧ-
ϩⲱϭ̅ⲃ̅ ⲧⲁϩⲟⲛ ϩⲓ-
ⲧⲛ̅ⲛⲉϥϣⲗⲏⲗ ⲉⲧⲟⲩ-
ⲁⲁⲃ ⲛⲁⲓ̈ ⲉⲧⲛ̅ϣⲙ[. .]

80

]. . ⲛⲁϩⲣ̅ⲙ̅-
] ⲛ̣ⲥⲟⲩⲧⲱⲛ ⲛⲁϫⲓ ⲥⲙⲟⲩ
[. .]. ⲩ ⲙ̅ⲛ̅[ⲧⲙ]ⲛⲧⲣ̅ⲙ̅ⲙⲁⲟ ⲉⲧϩ̅ⲛ̅ⲡⲉϥⲏⲓ̈
[ⲁ]ⲕ̣ⲱⲥⲧⲁⲛ̣[ⲧⲓⲛ]ⲟⲥ̣ ⲛ̅ⲣ̅ⲣⲟ ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ
ⲡⲓⲥⲧⲉⲩⲉ ⲉⲛⲛⲟ[ⲩⲧⲉ] ϩ̅ⲙ̅ⲡⲉϥϩⲏⲧ ⲧⲏⲣ̅ϥ̅
ⲁⲡⲛⲟⲩⲧⲉ ⲣ ϩ[ⲙⲙⲉ] ⲙ̅ⲙⲟϥ ⲛ̅ⲛⲉϥ-
ϩⲟⲟⲩ ⲧⲏⲣⲟⲩ [ⲁϥⲛⲁ]ϩⲙⲉϥ ⲉⲙⲡⲟ[ⲗⲉ-]
ⲙⲟⲥ ⲛ̅ⲇⲁⲓ[. . . .]ϫ̣ⲛⲡⲟⲗⲉ[ⲙⲟⲥ]
ⲛ̅ⲛ̅ϩⲉⲑⲛⲟⲥ [. . . .]ⲥ̣ⲱ̣ⲟⲩⲛ
ⲉⲧⲃⲉⲧⲉϥⲡⲓⲥⲧⲓⲥ ⲉϩⲟⲩⲛ ⲉⲡⲛⲟⲩⲧⲉ

ⲁϥⲑⲃⲃⲟ ⲛ̅ⲛⲉϥϫⲁϫⲉ ϩⲁⲣⲁⲧϥ
ⲁⲩⲱ ⲛ̅ⲧⲉⲣⲉⲙⲡⲉⲣⲥⲟⲥ ⳨ ⲥ̣ⲟ̣ⲧ̣ⲉ ⲉⲣⲟϥ
ⲁⲡⲛⲟⲩⲧⲉ ⲧⲛⲛⲟⲟⲩ ⲟⲩⲕⲗⲟⲟⲗⲉ ⲁⲥϩⲁⲓ̣-
ⲛ̣ⲣ . ⲥⲥⲉ ⲙ̅ⲙⲟϥ ⲉⲃⲟⲗ ϩⲛⲧⲉⲩⲙⲏⲧⲉ
ⲙ̣ⲛⲡⲉϥϩⲧⲟ ⲁⲩⲱ ⲛ̣ⲛⲃⲁⲣⲃⲁⲣⲟⲥ
ⲉⲧⲙ̅ⲙⲁⲩ ϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲁϥ ⲁⲩⲱ
ⲁⲩⲧⲓ ⲇⲱⲣⲟⲛ ⲛⲁϥ ⲙ̅ⲡⲉϥⲟⲩⲟⲉⲓϣ
ⲧⲏⲣϥ ⲁⲩⲱ ⲙ̅ⲡⲟⲩⲱϩ ⲉⲧⲟⲟⲧⲟⲩ ⲣ̅
ⲡⲟⲗⲩⲙⲟⲥ ⲙⲡⲉϥⲟⲉⲓⲥ ⲧⲏⲣ̅ϥ̅

8 [ⲙⲱⲛ ⲙ]ⲛⲛ, but *cf.* ⲙⲡⲟⲗ in 7. 11 Read ⲑⲃⲃⲓⲟ. 13 Read ? ϩⲁⲣⲡⲁⲥⲥⲉ.
15 Prob. ⲁⲛⲃ-. 18 For ⲉⲣ. 19 Read ⲟⲩⲟⲉⲓϣ.

81

ⲉⲃⲟⲗ
[ϩ]ⲙⲡⲃⲓⲟ-
[ⲥ] ⲙⲡⲛⲟ-
ϭ̣ ⲁⲡⲁ ⲥⲉ-
ⲩⲏⲣⲟⲥ
ϩⲉⲧⲛⲛⲁⲓ ⲟⲩⲛ ⲁϥⲱϣ ⲛⲛⲕⲉⲗⲟ-
ⲅⲟⲥ ⲛⲧⲁⲃⲁⲥⲓⲗⲓⲟⲥ ⲙⲛⲅⲣⲏⲅⲟⲣⲓⲟⲥ
ϫⲟⲟⲩ ϩⲓϫⲛⲛⲉⲩⲑⲣⲟⲛⲟⲥ ⲁϥⲱϣ ⲇⲉ ⲟ-
]ⲧⲁⲩⲟⲟⲩ ⲉⲧⲃⲉⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲁⲩⲱ
]ⲥ̣ ⲉϥⲣⲓⲙⲉ ⲉⲛⲉⲧⲉⲙⲡⲟⲩⲙⲡϣⲁ ⲙⲡⲃ-
]ⲥⲕⲉⲡⲧⲉⲓ ⲁⲩⲱ ⲁⲕⲱⲥⲕ ⲉⲩⲕⲁ-
]ⲧ̣ⲉⲕⲙⲛⲧⲕⲟⲩⲓ ⲁⲩⲱ ⲙⲛⲕⲥⲩⲛ-
] ⲙⲙⲟⲕ ⲛⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲙⲡⲕⲉⲓ
]ϫⲓ ⲛϫⲛⲓⲧ ⲁⲩⲱ ⲉⲕⲟ ⲛⲕⲁⲧⲁⲥⲕⲟ-
ⲭⲣ]ⲓⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲛ ⲛⲁϣ ⲛⲟⲩⲟⲉⲓϣ
] ϫⲉⲛⲧⲕⲛⲱⲓ ⲥⲛⲟⲩϥ ⲙⲉⲛ ⲛⲉⲕ-
ⲧ]ⲉⲛⲟⲩ ⲟⲛ ⲉⲕϭⲱϣⲧ ⲛⲥⲁⲡⲉ-
]ⲡⲉ ⲛ̣ϩⲉⲛⲉⲣⲏⲧ ⲉⲩⲟ ⲛϫ̣[
]ⲉ ⲛⲁϫⲡⲉ ⲟⲩ ⲉⲛⲙ[
]ⲟ̣ⲩⲧⲉ̣[

1—5 On right of these, the stump of a jar-handle. 4 ϭ looks more like ⲥ.
9 Not space for [ⲛ ⲛⲛⲉⲛⲧⲁⲩ], possibly some of it omitted by error. 10 ⲃ[ⲁⲡⲧⲓⲥⲙⲁ.
11 ⲕⲁ[ⲑⲏⲅⲉⲓ. 12 ϫⲓⲛ]. 14 ⲕⲁⲧⲁⲥⲕⲟ[ⲡⲟⲥ. 18 Or ⲛⲛ[. 19 ⲉⲣⲉⲣⲁⲥⲧ].

82 Fibres → ↑

ⲣⲁ]ⲛ̣ⲛⲉ ϩⲓⲗⲗⲁⲣⲓ[
ⲉ]ⲃ̣ⲟⲗ ϩⲛ̅ⲛⲉⲛⲣ[
]ⲉⲁⲩⲛ̅ⲕⲟ̅ⲧ̅ⲕ̅ ϩ̣[
]ⲧ̓ ⲉⲃⲟⲗ ϩⲓⲧ̅ⲙ̅ⲛ[
]ϩ̣ⲉⲛⲙⲁïⲛ ⲛ̅ϣⲛ[ⲏⲣⲉ
]ⲛ̣ⲉ· ⲁⲩⲥⲙ̅ⲛ̅ ⲛⲧ[
]ⲕⲟ́ⲥⲙⲉⲓ̓ ⲙ̅ⲙⲟϥ . [
]ⲙ̅ⲙⲟⲩⲛ̅ⲧ̅ ⲛ̅ⲁⲃ[
]ⲙ̣ⲁⲩ ⲛ̅ⲧϭⲟⲙ ⲙ̅[
]ⲉ̣ⲁⲥ[

Verso

ⲉ]ⲧⲛ̣ϩⲏⲧϥ [
]ϫⲉⲁϣ̅ⲙ̅ϫ[
ϣ]ⲁ ⲧⲉⲛⲟⲩ ⲁ̣[
ⲕ]ⲁⲧⲁ ⲑⲉ ⲉⲛⲧⲁïϫ[
] ⲉⲧ̅ⲙ̅ⲙⲁⲩ ⲉⲁⲩ[
]ⲥⲙ̅ⲛ̅ⲧ̅ϥ ⲙ̅ⲙ[
]ⲙ ϯ ⲉⲟⲟⲩ ⲛ̅[

---

1 [ⲁ, or [ⲱⲛ. 3 Or ⲇ[. 7 After ϥ a stop. 8 ? [ⲁϭⲏⲛ. 9 ⲙ].
12 Or ϫ . ⲉ; ? [ⲱϥ or [ⲱⲥ. 14 ? [ⲟⲟⲥ.

83 Fibres ↑ →

] ⲛϣⲟⲣⲡ̅ ϩⲛ̅ⲃⲉⲣⲟⲓⲁ ⲧ̣[ⲡⲟ]ⲗ̣ⲓⲥ ⲛⲛⲓⲕⲟⲙⲏⲇⲓⲁ ϫⲉⲕⲁⲥ [
]ⲛⲛ[ⲟ]ⲃ̣ⲉ̓ ⲛ̅ⲧⲉⲣ[ⲟⲩ]ⲥⲱⲧ̅ⲙ̅ ⲇⲉ [ⲁ]ⲩ̣ⲥⲱ[ⲟⲩ]ϩ̓ [ⲉ]ϩ̣[ⲟⲩⲛ
]ⲁ̣ⲛ̣ⲛⲁⲥ̓ ⲁ[

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1 Altered from ⲛⲓⲕⲱ-. 2 Or ⲛ[ⲓ]ⲃⲉ; [ⲁ]ⲛ less likely. 3 1st letter ⲁ, ⲇ or ⲗ.

IV. LEGAL AND FINANCIAL TEXTS

84

⳨ ⲥⲉⲩⲏⲣⲟⲥ ⲡⲉⲓⲉⲗⲁⲭ/ ⲙ̅ⲡⲣⲉⲥⲃ/
ⲙ̅ⲡⲧⲟⲡⲟⲥ ⲛ̅ⲁⲡⲁ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̅ⲡϫⲁⲓ̈ⲉ
ⲉⲓ̈ⲥϩⲁⲓ̈ ⲙ̅ⲫⲟⲓⲃⲁⲙⲱⲛ ⲙ̅ⲡⲗⲱⲥ ⲡⲙⲁⲛ-
ⲕⲁⲙⲟⲩⲗ ϫⲉϩ̅ⲙ̅ⲡⲟⲩⲱϣ ⲙ̅ⲡⲛⲟⲩⲧⲉ ϯⲟ̓ ⲛ̅-
ϩⲉⲧⲟⲓⲙⲟⲥ ⲉϯ ⲡⲣⲁϯⲟⲩ ⲙ̅ⲡⲅⲉⲛⲏⲙⲁ ⲙ̅ⲡⲕⲁ-
ⲙⲟⲩⲗ ⲛⲁⲕ ⲁⲩⲱ ϫⲉⲛ̅ⲛⲉⲓ̈ϥⲓⲧϥ̅ ⲛ̅ⲧⲟⲟⲧⲕ̅
ϣⲁⲛⲧⲕ̅ⲣ̅ ⲧⲉⲕⲣⲟⲙⲡⲉ ⲉⲥϫⲏⲕ ϩ̅ⲙ̅ⲡⲧⲣⲉⲕ-
ϩⲁⲣⲉϩ ⲉⲧⲉⲕϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲛⲧⲁⲕⲥⲁ-
ϩ̅ⲥ̅ ⲛⲁⲓ̈, ⲁⲩⲱ ϫⲉⲛ̅ⲛⲉⲓ̈ϫⲓ ⲕⲁⲧⲏⲅⲟⲣⲓⲁ
ⲉϩⲟⲩⲛ ⲉⲣⲟⲕ ⲉⲓⲙⲏⲧⲓ ⲛ̅ⲧⲁⲛ̅ ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉϥⲛ̅ϩⲟⲧ ⲉⲣⲟⲕ· ⲁⲩⲱ ⲛ̅ⲧⲁϯ ⲧⲣⲟⲫⲩ
ⲧⲏⲣ̅ⲥ̅ ⲙ̅ⲡⲕⲁⲙⲟⲩⲗ̓ ⲛⲁⲕ ⲙ̅ⲡⲛⲉϥ-
ϩⲩⲗⲏ ϩ̣̅ⲙ̅ⲡⲁⲙⲉⲣⲟⲥ ⲛ̅ⲅⲉⲛⲏⲙⲁ̓
ⲉⲓ̈ϣⲁⲛϫⲟⲟⲩⲕ ⲛ̅ⲟⲩϩⲱⲃ ⲛⲁⲟⲩ-
ⲥⲟⲛ ⲏ ⲛⲁⲟⲩⲕⲟⲥⲙⲓⲕⲟⲛ ⲛ̅ⲥⲉⲧⲙ-
ϯ ϩⲓⲙⲉ ⲛⲁⲕ· ϯⲛⲁⲥⲩⲅⲭⲱⲣⲉⲓ ⲛⲁⲕ
ⲛ̅ⲅ̅ⲃⲱⲕ ⲡⲉⲕⲕⲟⲧ ϩⲱⲱⲕ ⲡⲣⲟⲥ
ⲧⲁⲛⲁⲗⲟⲅⲓ̈ⲁ ⲙ̅ⲡⲕⲟⲧ ⲉⲧⲙ̅ⲙⲁⲩ·
ⲁⲩⲱ ⲛ̅ⲧⲁϯ ⲡⲉⲥⲙⲟⲩ ⲙ̅ⲡⲧⲟⲡⲟⲥ
ⲛⲁⲕ ϩ̅ⲛ̅ⲛ̅ϣⲁ̓ ⲡⲣⲟⲥ ⲡⲉⲧⲙ̅ⲙⲁⲩ
ⲉⲓ̈ϣⲁⲛⲛⲟϫⲕ ⲉⲃⲟⲗ ϩⲓⲡⲕⲁ-
ⲙⲟⲩⲗ ⲁϫⲛ̅ⲧⲣⲉⲕⲡⲁⲣⲁⲃⲁ
ⲛ̅ⲧⲉⲕϩⲟⲙⲟⲗⲟⲅⲓⲁ ϩⲓⲕⲁ-
ⲧⲁⲫⲣⲟⲛⲏⲥⲓⲥ ⲛ̅ⲧⲉ
ⲡⲕⲁⲙⲟⲩⲗ· ϯⲟ̓ ⲛ̅ϩⲉ-
ⲧⲟⲓⲙⲟⲥ ⲉϯ
ⲓⲕⲁⲧⲁⲇⲓⲕⲉ
ⲉⲧⲟⲩⲛⲁⲛⲟ-
ϫ̅ⲥ̅ ⲉϫⲱⲓ̈
ⲙⲁⲣⲕⲟⲥ
ⲡⲉⲓ̈-

Verso

ⲉⲗⲁⲭ/ ⲙ̅-
ⲡⲣⲉⲥⲃ/ ⲙ̅-
ⲡⲧⲟⲡⲟⲥ ⲙ̅ⲫⲁ-
ⲅⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲡⲉⲩ-
ⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ϩⲓⲧⲟ-
ⲟⲩ ⲛ̅ϫⲏⲙⲉ ⲁⲩⲁⲓⲧⲉⲓ
ⲙ̅ⲙⲟⲓ̈ ⲁⲓ̈ⲥϩⲁⲓ̈ ⲧⲉⲓ̈ϩⲟ-
ⲙⲟⲗⲟⲅⲓⲁ ⲛ̅ⲧⲁϭⲓϫ
ⲛ̅ⲥⲟⲩϫⲟⲩⲧⲁⲥⲉ ⲛⲑⲟⲟⲩⲧ̣
ⲛ̅ⲛⲁϩⲣ̅ⲛ̅ⲁⲃⲣⲁϩⲁⲙ ⲛ̅ⲃⲓ-
ⲕⲧⲱⲣ ⲡⲗⲁϣ/ ⲛ̅ϫⲏⲙⲉ
ϯⲟ̓ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ +
ϩⲏ ⳨ ϩⲏⲗⲓⲁⲥ ⲡⲏⲉⲗⲁ̣ⲭ
ⲙⲡⲣⲉⲥⲃ// ⲙⲁⲣⲧⲏⲣⲟ̣ⲩ̣
ⲁ
ⲥⲉⲩⲏⲣⲟⲥ ⲡⲡ⳨ ⲛ̅-
ⲁⲡⲁ ⲓ̈ⲱϩⲁⲛ ?
ϯⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲉⲓ̈ϩⲟ-
ⲙⲟⲗⲟⲅⲓⲁ +

blank

---

11 For ⲧⲧⲣⲟⲫⲏ. 44 2nd hand. ϩⲏ is a false start. 46 3rd hand.

84A

]ⲁⲥⲧ[
] ⲙ̣̅ⲡⲃⲟⲗ [
]ⲣⲱⲙⲉ ⲉⲣⲟ̣.[
]ⲁⲧ ⲕⲁⲧⲁ ⲡⲣ[
]ⲁϯ ⲟ̅ϩⲟⲗⲟⲕ/ [
]ϣⲁⲕⲣⲟⲙⲡⲉ ⲙ̅ⲡ̣[

]ⲛⲟⲩⲙ̅ⲛ̅ⲧ ⲛ̅ⲥⲟⲩⲟ [
]ⲧ̣ⲟⲟⲩ ⲟⲩⲕⲁⲥ ⲛ̅ϩⲉ[
[.]ⲥ ⲛ̅ⲛⲉϩ ⲉⲧⲛⲉ̓ : ⲉⲓ
ⲉϩⲟⲩⲛ̅ ⲉⲣ̅ ϩⲱⲃ ⲟⲩϯⲛ-
ⲗⲉ ⲛ̅ⲛⲉⲣⲡ ⲙ̅ⲙⲏⲛⲉ
? ⲥ̅ ⲡⲏⲧⲛ̅

---

4 ? [ⲟⲥⲱⲛⲟⲛ. 5 ⲛ] ; for ? ⲟⲩϩⲟⲗⲟⲕ/. 6 ⲕ = ⲕⲉ. 8 ? ϥ]; ? nothing after ⲉ.
9 For ⲉⲧⲉⲧⲛⲉⲉⲓ. 9, 10 ? no brackets. 12 Several letters erased (?).

85

⳨ ⲁⲛⲟⲛ ϩⲁⲣⲱⲛ ⲙⲛⲅⲉⲇⲉⲱⲛ ⲛ̄ϣⲏⲣⲉ
ⲙ̄ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲙ̄ⲡⲭⲁⲧⲁⲛⲏ ϩⲁⲛⲛⲟⲙⲟⲥ ⲛ̄ⲉⲣⲙⲟⲛⲧ
ⲉⲛⲥϩⲁï ⲙ̄ⲡⲧⲓⲙⲓⲱⲧ/ ⲁⲡⲁ ⲡⲉⲧⲣⲱⲛⲓⲟⲥ ⲡⲙⲟⲛⲟⲭ/
ⲙⲛ̄ⲧⲟⲟⲩ ⲛ̄ϫⲏⲙⲉ ϫⲉⲉⲡⲓⲇⲏ ⲁⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ
ⲁⲕⲣ̄ ϩⲓⲧⲛ̄ϩⲏ ⲁⲕϫⲓ ⲥⲛⲁⲩ ⲛ̄ϩⲟⲗⲟⲕ/ ⲛⲁⲛ ⲉⲧⲛ̄ⲭⲣⲓⲁ ⲛⲁⲛⲁⲅⲕⲁⲓⲟ[ⲛ]
ⲁⲛⲟⲛ ϩⲱⲛ ⲧⲛ̄ⲟ̄ ⲫⲩⲧⲉⲙⲟⲥ ⲛ̄ⲧⲛ̄ϫⲟ ⲥⲛ[ⲧ]ⲉ ⲛ̄ⲥⲉϯⲱϩ
ⲕⲁϩ ⲛⲁⲕ ⲙ̄ⲙⲁϩⲉ ϩⲙ̄ⲡϫⲟ ⲉ̄ϩⲣⲁï ⲛ̄ϯⲣⲟⲙⲡⲉ ⲧⲁï ⲓ̅ⲃ̅/
ⲛ̄ⲧⲛⲁⲁⲩ ⲛ̄ⲉⲓⲟⲡⲉ ⲟⲩⲟ̄ⲉⲓⲉ ⲛⲁⲕ ⲛ̄ⲧⲛ̄ϯ ⲛⲉⲩⲙⲟⲟⲩ
ⲉⲣⲟⲟⲩ ⲛⲁⲕ ⲁϫⲛ̄ⲗⲁⲁⲩ ⲛ̄ⲁⲙⲫⲓⲃⲟⲗⲓⲁ ⲁⲛⲥⲙⲛ̄ ϯⲁⲥ-
ⲛ̄ⲧⲟⲕ ϩⲱⲕ ⲛ̄ⲅⲁⲁⲥ ⲛⲙ̄ⲙⲁⲛ ⲡⲣⲟⲥ ⲡⲛⲟⲙⲟ̣ⲛ̣̄ⲟ̣ⲛ̣ . ⲏ̣ ⲙⲛ̄ⲓⲱⲣ
ⲫⲁⲗⲓⲁ ⲉⲥⲟⲣϫ ⲁⲩⲱ ⲉⲥϭⲙ̄ϭⲟⲙ ϩⲙ̄ⲙⲁ ⲛⲓⲙ̀ ⲉⲩⲛⲁⲙⲫⲁ-
ⲛⲓⲍⲉ ⲙ̄ⲙⲟⲥ ⲛ̄ϩⲏⲧϥ ⲁⲛ ϩⲁⲣⲱⲛ ⲙⲛ̄ⲅⲉⲇⲉⲱⲛ ⲧⲛ-
ⲥⲧⲟⲓⲭ/ ⲉϯⲁⲥⲫⲁⲗⲓⲁ ⲙ̄ⲡϩⲱⲃ ⲛⲓⲙ ⲉϥⲥⲏϩ ⲉⲣⲟⲥ
ⲱⲥ ⲡⲣⲟⲕ/ ⲁⲛⲟⲕ ïⲱⲛⲁⲑⲁⲙ ⲡⲉⲗⲁⲭ/ ⲙ̄ⲙⲟⲛⲟ^ⲭ
ⲁïⲥϩⲁï ⲡⲣⲟⲥ ⲧⲉⲩⲁⲓⲧⲉⲥⲓⲥ ϯⲟ̄ ⲙ̄ⲙⲛ̄ⲧⲣⲉ
ⲉⲅⲣⲁⲫ/ ⲙⲛ̄ⲓ/ ⲁⲑⲩⲣ ⲓ̅ⲇ̅ ⲓⲛⲇⲓⲕ [ⲓ]ⲃ̅

4 ⲉⲡⲓⲇⲏ on erasure.
6 For ⲟ ⲛ̄ϩⲉⲧⲟⲓⲙⲟⲥ ; for ⲓⲱϩⲉ ⲛ̄ⲕⲁϩ. 7 May be ⲃ̅ only (so too in 16).
10 Added later ; possibly ⲛⲟⲙⲟ ⲛⲟⲩⲟⲉⲓ. 12 For ⲁⲛⲟⲛ.

86

ⲁⲛⲟⲕ ïⲱⲁⲛⲛⲏⲥ [
ⲉⲧⲥϩⲁï ⲛ̄ïⲥⲁⲕ ϫⲉⲡⲓⲇⲏ [
ⲁⲛϣⲁ̣ⲟⲩϩⲁï ⲛ̄ïⲥ̣ⲁ̣ϥ̣[
ⲕⲱⲧ ϫⲉⲡⲓⲇⲏ ⲁⲛ̣ϫⲱ̣ ⲛ[
ⲉⲣⲟï ⲟⲩⲣⲁϣⲁⲧ ⲉⲣⲟⲕ ⲁ[
ⲉⲧⲉϩⲙⲏ ⲛⲉⲣⲧⲁ̣ⲃ [
. ⲁϭ̣ⲥϩⲁï ⲁⲕⲟⲩⲙⲏⲧ ⲙ̣[
ⲉⲙⲟϩ ⲧⲉⲃⲣⲓⲥⲱϣ[ⲉ
ⲁⲩⲱ ⲡⲙⲏⲧ ⲛⲉⲣⲧⲁⲃ ⲛⲧ̣[
ⲡⲁⲙⲉⲣⲟⲥ ⲡⲟⲓ ⲭⲱⲣⲓ[ⲥ
ⲁⲛⲛⲟⲕ ïⲱⲁⲛⲛⲏⲥ ⲙ̣̄[
ⲁⲑⲩⲣ ⲅ ⲓⲛⲇⲓⲕ/ ⲑ//
blank

3 ? For ϩⲟⲓ.

87 Fibres →

⳨ ⲁⲛⲟⲕ ⲕⲁⲗⲁϣⲓⲣⲉ ⲛ̄ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲙ̄ⲡϩⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡϣⲏⲣⲉ ⲛ̄ⲡⲁⲡⲁ ⲇⲓⲟⲥ
ⲡⲣ̄ⲙ̄ⲧⲟⲩⲥⲓⲁ ⲙ̄ⲡⲁϣⲙⲉ ϩⲙ̄ⲡⲛⲟⲙⲟⲥ ⲛ̄ⲕⲃ̄ⲧ̄ ⲡⲙⲟⲛⲟⲭⲟⲥ ⲡϣⲏⲣⲉ ⲟⲛ ⲕⲁ-
ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡϩⲟⲥⲓώⲧⲁⲧⲟⲥ ⲙ̄ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙ̄ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲁⲡⲁ ïⲱⲥⲏⲫ
ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲡⲁï ⲉⲧⲟⲩⲏϩ ϩⲓⲛ̄ⲧⲟⲟⲩ ⲛ̄ϫⲏⲙⲉ ϩⲙ̄ⲡⲛⲟⲙⲟⲥ ⲛ̄ⲉⲣⲙⲟⲛ̄ⲧ̄
ⲉϥϯ ϣⲁⲃⲟⲗ ⲛ̄ⲑⲩⲡⲟⲅⲣⲁⲫⲏ ⲙ̄ⲡⲉⲧⲥϩⲁï ⲙ̄ⲛ̄ϩⲉⲛⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲩⲛⲁⲙ̄ⲡϣⲁ ⲙ̄-
ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲩ ⲡⲁï ⲉⲧⲛⲁⲥϩⲁï ϩⲁⲣⲟï ⲙ̄ⲡⲓⲧⲛ̄ ⲕⲁⲧⲁ ⲧⲁⲉⲡⲓⲧⲣⲟⲡⲏ ⲧⲱï
ⲉïⲥϩⲁï ⲛ̄ⲧⲉïϩⲉ ⲛ̄ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡⲉⲩⲗⲁⲃⲉⲥⲧⲁⲧⲟⲥ ⲙ̄ⲙⲟⲛⲟⲭⲟⲥ ⲡϣⲏⲣⲉ
ⲛ̄ⲁⲛⲇⲣⲉⲁⲥ ⲡⲁï ⲉⲧⲏⲛ ⲉⲧⲡⲟⲗⲓⲥ ⲉⲣⲙⲟⲛ̄ⲧ̄ ⲉϥⲟ ⲙ̄ⲙⲟⲛⲟⲭⲟⲥ ϩⲓⲛ̄ⲧⲟⲟⲩ ⲛ̄ϫⲏⲙⲉ
ⲛⲧⲟⲟⲩ ϩⲱ ⲉϯⲟⲩⲏϩ ϩⲓⲱⲱϥ ϩⲙ̄ⲡⲓⲛⲟⲙⲟⲥ ⲛ̄ⲟⲩⲱⲧ ⲛ̄ⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲉⲣⲙⲟⲛ̄ⲧ̄·
[ⲉ]ï[. . . . .] ⲛ̣ⲧⲉ ⲧⲉⲓⲇⲓⲁⲑⲏⲕⲏⲧⲉ ⲉïϩⲟⲙⲟ-

Verso blank.

3 Note accent on *ὁσιώτατος*. Following ⲙ̅ by error. 5 ⲡⲉⲧ—ϩⲉ altered; ⲡ was ⲛ.
10 ⲛⲧⲉ, at any rate not ⲉⲧⲉ ; ϩⲟⲙⲟ[ⲗⲟⲅⲉⲓ . .

88

⳨ ⲁⲥϣⲱⲡⲉ ⲁⲛϫⲓ ϩⲁⲡ ⲙⲛ-
ⲛⲉⲛⲉⲣⲏⲩ ⲁⲛⲡⲱⲗ̅ϭ̅ ⲙ̅ⲛⲛⲉⲛⲉ-
ⲣⲏⲩ ⲙⲁ ⲡⲁⲡⲁ ϩⲏⲗⲓⲁⲥ ⲛ̅ⲕⲁⲗⲁⲛⲏⲥⲉ
ⲁϥⲡⲟⲗϭ̅ⲛ̅ ⲙ̅ⲛⲛⲉⲛⲉⲣⲏⲩ ϩⲛ̅ϩⲱⲃ
ⲛⲓⲙ ⲉϥϩⲛ̅ⲧⲉⲛⲙⲏⲧⲉ ⲁⲓ̈ⲉⲓ ⲉⲃⲟⲗ
ϩⲓⲧⲟⲟⲧⲕ̅ ⲙⲁⲛⲧⲁⲓ̈ ⲕⲉⲗⲁⲁⲩ ⲙ̅ⲡⲣⲁ-
ⲅⲙⲁ ⲛ̅ⲙ̅ⲙⲁⲕ ⲉⲓ̈ϣⲁⲛⲧⲟⲗⲙⲁ ⲡⲟⲧⲉ ⲕⲁⲓⲣⲟⲥ
ⲛ̅ⲧⲁⲉⲓ ⲉⲃⲟⲗ ⲉⲣⲟⲕ [ϩ]ⲁⲗⲁⲁⲩ ⲙ̅ⲡⲣⲁⲅⲙⲁ ⲉⲓ̈ⲛⲁϯ
ⲥⲟⲟⲩ ⲛ̅ⲟⲩⲅⲓⲁ ⲛ̅[ⲛⲟⲩ]ⲃ ⲛ̅ⲕⲁⲧⲁⲇⲓⲕⲏ ⲙ̅ⲛ̅ⲛⲥⲱⲥ
[.ⲇ]ⲉ̣ ⲛ̅ⲧⲁϩⲱⲛ̣ [ⲉⲡⲉⲓⲉⲅ]ⲅⲣⲁⲫⲟⲛ ⲁⲛⲟⲕ ⲓ̈ⲁⲕⲱⲃ ⲁⲓ̈-
[ⲥϩⲁⲓ̈ ⲛ̅ⲧⲁ]ϭⲓϫ ϯⲥⲧⲟⲓⲭⲉ ⲉⲣⲟϥ
[ⲁⲛⲟⲕ] ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲉϥⲥⲟⲛ

3 ⲁⲡⲁ above. 7 Prob. ⲕⲁⲓⲣⲱ.
10 Beginning altered. 12 Blank after this.

89

ϣ]ⲏⲣⲉ
]ⲧⲉϥⲥⲱⲛⲉ
]ⲉⲩ-
]ⲏⲩ
]ⲕⲱⲙⲏ
ⲛ̣ⲟⲩⲱⲧ ⲡ̣[ ].ⲁ̣..
ϣⲉ ⲉⲛϩⲟⲙ[ⲟⲗⲟⲅⲉⲓ ϫⲉ.]ⲁ̣ⲧⲉⲛ-
ⲣⲟⲙⲡⲉ ⲛ̅ⲃ̣[ⲱ]ⲕ ϩⲟ̣ⲓ ⲉⲫ[ⲟⲓ̈] ⲛ̅ⲕⲁ-
ⲣⲁⲕⲱ ⲧⲁϩ[ⲟⲛ] ⲁⲛⲃⲱⲕ̣ ⲫⲟⲓ̈
ⲁⲛϥⲓ ⲡⲥ̣ⲟ̣ⲩ̣[ⲟ ⲙ]ⲛ̅ⲛⲏⲣⲡ̅ [ⲙ̅]ⲛⲛ̅ϯ
ⲛⲏⲧ̣ⲛ̣̅ ⲁⲥⲇⲟⲍⲉⲓ ⲉⲧⲣⲉ̣[ⲛ]ⲥⲙ̅ⲛ̅
ⲡⲓⲉⲅⲅⲣⲁⲫⲟⲛ ⲛⲏⲧⲛ̅ ϫ[ⲉϩⲙ̅]ⲡⲛⲟⲩ-
ⲱϣ ⲙ̅ⲡ̣ⲛ̣ⲟ̣ⲩ̣ⲧⲉ ⲉⲣϣⲁⲛⲡⲉⲧⲛ̅ⲟⲣ-
ⲇⲓⲛⲟⲛ ⲧ̣ⲁ̣ϩ̣ⲱⲧⲛ̅ ⲛ̅ⲧⲟ̓ ⲥⲟⲫ[ⲓⲁ]
ⲙ̅ⲛⲕⲩⲣⲁ ⲧⲉⲛⲥⲱⲛⲉ ⲛ̅[ⲧⲉ]ⲧⲛ̅-
[ⲃ̣]ⲱⲕ ⲫⲟⲓ̈ ⲉⲕⲁⲣⲁⲕⲱ [ⲛ̅ⲧⲉⲧⲛ̅ⲟ]
ⲛ̅ϫⲟⲉⲓⲥ ⲛ̅ⲧⲉⲧⲛ̅ϥⲓ ⲛ[ⲥⲟⲩⲟ
ⲙ̅ⲛⲛⲏⲣⲡ̅ ⲙⲁⲩⲁⲁ̣[
ϫⲉⲛ̅ⲛⲉⲛϫⲓ ⲥⲟⲩⲟ [
ϩⲛ̅ⲧⲉⲧⲛ̅ⲣⲟⲙⲡ[ⲉ

4 ⲥⲛ], or ⲛⲉⲩⲉⲣ]. 5 ? ⲧⲉⲓ]. 6 Or ⲛ[; perhaps ⲣⲁϣⲉ. 7 Or ϣⲟ]ⲙⲧⲉ, ⲥ]ⲛ̅ⲧⲉ less likely.
17 Room for more at end. 18 [ⲧⲧⲏⲩⲧⲛ].

92

⳨ ϩⲙ̅ⲡⲣⲁⲛ ⲙ̣ⲡ̣ⲉ̣ⲓ̣ⲱ̣ⲧ̣
ⲙ̣ⲛ̣ⲡ̣ϣⲏⲣⲉ ⲙ̅ⲛ̣ⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲟ̣ⲩ-
ⲁⲁⲃ: ⲁⲛⲟ̣ⲕ ϩⲗⲗⲟ ⲡ̣ⲉ̣ⲗⲁⲭ/
ⲙ̣̅[. . .]ⲟⲥ ⲉⲧⲟⲩⲏϩ̅ ϩⲙ̅ⲡⲙⲁ ⲛ̅ϣⲱⲡⲉ
. . . ⲡ̣ⲁⲡⲁ ⲉⲡⲉⲫⲁⲛⲓⲟⲥ ⲉⲧⲥϩⲁⲓ̈ ⲓ̈ⲱ̣-
ϩⲁⲛⲛⲏⲥ ⲙ̅ⲡⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲣⲁⲕⲙⲁⲧⲉⲩ-
ⲧⲏⲥ ⲛ̅ⲣ̅ⲙ̅ⲛ . . . . . ⲓⲟⲛ ϫⲉⲉⲡⲉⲓ̣ⲇ̣ⲏ
ⲁⲓ̈ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲱⲧⲛ̅ ⲁⲧⲉⲧⲛ̅ϯ
ⲥⲁϣ̅ϥ̅ ⲛ̅[. . .]ⲡ̣ⲱⲧⲉ̣ⲓ̣ⲛ̣ⲟⲥ ?
ⲛⲟⲩⲃ ⲡⲁⲓ̈ [
ϩⲙ̅ⲡⲟⲩ[
ϯⲱ̅ ⲛ̅[
ϩ̣ⲁⲏ[
ⲣⲟⲙ[
ⲁⲩ[
ϩ[

4 ? [ⲟⲛⲁⲭ]. 5 Before ⲡ nothing, or 2 erased; for ⲡⲓⲱ.
7 ⲡⲉⲛⲟⲓⲕⲓⲟⲛ possible. 9 ⲥⲁϣϥ altered; [ϩⲟⲗⲟ]ⲕⲟⲧⲉⲓⲛⲟⲥ ⲛ-.
11 [ⲱϣ ⲙⲡⲛⲟⲩⲧⲉ. 12 [ϩⲉⲧⲟⲓⲙⲟⲥ. 14 [ⲡⲉ.

93

⳨ ⲁⲛⲟⲕ ⲓ̈ⲥⲁⲕ ⲡϣⲏⲣⲉ
ⲙ̅ⲡⲁⲡⲛⲟⲩⲧⲉ ⲡⲁⲓ̈ ⲉⲧⲟⲩⲏϩ
ϩⲛ̅ⲧⲕⲱⲙⲏ ⲛ̅ⲁⲡⲁ ⲡⲁⲡⲛⲟⲩ-
ⲧⲉ ⲉⲓ̈ⲥϩⲁⲓ̈ ⲙ̅ⲙⲱⲩⲥⲏⲥ
ⲡϣⲏⲣⲉ ⲛ̅ⲥⲏⲑ ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲕ̣-
ⲙⲟⲟϣⲉ ϩⲁⲧⲁϩⲏ ⲉⲁ̣[ⲕ
ⲛⲟⲣⲑⲟ/
ϩⲟⲗⲟⲕ/ ⲡⲁⲓ̈ ⲙ̅ⲛⲟ̣[
ⲧⲉⲛⲟⲩ ⲧⲉⲟ̅ ⲛ̅ϩⲉⲧ[ⲟⲓⲙⲟⲥ ⲛ-]
ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ [ϩⲙ̅ⲡϫⲱⲗⲉ]
ⲉⲧⲛⲏⲩ ⲛ̅ⲧⲣⲟⲙ[ⲡⲉ
ⲧⲉⲕⲁⲧⲏ ϩ[ⲙⲡⲟⲩⲱϣ]
ⲙ̅ⲡⲛⲟⲩ̣[ⲧⲉ

7 Prob. =ⲟⲣⲑⲟⲛ.

94

⳨ ⲁⲛⲟⲕ
ϩⲏⲗⲓⲁⲥ ⲙ̄ⲡⲓⲥⲁⲕ
ⲁⲛⲙⲁϩⲕ̄ ⲛ̄ⲛ̄ⲕⲁ
ⲛⲓⲙ ⲉⲩⲛ̄ⲧⲏⲕϥ̄ ⲉⲣⲟⲛ
ⲛ̄ⲧⲟⲕ ϩⲱⲱⲕ ⲁⲕⲙⲁϩⲛ̄
ⲛ̄ⲛ̄ⲕⲁ ⲉϥⲛ̄ⲧⲟⲟⲧⲕ̄ ⲉ-
ⲙⲏ ⲉϫⲟⲩⲧⲁ̣[. . . . .]
ⲛ̄ⲛⲉⲓⲱ̄ ⲙ̄.[. . . . .]
ⲛ̄ϭⲗⲱ̣: ⳨ ⲁⲛ̣[ⲟⲕ . .]

6 end, perhaps ⲉⲓ-.
7 [ϥⲧⲉ, or [ⲥⲉ.
8 Prob. not ⲙⲏ[, as stroke over ⲙ only.

95

⳨ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟ̣ⲥ̣
ⲙ̄ⲡⲁ.ⲏ ⲉⲧⲥϩⲁⲓ ⲛ̄ⲓ̈ⲱⲁⲛ̣ⲛ̣ⲏ̣ⲥ
ⲙ̄ⲡⲉⲃⲱ ⲛ̄ⲣ̄ⲙ̄ⲙⲁⲟⲩ ϫⲉⲉⲡⲉⲓⲇⲏ
ⲁⲓ̈ⲟⲩⲱϩ ⲛⲉⲛⲉⲭⲉⲣⲟⲛ ϩⲁⲧⲉⲕ̣
ϩⲁⲫⲟⲗⲟⲕⲟⲧⲥⲉ ⲁⲕⲕⲉⲗ̣ⲟ̣ⲟ̣ⲩ
ⲉⲛⲁⲓ̈ⲧ ⲉⲥⲇⲣⲁⲥ ⲉⲩϣⲁⲛⲃⲓⲧⲟⲩ
[. . .] ⲉϩⲟⲩⲛ ⲙ̄ⲡⲁⲓ̈ⲙ̄ⲡⲁⲓ̈ⲧ ⲉⲥⲇⲣⲁ
] ⲛⲉⲙⲁⲕ ⲉⲛⲉϩⲉ
]ⲉⲃ̣ⲟⲗ ⲉ.ⲩⲛ ⲙⲡ̣ⲏ̣
] ⲛⲥⲟⲩⲃⲓⲧⲟ̣ⲩ ⲃⲁⲕ ϯ-
] ⲉⲧⲉⲛ̣ⲉⲛⲉ ⲟ̣ⲩⲧⲩⲗⲟ-
]ⲉ̣ⲟⲉⲛ. . . .
] ? ?

5 For ϭⲁⲗⲟⲟⲩ. 7 ? [ⲇⲉ], or [ⲟⲩⲛ]; *sic.*
9 ? ⲉϩⲟⲩⲛ. 10 Prob. ⲛⲁⲕ. 11 For ⲛⲁⲓⲛⲉ.

96

⳨ ⲧⲁⲁⲥ ⲛ̄-
ⲛⲁϩⲁⲙ ⲙ̄ⲡ-
ⲟⲩⲁⲛⲁϥⲣⲉ ϩⲓⲧⲛ-
ⲥⲁⲭⲁⲣⲓⲁⲥ ⲙ̄ⲡⲥⲟⲩ-
ⲗⲱⲙⲱⲛ ⲙ̄ⲡⲁⲡⲁ ⲇⲓ-
ⲟⲥ ϫⲉⲉⲥ ⲡⲗⲟⲅⲟⲥ ⲛ̄-
ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲟⲟⲧϥ
ⲛ̄ϩⲁⲡⲓ̈ⲟⲛ ⲛϥⲉⲓ̈
ⲉⲣⲏⲥ ⲛ̄ⲥⲟⲩϣⲉ ⲉϩⲟⲩⲛ
ⲙⲁ ⲛ̄ⲡⲁⲡⲁⲥ ⲛ̄ⲥⲟⲩ-
ⲡⲱⲗϭ ⲙ̄ⲡⲡⲉⲩⲉ-
ⲣⲏⲩ ⲛ̄ⲧⲛⲕⲱ ⲛ̄-
ⲉⲣ̄ⲡ ⲛ̄ⲥⲉⲃⲉⲇⲁⲓⲟⲥ
ⲉⲃⲟⲗ ⲛⲁϥ ⲙⲉⲁⲕ-
ⲡⲱⲗϭ ⲛ̄ⲅ̄ⲃⲱⲕ
ⲛⲁⲕ ⲙⲉⲧⲁ ⲕⲁ-
ⲗⲟⲩ ⲟⲩϫⲁⲓ̈
ϩⲛ̄ⲡϫⲟⲉⲓⲥ

97

ⲗⲓⲗⲟⲩ ⲛ̄ⲡⲣⲉⲥⲃ/ ϫⲉⲉⲥ ⲡⲗⲟⲅⲟⲥ ⲛⲧⲟⲧⲕ
ⲛ̄ⲕⲉⲓ ⲛ̄ⲅ̄ⲥⲱⲙ̄ⲧ̄ ϩ̄ⲙ̄ⲡⲉⲕⲏⲓ̈ ⲛ̄ⲅ̄ϯ ⲥ̣
ⲉⲣⲟⲕ ϫⲉϣⲁⲓ̈ϭⲛ̄ⲧⲕ̄ ϩ̄ⲙ̄ⲛ̄ϯⲙⲉ ⲛ̄ⲅ̄ϯ
ϯⲟⲩ ⲛ̄ϩⲟⲗⲟⲕ/ ϩⲁ̣[ⲡⲉ]ⲕ̣[ⲙ]ⲉⲣⲟⲥ ⲛ̄ⲧⲉⲛ̄ϣⲉ
ⲓ̈ⲱϩⲁⲛⲛⲏⲥ̀ ⲙ̄ⲡⲧⲁⲗ ϯ ⲡϭⲉϯⲟⲩ ⲛ̄ϩⲟⲗ/
ⲡϭⲉϯⲟⲩ ⲛ̄ϩⲟⲗⲟⲕ/ ⲛⲧⲉ-
ⲡⲣⲱⲙⲉ ⲙ̄ⲡⲁⲗⲟⲩⲥⲁ ⲧⲁⲟ̣ⲩ̣
ϩⲁⲛϫⲱⲕ ⲙ̄ⲙⲛ̄ⲧ̄ⲉ ⲛ̄ϩⲟⲗⲟⲕ
ⲡⲗⲟⲅⲟⲥⲡⲉ ⲛⲁⲓ̈
blank

2 ? ϯⲥⲟ

98

+ ⲙⲏⲛⲟ-
ⲧⲉ ⲛⲥⲙⲁⲕⲣⲉ ⲛⲥ-
ϫⲟⲟϥ ϫⲉⲉⲥ ⲡⲭⲁⲣ-
ⲧⲏⲥ ⲙⲙⲁⲩ ⲏ ⲛⲥϫⲟⲟϥ
ϫⲉϣⲁⲓⲧⲁⲩ ⲁⲛⲟⲕ ϩⲁⲣⲟ-
ϥ ⲏ ⲛⲥϫⲟⲟϥ ϫⲉⲁⲓⲭⲁⲣⲓⲍⲉ
ⲡⲗⲁⲩⲉ ϩⲛ̄ⲡⲁⲥⲭⲟⲧ ϩⲁⲣⲟⲕ
ⲙ̣ⲛⲧⲥ ̀ⲗⲁⲩⲉ ⲛⲉϩ̣ⲟⲩⲥⲓⲁ ϩⲁⲣⲟ-
ⲓ ϫⲉⲛⲧⲁⲡⲛⲟⲩⲧⲉⲧ ⲛⲁϩⲏⲧ
ⲉⲧⲣⲉⲧⲁⲡⲣⲟⲫⲟⲣⲁ ⲙⲛⲧ-
ⲁⲙⲛⲧⲛⲁ ϣⲱⲡⲉ ϩⲙⲡ-
ⲁⲙⲁ ⲡⲙⲁ ⲛⲛⲁⲉⲓⲟⲧⲉ ⲉ-
ⲧⲟⲩⲁⲁⲃ ϩⲉⲧⲟⲟⲧϥ ⲙ-
ⲡⲁϣⲏⲣⲉ ⲕⲁⲧⲁ
ⲡⲛⲟⲩⲧⲉ

Verso blank

ⲙⲏ̣ⲛⲟ-
[ⲧ]ⲉ̣ ⲛ̣ⲥⲕⲱ
ⲡⲗⲟⲓϭⲉ ϫⲉ-
ⲁⲓϯ ⲗⲁⲁⲩ ⲛⲣⲱ-
ⲙⲉ ϩⲙⲡⲁⲥⲭⲟⲧ ⲏ ⲛⲥ-
ⲕ̣ⲁ ⲗⲟⲓϭⲉ ϫⲉⲛⲧⲁⲓϯ
ϩ̣ⲛ̣ⲡ̣ⲁ̣ⲥⲭⲟⲧ ϩⲁⲣⲟⲕ ⲉⲥ ϩⲉ-
ⲧⲉ ϯⲱⲣⲕ ϩⲛⲛⲓⲁⲛⲁϣ ⲛⲟⲩ-
ⲱⲧ ϫⲉⲙⲡⲉⲥϯ ⲗⲁⲩⲉ ⲛϩⲛ-
ⲁⲩ ϩⲁⲣⲟⲓ ϩⲙⲡⲉⲥⲭⲟⲧ ⲟⲩⲇⲉ
ⲙⲡⲉⲓϫⲟⲟϥ ⲛⲁⲥ ⲉⲛⲏϩⲉ ϫⲉ-
ϯ ⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ϩⲙⲡⲁ̣-
ⲉⲥϣⲟⲧ ⲏ ⲉⲭⲁⲣⲓⲍⲉ
ⲡⲗⲁⲩⲉ ⲛⲣⲱ-
ⲙⲉ
blank

2 Or ⲙⲁⲕⲣⲥ. 9 For ⲡⲛⲟⲩⲧⲉ ⲧⲉⲧ. 10 For ⲡⲣⲟⲥⲫⲟⲣⲁ. 21 Or ⲕⲛ.
25 For ⲡⲉⲥⲥⲭⲟⲧ. 27 end, ⲁ ? an error. 28 For ⲥⲭⲟⲧ.

99

+ ⲥ . ⲣ̣ⲁⲃ̣ⲉ̣ⲧ . . . ⲥ̣ⲉ
ⲥ . ⲧ̣ⲁϣ̣ϫ̣ⲡ̣ⲟ ⲧⲁⲡⲟ̣
? ⲉ . ⲛⲡⲁⲡ-
? ⲙ̣ⲏ ⲑⲓⲙⲉ ⲛⲃⲓⲕ-
[ⲧ]ⲱ̣ⲣ̣ ⲛ̣ⲃⲉⲗⲁⲧⲉ ⲙⲡⲑⲓⲙⲉ
] . ⲭ̣ⲗ̣ⲓ̣ⲉ̣ⲓ̣ⲉⲉ ⲉⲧⲁⲡⲁ̣ⲡ-
]ⲏ̣ ⲧⲥⲱⲡⲉ ⲡⲁⲡⲇⲣⲉⲁⲥ
]ⲉϥϫⲡⲟ ⲑ̣ⲉ̣ⲩ̣ⲇ̣ⲟⲧ̣ⲏ ⲡⲁⲡ̣ . .
] . ⲉⲣⲟⲥ + ⲧⲁϩⲁⲣⲱ̣ⲡ ⲗⲁⲗ-
ϣ]ⲛⲟⲩⲥⲛϥ ⲕⲁⲇ̣ⲟⲛⲧ̣ ⲧⲁⲡⲉⲓⲱ̣ⲧ
? ⲧⲁⲩⲁⲛⲉ ϥⲓ ⲧϣⲛⲟⲩⲥⲛϥ
? ⲟⲩⲥⲛϥ ⲟ̣ⲛ ⲧⲉⲡⲁⲩⲗⲟⲥ
? ? ⲱ̣ⲧ ⲡ̄ⲧⲕⲁⲡⲏ . .
? ⲑⲓ]ⲙ̣ⲉ ⲡⲁⲃⲣⲁϩⲁⲙ ⲛⲧⲙⲁⲛⲛⲏ ⲉϥ̣-
? ⲡⲁⲃⲣⲁϩⲁⲙ ⲛⲥ̣ⲉⲛ̣ⲉⲛⲉ +
? ⲕ̣ⲉ̣ϩ ⲛⲡⲉⲓⲱⲧ ⲛⲓⲁⲕⲱⲃ ⲛⲓⲉⲣⲉⲙⲓⲁⲥ̣
? ⲡⲉⲩⲉⲣⲏⲩ ⲡⲉⲧⲛ̣ ?
? ⲁ̣ⲛ̣ ⲡⲁⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ ?
? + ⲧⲁⲇⲁ̣ⲩⲉ̣ⲓ̣ⲇ̣ . . ⲉ̣ⲩ̣ⲟ̣ⲩ̣ⲱ̣ϩ̣ ⲉϥ
? ⲱ̣ⲧ̣ ⲙⲡⲁⲩⲗⲟⲥ ⲡⲇⲁⲩⲉⲓⲇ ?
? ⲣⲉ ⲉⲙⲱⲩⲥⲏⲥ . . ⲏⲣ ϥⲓ ⲧⲉ̣ . ?
blank

1 ? ⲉⲗⲓⲥⲁⲃⲉⲧ. 3 ? ⲑⲓⲙⲉ ⲛ-.
4 Or ⲙⲡ-. 9 From + different ink.
10 For ⲛⲧ, ? ⲏⲥ, or ⲕⲁⲛⲏ ⲛⲧⲁ- (unlikely).
12 Or ⲁⲛ. 13 Or nothing after ⲏ.
20 Or ⲑⲓ]ⲙⲉ ⲙⲡⲁⲩⲗⲟⲥ.
21 ? ⲡⲭⲏⲣ; ? ⲧⲥ.

100

]ⲃ̣ⲡⲟ
]ⲥⲛⲏⲩ
] . ⲓ̣ ⲛⲧⲁϥϫⲡⲟ
]ϣ̣ⲏⲛⲕⲁⲣⲟⲩⲣ
] ? ⲡⲁⲧⲛⲓϣⲉ ⲙⲡ-
ϣⲡ
] ? ⲕⲁⲣⲟⲩⲣ ⲧⲁϫⲟⲓ
] ? . . . ⲉϥϫⲡⲟ
] ? ϩ̣ⲁⲉ ⲉϫⲡⲟ ⲧⲙⲁⲩ
] ? ϩ̣ⲟⲩⲕ ϥⲓⲧⲥ +̣
] ? ⲓ̣ⲛ ϥⲓ ⲧⲥⲱⲡⲉ
] ? ⲉϥϫⲡⲟ ⲟⲩϣⲉⲉⲣⲉ
] ⲉ̣ ϥⲓⲧⲥ ⲉϥⲑ̣ⲡⲟ ⲇⲁ̣-
] ⲧ̣ⲉϥⲥⲱⲡⲉ ⲑⲓⲙⲉ
] ⲧ̣ⲧ̣ⲉ + ⲡⲁⲑⲉⲣ-
] . . ϩ̣ⲟⲩⲧ ⲙⲛⲛⲕ-
] . ⲩ ⲛⲛⲉⲩⲉⲣⲏⲩ
]ⲡ̣ⲕ̣ⲁ̣ⲗⲉ ⲧⲥⲱ-
ϣ]ⲉⲉⲣⲉ ⲉⲛ-
ϥϫ]ⲡⲟ ⲡⲁⲛ̣-
blank

1 Prob. ϫⲡⲟ. 3 ⲧ].
6 ⲡⲕⲁⲣⲟⲩⲣ; read ⲧⲁϣϫⲡⲟⲓ (*cf.* 99, 2).
9 Or ⲕⲟⲩⲕ (=ⲡⲕⲟⲩⲕ). 12 Prob. ϫⲡⲟ.
14 ⲡⲁⲑⲉⲣ[ⲙⲟⲩⲧⲓⲟⲥ, or -ⲧⲉ. 17 ? ⲥⲱ[ⲡⲉ.

101

A
[+ ⲕⲱ ⲛⲁ]ⲛ̣ ⲉⲃⲟⲗ ϫⲉⲙⲡⲛϭⲛ
[ⲭⲁⲣⲧⲏⲥ ϩⲁ]ⲑⲏ ⲙⲉⲛ ⲡ̄ϩⲱⲃ ⲛⲓⲙ
]ⲡⲓⲭⲛⲟⲥ ⲛⲛⲟⲩⲣⲏⲧ̣[ⲉ]
ϫⲟⲉ]ⲓⲥ ⲡⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
] . ⲉⲛ̣ⲥϩⲁ̈ⲓ ⲡ̣̄[. .]

B
] ϫⲉϯⲟ ⲙⲙ[ⲁ-
[ⲣⲧⲩⲣⲟⲥ ϫ]ⲉⲁϣⲉⲛⲉⲧⲱⲙ
[. . . . ϯ ⲛ]ϣⲟϣⲟⲩ ⲉⲃⲟⲗ ⲛⲁ-
[. . . .]ⲡ̣ⲁⲙⲁ ⲛⲧⲉⲓ̈ⲱⲛⲁⲥ
[. . .]ⲉⲓⲧⲁ̣ϩⲟⲟⲩ ϣⲁⲛⲣⲁ ⲡ̄-
ⲉ̣ϩⲙⲉ ⲡ̄ⲇⲁⲓⲛⲗⲁ ⲉⲧ[. . .]
ϥⲓⲧⲟⲩ ⲁⲛⲟⲕ ⲃ̣[. . . .]
ϯⲟ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ [ϫⲉⲁ]-
ⲇⲓⲟⲥ ⲉⲓ ⲁϥϫⲟⲟⲥ ⲙ̣[. .] [ⲡⲁ[]
ϣⲏⲣⲉ ϫⲉⲁ̈ⲓϯ ⲡ̄ϣⲟϣ[ⲟⲩ]
ⲉⲃⲟⲗ ⲛⲁⲕⲟⲩⲣⲧ̣ⲁ ⲙ̄[ⲛⲛ-]
ⲥⲱⲥ ⲁⲩⲉⲓ ⲉⲛϩⲏⲧ ⲡ̄ⲧⲣ̣[ⲟⲙ-]
ⲡⲉ ⲁⲩϫⲓ ϣⲟⲙⲧⲉ ⲛⲇⲁⲓⲛⲗ[ⲁ]
ⲛⲏⲣⲡ̄ ϩⲁⲛϣⲟϣⲟⲩ ⲁⲩ̣[.]
ⲥⲟⲟⲩ ⲁⲛⲟⲕ ⲡⲁϩⲁⲙ̣ [ⲡ-]
ⲇⲓⲟⲥ ϯⲟ ⲙⲙⲁⲣ[ⲧⲩⲣⲟⲥ]
ⲉϫⲛ̣ⲛⲉⲓϣⲁ[ϫⲉ
ⲙⲡⲉⲛϫⲟ̣ . [

3 Prob. [ⲧⲛⲟⲩⲱϣⲧ ⲙ]. 4 [ⲙⲡⲉⲛ. 8 ? [ⲉⲓ ⲁϥϯ. 9 Rather]ⲛ or]ⲩ.
10 ⲧⲁ altered. 11 Prob. nothing before ϩ. 12 ⲃⲓⲕⲧⲱⲣ possible. 14 ? ⲙ[ⲡⲁ-].
15 More like ⲟ[than ϣ[. 16 Or ⲥⲁ. 18 ϫⲓ altered. 19 ? [ϥⲓ].
22 ? ϩⲓⲃⲟⲗ]. 23 ϫⲟⲉ[ⲓⲥ.

102

+ ⲡⲁⲓⲧⲁ[ⲧⲉ-] ϩⲱ ⲡⲏⲓ̈ ⲧⲁ[ⲡⲁⲃⲓ ⲧⲁⲉ ⲁ[. . . ⲛ]ϩⲓⲣ ⲧⲉ- ⲙⲟⲥⲉ ϣⲁⲣⲏⲥ̣ ⲟⲛ ⲁⲡⲕⲱϩ ⲛ̄ⲧⲏ̣ⲧ̣ ⲥⲧⲉⲍ̣ⲓ̣ⲁ̣ ⲟⲛ ⲁϩⲣ[ⲁ]ⲓ̈ ⲁⲡϩⲓⲣ ⲃⲉⲗⲏ ⲧⲁϩⲣⲁⲓ̈ ⲙⲉⲛϯⲥⲕⲉ ϫⲉ ⲡⲁ̣ⲓ̣̈ⲧⲁⲧⲉϩⲱ ⲧⲁⲉ ⲧⲁⲡϩⲏⲧ ⲉϥⲛⲁϯ ⲙⲛⲧⲁϥⲧⲉ ⲛ̄ϣⲁⲛ ⲛⲃ̣ⲱ ⲛⲁⲛⲁⲡϩ ⲧⲁⲣⲏⲥ

---

1 For ⲡⲉⲧⲛⲁⲧⲁϩⲟ (*cf.* 6).
3 ⲉϥ]ⲛⲁ ; for ⲧⲟⲉ ; for ϫⲏⲙⲟⲥⲓⲟⲛ.
4 Or ⲛⲧⲛⲁ.
5 Prob. ⲉⲍⲣⲁ.
6 For ⲙⲉⲛⲧⲟⲓⲧⲉ.
7 Or ⲃⲱⲛ ⲁⲛⲁⲛϩ.

V. LETTERS

103

] ⲉ̣ⲧⲟⲩ̣[ⲁⲁⲃ
] ⲕ̣ⲁ̣ⲧⲁ ⲥⲙⲟⲧ ⲛ[ⲓⲙ
] ⲓⲥⲁⲁⲕ ⲡⲉⲓⲉⲗⲁⳉ/ ⲛϣ[
]ⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲥⲟⲛ ⲉⲧⲙ[
]ⳉ̣ⲁⲣⲧⲏⲥ ⲛ̣ⲧⲁⲥϩⲁï ⲛⲁⲕ̣ [
]ⲓ̣ⲟⲥ ⲡⲣⲟⲥ ⲡⲉϥⲧⲁïⲟ: [
]ⲁⲉⲓ ⲛⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉï .[
ⲡ]ⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁϥ ⲙ̅ⲡⲁⲣ[ⲁⲛ
]ⲛ̣ ϫⲉⲙⲁ ⲛⲟⲩⲱϩ ⲛⲓⲙ ⲉⲡⲣ.[
ⲟⲩ]ⲱϩ ⲛ̅ϩⲏⲧϥ̅ ϥⲛⲁϭⲛ ⲛⲡⲓⲣⲁⲥⲙⲟ[ⲥ
]ⲉ̣ⲟⲩⲱϩ ϩⲓⲧⲟⲩⲱϥ ⲁⲗⲗⲁ ⲡⲣⲱⲙⲉ ⲛⲁⲧ̣ⲁ̣ⲗⲟ
].ⲙ̣ⲟ̣ⲥ ⲧⲏⲣⲟⲩ ⲉⲧⲙⲁϣⲉ ⲛϥⲕⲁⲛⲱⲛⲓⲍⲉ ⲙ̅ⲙⲟⲟⲩ ⲁ̣ⲛ̣
].ⲟⲩ ⲛ̣ϩⲏⲧⲟⲩ ⲛϥⲥⲟⲛ̣ϥ̅ ⲉϫⲱϥ· ⲉⲙⲁ̣ϥ . . . ϥⲉ ⲛ̅-
] . . . ⲙ̣ⲁ̣ⲛⲧⲏϥ ⲡⲉϥⲡⲓⲣⲁⲥⲙⲟⲥ . . ⲧⲟ̣ ⲉ̣ⲧ̣ⲟ̣ⲩ̣ⲁⲁⲃ̣
].ⲟⲥ ⲉⲧⲉⲙⲁⲕϭⲛ ⲕⲱϩ ⲛ̣ . . ⲧ ⲏ̣ . . . ⲙⲟⲥⲧⲉ ⲏ
]ⲛ̣ⲟⲛⲟⲥ ⲏ̅ ⲉⲡⲓ̈ⲃⲟⲩⲗ[ⲏ] . . . . . ϣⲁⲥ .
]ⲧ̣ⲛ̅ⲛ̅ⲕⲟⲗⲗⲏⲕⲟⲛ ⲉ . . ⲁ . ⲁⲅⲉ ⲉⲩⲧⲁ̣ .
]ⲥⲟⲛ . ⲛ̣ . [. . . . .
]ϥ ϣⲁ̣[. . .]ⲡⲉ . . . .
]ⲱ̣[. . . . .]ⲡⲓⲣⲁ . . . . .

Verso
]ⲁ ⲛⲅϫⲟⲟⲥ ⲛⲁ[
]ⲛⲟϭ ⲛⲣⲱⲙⲉ[
] ⲙⲙⲁⲩ ⲉϥϩⲙⲡϭⲁ[ⲛ
]ⲡⲉ ⲉⲛⲉⲛⲉϥⲡⲣⲁ[ⲝⲓⲥ
ϣⲏ]ϣ̣ ⲙ̅ⲛ̅ⲛⲁϩⲏⲗⲓⲁⲥ ⲡ[
]ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲙ̅ⲛ̅ⲛⲁ[
] ⲁⲗⲗⲁ ⲛⲁϩⲣⲛ̅ⲛ̅ⲣⲱⲙⲉ ⲇⲉ ⲉⲓ̣ⲥ̣[
]ⲟⲩ ⲛ̅ⲛ̅ⲣⲱⲙⲉ ⲉϥⲏⲛ ⲛ̅ⲧⲟⲧⲟⲩ ⲛⲛ̅ⲣ[ⲱⲙⲉ
ⲅ]ⲁⲣ ⲛⲧⲗⲟïϭⲉ ⲙⲛⲙⲁ ⲛ̅ⲟⲩⲱϩ ⲉⲧϥⲟⲩⲏϩ ⲛ̣-
[ϩⲏⲧ]ϥ ⲉⲧϩⲙ̅ⲡϭⲁⲛ· ⲟⲩⲉⲛ ⲧⲟⲡⲟⲥ ⲙ̅ⲙⲁⲩ ⲟⲛ ⲉϥ[ϩⲙ-]
[ⲡϫⲓ]ⲥⲉ ⲉϥⲕⲟⲥⲙⲉⲓ ⲛ̅ⲛ̣ⲁϩⲣⲛ̅ⲛ̅ⲣⲱⲙⲉ ⲉⲛⲥⲁⳉⲟ .[
ⲛ̣ϩⲏⲧϥ̅ ⲉⲛⲉⲉⲛⲉⲛⲉϥⲡⲣⲁⲝⲓⲥ ⲉⲧⲟⲩⲧⲱ̣[ϥ ⲙ̅ⲛ̅ⲛⲟⲩ-]
ⲧⲉ ϣⲏϣ ⲙ̅ⲛ̅ⲛⲁⲛ̅ⲇⲩⲙⲟⲧⲏⲥ ⲉⲧϩ̅ⲛ̅ .[
ⲛⲁϩⲣⲛ̅ⲛ̅ⲣⲱⲙⲉ ⲣⲱ̣ ⲉⲕⲛⲁϭⲛ̣ [
.ⲛⲣⲱⲙⲉ· ⲉϥⲧⲁïⲏⲩ ⲛⲧⲟⲧⲟⲩ̣ [
ⲛ̣̅ϩⲏⲗⲓⲁⲥ ⲙ̅ⲛ̅ⲛⲥⲁ̣[. . .]ⲓ̈ⲱ̣ϩ[ⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ
. . ⲧⲉⲩⲉ ⲛⲁï .ⲛ̣[

---

3 ⲛϣ[ⲏⲣⲉ unlikely. 5 ? ϭⲛ]; ⲛⲁⲛ̣[ⲉⲕ. 7 ϯⲛ]ⲁⲉⲓ, or ⲧ]ⲁⲉⲓ. 9 ⲉⲡⲣⲱ[ⲙⲉ ⲟⲩⲱϩ, or ⲛⲁⲟⲩⲱϩ. 11 ⲉϥ]ⲉ. 12 ⲙⲡⲓⲣⲁ]ⲥⲙⲟⲥ. 15 ⲕⲱϩ ⲛϩⲏⲧ, or ⲛϩⲏⲧϥ. 16 ⲫ]ⲑⲟⲛⲟⲥ. 17 ϩⲓ]ⲧⲛ; ⲉⲧⲡⲁⲣⲁⲅⲉ. 20 ⲡⲓⲣⲁⲥⲙⲟⲥ, or ⲡⲓⲣⲁⲍⲉ. 21 ⲛⲁ[ⲓ ? 23 *Cf.* 30. 24 *Cf.* 32. 31 ? ⲟ[ⲩⲱϩ]. 37 ⲡⲓⲥⲧⲉⲩⲉ.

104 Fibres ↑→

]ⲟⲩⲗⲓⲥ ⲧⲁⲙⲟ̅ ⲙ̄ⲙⲟⲛ ϫⲉⲙ̄ⲡ̄-
]ⲥ̣ ⲉⲃⲟⲗ ϫⲉⲛⲉⲧⲉⲩⲟ̅ ⲛ̄ϩⲙ̄-
] ⲉⲧⲃⲉⲛⲁï ⲡⲉϫⲁϥ ϩⲙ̄-
ⲁⲡⲟ]ⲥⲧⲟⲗⲟⲥ ϫⲉϩⲁϩ ⲛ̄ⲥⲟⲛ ϥ̣ⲙ̣-
ϫⲓ]ⲧϥ̄ ⲛ̄ϭⲟⲛⲥ̄ ⲙⲁⲩⲁⲁϥ [. . .]
]ⲧ . . ⲧⲁϩⲉ ϩⲱ
]ⲁïⲛⲣϩ ⲉ-
]ⲃ̣ⲉ ⲁⲉïⲣ̄ϩ ⲧⲁⲕ

Verso ⳨ ⲡϫⲁⲩⲙⲟⲉⲓⲧ ⲉⲧⲛⲁⲛⲟ[ⲩϥ

1 ?? ⲛ̄ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲛ]. 2 ϩⲙ[ϩⲁⲗ. 4 Or ϣⲁ-. 6 Perhaps]ⲧⲁï.
8 1st ⲁ inserted later.

105

ⲣ ⲡⲙⲉⲉⲩⲉ ⲛ̄ⲧϣ̄ⲗ[ⲏⲗ ⲉϫⲱⲓ ϩⲙⲡϥⲓ ⲉϩⲣ-]
ⲁï ⲛ̄ⲛⲉⲕϭⲓϫ ⲉⲧⲟⲩⲁ[ⲁⲃ ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ ⲛⲁ]
ⲛⲁï ⲛ̄ⲧⲁⲣ̄ ⲡⲉϥⲟⲩⲱϣ [
ⲕⲉ ⲅⲁⲣ ⲉⲓⲙ̄ⲙⲁ ⲛⲓⲙ ⲛ̄ⲧ[
ⲧⲟⲗⲏ ⲁⲛⲟⲕ ⲡⲉⲕϩⲙ̣ϩ̣ⲁⲗ . [
ⲁⲩⲱ ⲟⲛ ⲉⲣϣⲁⲛⲡⲛⲟⲩⲧⲉ ϯ ⲑⲉ . [
ⲛ̣ⲁϥ ⲛ̄ϥⲣ̄ ⲟⲩⲛⲁ̅ ⲛⲏⲙⲏⲉⲓ ⲉⲓⲛ̣ⲁ̣[
ⲃⲛ̄ⲧⲕ̄ ⲁⲕⲥϩⲁï ⲛⲁⲓ ϫⲉⲉⲓⲱⲧ [
ⲁⲛ ⲁⲡⲁϩⲏⲧ ϩⲓⲥⲉ ⲁⲗⲗⲁ̣ ⲉⲕϣⲁ[ⲛⲥϩⲁï]
ⲛⲁï ϫⲉⲡⲁϣⲏⲣⲉ ⲛ̄ ⲡⲁϩⲙϩⲁⲗ ϣⲁ[ⲣⲉⲡⲁ-]
ϩⲏⲧ ⲙ̄ⲧⲟⲛ ⲁⲛⲟⲕ ⲡⲱⲕ ⲅⲁⲣ ⲙ̄ⲡ[
ⲛ̄ⲉⲓ ⲉⲛϩⲏⲧ ϣⲁ̣ⲛ̣ⲧⲉⲛϣⲁ ⲟⲩⲉⲓ . . [.]
ⲉⲣϣⲁⲛⲡⲛⲟⲩⲧⲉ ϯ ⲑⲉ ⲛⲁï ⲛ̄ⲧⲉⲛⲉⲕϣⲗⲏⲗ
ⲧⲁϩⲟⲉⲓ ϯⲛⲁⲉⲓ ⲉⲛϩⲏⲧ ⲛ̄ⲧⲁⲡⲣⲟⲥ-
ⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕⲙ̄ⲛ̄ⲧϫⲟⲉⲓⲥ ⲁⲉⲓ̣[. .]
ⲟⲩⲁϣⲏ ⲛ̄ⲉⲧⲛⲱ ⲉϫⲱï ⲁⲣⲓ [ⲧⲁⲅⲁ-]
ⲡⲏ ϣⲗⲏⲗ ⲉϫⲱï ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ [ϯ]
ⲑⲉ ⲛⲁï ⲛ̄ⲧⲁϩⲁⲣⲉϩ ⲉⲣⲟⲟⲩ
ⲙⲙⲟⲛ ϯϣⲁⲁⲧ ⲉⲙⲁⲧⲉ
ⲟⲩϫⲁï ϩⲙ̄ⲡϫⲟⲉⲓⲥ
⳨ ⲧⲁ[ⲁ]ⲥ ⲙ̄ⲙⲁⲙⲉⲣⲓⲧ ⲛ̄-
[ⲉⲓ]ⲱ̣ⲧ ⲁⲩ̣ⲱ [ⲛ̄ϫ]ⲟⲉⲓⲥ ⲛ̄ⲣ-
ⲉϥϣⲉⲙϣⲉ ⲛⲟⲩⲧⲉ ⲉⲧⲙ̄ϣⲁ ⲛ̄-
ⲧⲁⲉⲓⲱ`ⲛⲓⲙ ⲁⲡⲁ ïⲥⲁⲕ
ⲡⲁⲛⲁⲭⲱⲣⲏⲧⲏⲥ ϩⲓⲧⲛ̄-
ïⲱⲥⲏⲫ [ⲡ]ⲉⲕϣⲏⲣⲉ
ⲁⲩⲱ ⲡ̄[ϩⲙ]ϩⲁⲗ ⲛ̄ⲉⲗⲁⲭ/
ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ

8 ⲉⲧ]ⲃⲛ̄ⲧⲕ. 11 ? [ⲉⲓⲧⲁϩⲟ]. 12 ? ⲟⲩⲉⲓⲛⲉ. 15 ? [ϫⲓ].

106 Fibres ↑→

[+ ⲡ]ⲁϫⲟⲉⲓⲥ ⲡⲉⲓⲱ̅ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲙ̄ⲡϣⲁ ⲡ̣ . . ⲉ . . . . . ⲁ . . . . . [ⲁⲩ]ⲱ̣ ⲛⲡⲛⲉⲩⲙⲁⲧⲟⲫⲟⲣ[ⲟⲥ ⲉ]ⲡⲓⲫⲁⲛⲓⲟⲥ
ⲛ̄ϥϩⲙϩⲁⲗ
⳨ ⲛⲡⲣⲟϩⲟⲓⲙⲓⲱⲛ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲛ̄ⲛⲓⲭⲛⲟⲥ ⲛ̄ⲛⲟⲩⲣⲁⲧⲉ ⲛ̄ⲧⲉⲕⲙ̄ⲛ̄ⲧⲙⲁïⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ
[ⲉⲧⲟⲩⲁⲁ]ⲃ ⲁⲩⲱ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲁⲧⲣⲉⲕⲣ ⲡⲙⲉⲉⲩⲉ ϩⲛ̄ⲛ̄ⲃⲉⲓ ⲉϩⲣⲁï ⲛ̄ⲛⲉⲕϭⲓϫ ⲧ̄ⲥ̄ ⲉⲧϣⲏⲛ ⲛ̄ⲛⲁϩⲣⲙ̄-
ⲡⲛⲟⲩⲧⲉ ⲛ̄ϥ̄ϯ ⲑⲉ ⲛⲁï ⲛ̄ⲧⲁⲙⲟⲟϣⲉ ϩⲙ̄ⲡⲉⲧⲉⲣ ⲁⲛⲁϥ ⲛ̄ⲛⲉϥⲙ̄ⲧⲱ ⲉⲃⲟⲗ ⲛ̄ϥ̄ . . . .
[. . ⲯ]ⲩ̣ⲭⲏ ⲉⲧⲣ̣ϥ̄ⲉⲓ ⲛ̄ ⲉⲧⲛⲏⲩ ⲉϩⲣⲁï ⲛ̄ⲛⲉϥϭⲓϫ ⲧ̄ⲥ̄ ⲉⲧϩⲁϩⲟⲧⲉ ϫⲉⲟⲩϩⲟⲧⲉ ⲙ̄ⲡⲟⲩⲥⲧⲱⲧ-
[ⲡⲉ ϩⲉ ⲉϩⲣⲁⲓ ⲉⲛ]ϭ̣ⲓ̣ϫ̣ ⲧⲥ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲧⲱⲛ̄ϩ̄ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣϥ̄ⲉⲣ ⲛⲟⲃⲉ ⲛ̄ⲧⲁⲙⲓⲛⲉ ⲁⲩⲱ ⲛ̄ϥ̄ϣⲁⲁⲧ
[. . . . .]ϩⲁ̣ . . ⲧⲟ ϋⲡⲟⲡⲟⲇⲓⲟⲛ ⲛ̄ⲛⲉⲧⲛⲟ[ⲩⲣ]ⲁⲧⲉ ⲛⲧⲉⲡⲁⲣⲁϣⲉ ϫⲱⲕ ⲉⲃⲟⲗ ϫⲉ̣ . [. . . .]
[. . . . .] ϩⲓϫⲛⲛϩⲱ̣ⲃ . ⲙⲙⲟⲟⲩ ⲧⲁïⲧⲉ ⲑⲉ ⲉϯⲉⲡⲉⲓⲑⲉⲓ ⲉⲛⲁⲩ ⲉⲡⲉⲧⲛ̣ϩⲟ
]ⲙⲁïⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ ⲁⲩⲱ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲡⲁⲉⲓⲱⲧ ⲛⲥⲟⲛ +

1 The traces do not point to ⲛⲧⲁⲉⲓⲟ ⲛⲓⲙ; not space for ⲁⲡⲁ ⲉ]ⲡⲓⲫⲁⲛⲓⲟⲥ. 4 ⲁⲩⲱ added above.
5 end, ? ⲥⲱⲙⲁ ⲡ̄ⲛ̄ⲁ̄. 6 Or ⲉⲛϥⲉⲓ. 8 beg., [ⲙ̄ⲙⲛ̄ϣⲁ.
9 Prob. ϩⲱⲃⲉ (for ϩⲱⲃⲛⲉ, ϩⲟⲛⲃⲉ); for ⲉⲛⲓⲑⲩⲙⲉⲓ.

107

+ ⲁⲛⲟⲕ ⲡⲓⲉⲗⲁⲭ/
ⲃⲓⲕⲧⲱⲣ ⲉϥⲥϩⲁⲓ̈
ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲙ̅ⲡ̅ⲉⲛⲱⲭ ⲙ̅ⲡ̅ⲁⲛⲇⲣⲉⲁⲥ
ⲛⲉⲛⲁⲉⲓ̈ⲁⲧⲉ ϩ̅ⲙ̅ⲡϫⲟⲉⲓⲥ ⲕⲁⲧⲁ
ⲑⲉ ⲁⲛⲉⲛⲉⲓⲧ· ⲓ̈ⲥⲁⲕ· ⲱϣ· ⲉϩⲣⲁ-
ⲓ̈ ϫⲉⲛⲁϣⲏⲣⲉ ⲙ̅ⲛ̅ⲛⲉⲩⲉⲣⲉⲩ
ⲙⲁ ⲛ̅ⲕⲁⲛⲉⲧⲟⲥ ⲟⲩϣⲓⲛⲉ
ⲧⲉⲣⲱⲙⲉ ⲕⲱϣⲧ ⲡⲉⲧⲛ̅-
ϩⲱⲃ ⲉⲓⲥ ⲡⲉⲧⲛ̅ⲥⲛⲏⲩ ⲁⲓ̈ϫⲟ-
ⲟⲩⲥⲟⲩ ⲛⲏⲧⲛ̅ ⲟⲩϫⲁⲓ̈
ϩ̅ⲙ̅ⲡϫⲟⲉⲓⲥ

4 ⲛⲉ perhaps erased.
7 1st ⲛ corrected. 8 ⲧⲉ ? for ⲛⲧⲉ.

108 Fibres ↑→

⳨ ϩⲁⲑⲉ ⲙⲉⲛ ⲛϩⲱⲃ ⲛ[ⲓⲙ
ⲧⲉⲅⲣⲁⲫⲏ ⲅⲁⲣ ϫⲱ ⲙⲙⲟ[ⲥ
ϫⲉⲛⲉϩϩⲓⲟⲟⲩⲉ ⲛⲥⲓⲟⲛ [
ⲁⲩⲱ ⲛⲉⲥⲡ̣ⲏ̣ⲗⲉ ⲧⲏⲣⲟⲩ ⲥⲉⲧⲁ̣[
ⲥⲉⲃⲓ ⲛⲙⲙⲟⲟⲩ ⲛⲛⲉⲭⲙⲁⲗⲟ[ⲧⲟⲥ
ϣ̣ⲣⲁ ⲙⲙⲟⲟⲩ ⲛⲉⲩⲃⲁⲗ ϫⲟⲩϩ ϣ̣[
]ϭ̣ⲉ̣ ⲛⲏⲧⲛ .[

Verso

] ⲙ̅ⲡ̅ⲓⲱϩⲁⲛⲛⲏⲥ ϩⲓⲧⲛⲉⲛⲉⲫⲁ-
ⲛⲓⲟⲥ ⲙⲛⲧⲟⲟⲩ ⲛϫⲉⲙⲉ
+

4 ? ⲧⲁⲕ[ⲏⲩ (ἠφανισμέναι); ⲥⲉ added above.
5 *leg.* ⲙⲙⲟⲟⲩ ⲛ-.
9 Perhaps ϫⲉⲙⲁ (*cf. CO.* 312).

109

A

? , ?
]ⲁⲓ̈ ⲟⲩⲥϩⲓⲙⲉ ⲉⲥ[
]ϩⲁⲙ ⲡⲉⲥϩⲁⲓ̈ .[
]ⲛ̅ ⲉⲣⲟϥ ⲁⲛⲥⲁ[ϩ
]ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ[
] ⲙⲙⲟⲥ ϩⲓⲑⲏ [
]ϯⲥⲟⲟⲩⲛ̣[

Verso

] ⲛϣⲙⲙⲟ̅ ⲙ[
]ⲉϩ ⲙⲁⲛⲧⲁⲓ̈ ⲁ̣[
]ⲉⲓⲥ ⲏ ⲁⲅⲓⲁ ⲇ[ⲣⲓⲁⲥ
ⲉ]ⲧ̣ⲟⲩⲁⲁⲃ ⲙ̅[
]ⲡⲁⲥ̣[

3 or ⲥⲁ[ⲧⲁⲛⲁⲥ. 8 ⲉⲛ]ⲉϩ.
9 ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟ]. 11 ? ⲁ]ⲡⲁ.

B

]ⲡ̅
]ⲥⲧⲩⲗⲟⲥ̅
].ⲩ̣ⲛ ϩⲁⲧⲟⲓⲕⲟⲩ-
[ⲙⲉⲛⲏ ⲛ̅ⲧⲟ]ⲕ̣ⲛⲉ ⲡⲉⲛⲉⲟⲟⲩ ⲁⲩⲱ
] ⲡⲉⲛ̅ϣⲟⲩϣⲟⲩ ⲧⲁⲙⲛ̅ⲧⲉⲗⲁⲭ/
[. . . . .]ⲙ̣ⲡⲉⲭ̅ⲥ̅ ⲙ̅ⲙⲉ ϩⲁⲣⲟⲕ ϫⲉⲛ̅ⲧⲟϥ
[. . .]ⲉ̣ⲓ̣ⲛ ⲡⲉⲧϣⲱⲡⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ⲡⲉⲯⲩ-
[ⲭⲟ]ⲟⲩⲉ ⲡⲃⲟⲏⲑⲟⲥ ⲛ̅ⲡⲉⲧϩⲏϣ ⲡⲉⲥⲕⲉⲡⲁⲥ-
ⲧⲏⲥ ⲉⲧⲣ̅ ⲡⲁϩⲣⲉ ⲉϣⲱⲡⲉ ⲛⲓⲙ ϩⲓⲗⲟϫⲗⲉϫ
ⲛⲓⲙ ⲛ̅ϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲙ̅ⲟⲩⲧⲁⲗϭⲟ ⲙ̅ⲛⲟⲩⲙ̅-
ⲧⲟⲛ ⲛ̅ⲧⲉⲡϫⲟⲉⲓⲥ ⲁⲁⲧ ⲛ̅ⲙϣⲁ ⲛⲧⲁ-
ⲛⲁⲩ ⲉⲣⲱⲧⲛ̅ ⲛ̅ⲕⲟⲩⲥⲟⲛ ϫⲉⲁⲡⲉ-
ⲟⲩⲟⲉⲓϣ ⲙ̅ⲡⲁⲃⲱⲗ ⲉⲃⲟⲗ
ϩⲱⲛ ⲉϩⲟⲩⲛ· ⲟⲩϫⲁⲓ
ϩⲙⲡϫⲟⲉⲓⲥ

Verso: text washed out.

14 ⲧⲱ]ⲟⲩⲛ. 16 [ⲛⲧⲟⲕⲡⲉ]. 17 [ⲛⲁⲥⲟⲛⲥ].
18 [ⲡⲉ ⲛⲥⲁ]ⲉⲓⲛ, if space permits.

110

ⲙ̣[
ⲡ̄ⲉ[ⲗⲁϫ
ⲉⲓ̈ϣ[ⲓⲛⲉ ⲁⲩⲱ]
ⲉⲓ̈ⲁⲥⲡ[ⲁⲍⲉ ⲛ̄ⲛⲁⲙⲉ-]
ⲣⲁⲧⲉ ⲡ̄ⲉ[ⲓⲱⲧⲉ ⲉ-]
ⲧⲟⲩⲁⲁⲃ· ⲁ[ⲩⲱ ⲙ̄ⲙⲁⲓ-]
ⲛⲟⲩⲧⲉ· ⲛ̄ⲣⲱⲙⲉ
ⲛⲁⲙⲉ, ⲉⲧⲧⲁⲉⲓⲏ[ⲩ] ϩ̄ⲛ̄ⲁⲣⲉⲧⲏ
ⲛⲓⲙ ⲉⲡⲁⲛⲟⲩϥ ⲙ̄ⲛ̄[ϩ]ⲱⲃ ⲛⲓⲙ
ⲉⲡⲁⲛⲟⲩϥ· ϯϣⲓⲛⲉ [ⲉ]ⲣⲱⲧⲛ̄
ⲉⲙⲁⲧⲉ ϩ̄ⲙ̄ⲡϫⲱⲕ ⲧⲏⲣϥ̄ ⲛ̄-
ⲧⲁⲯⲩⲭⲏ ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ⲟⲛ
ϯⲡⲱϩ̄ⲧ̄ ⲙ̄ⲙⲟⲉⲓ̈ ϯⲟⲩϣ̄ⲧ̄ ⲙ̄ⲡⲉⲓ-
ⲭⲛⲟⲥ ⲛ̄ⲛⲉⲧⲛ̄ⲛⲟⲩⲉⲣⲏⲧⲉ
ⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲣⲱⲙⲉ
ⲛⲁⲙⲉ, ⲛ̄ϣⲟⲩⲁϣⲟⲩ:
ⲁⲡⲁ ⲓ̈ⲥⲁⲁⲕ ⲙ̄ⲛ̄ⲁⲡⲁ
ϩⲏⲗⲓⲁⲥ· ⲉϥⲥⲏϩ ⲛ̄ⲧⲓ-
ϩⲉ ϩ̄ⲛ̄ⲧⲉⲅⲣⲁⲫⲏ ⲛ̄ⲛⲉ-
ϥⲉ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ϫⲉⲙ̄ⲛ̄-
ϣϭⲟⲙ ⲛ̄ⲟⲩⲡⲟⲗⲉⲓⲥ
ⲉϩⲱⲡ ⲉⲥⲕⲉ ⲉϩⲣⲁⲓ̈
ⲉϫ̄ⲛ̄ⲟⲩⲧⲟⲟⲩ ⲛ̄ⲧⲱ-
ⲧ̄ⲛ̄ⲡⲉ ⲛⲁⲙⲉ ϩⲁ-
ⲥ̄ϯⲛⲟⲩϥⲉ ⲛⲓⲙ
ⲉⲡⲁⲛⲟⲩϥ· ⲁϥ-
ⲙⲟⲟϣⲉ ⲉⲛⲟⲩⲉ
[ⲟⲩ]ϫⲁⲓ̈

---

9 Read ⲡⲁⲛⲟⲩⲥ. 13 For ⲟⲩⲱϣⲧ.

111 Fibres ↑→ A

\+ ϩ̄ⲙ̄ⲡⲧⲣⲉⲛ̄ϣⲏⲣⲉ ⲛ̄ϩⲏⲗⲉⲓ ⲡⲟⲣ[ⲛⲉⲩⲉ ...ⲡ]ⲣⲟ ⲙ̄ⲡⲏⲓ̈ ⲙ̄[ⲡ]ϫⲟⲉⲓⲥ ⲁⲡⲛ̄ⲟⲩⲧⲉ
ⲥⲩⲅⲭⲱⲣⲉⲓ ⲉⲧⲣⲉⲩϥⲓ̈ ⲛ̄ⲧⲕⲓⲃⲱⲧⲟⲥ [... ⲉϩⲟ]ⲩⲛ ⲉⲡⲏⲓ̈ ⲛ̄ⲇ̣[ⲁⲅⲱ]ⲛ ⲡⲕⲁϩ'
ⲁⲩⲱ ⲉϥ
ⲛ̄ⲛ̄ⲣⲉϥϣ̄ⲙ̄ϣⲉ ⲉⲓⲇⲱⲗⲟⲛ ⲟⲩⲱ̣[ϣ ⲟ]ⲛ ⲉϥⲟⲧ̣ⲟⲩ̣ ⲉⲃ[ⲟⲗ ⲉⲧⲃ̣]ⲉⲛⲉⲩ̣ⲛⲟ[ⲃⲉ]
ⲁⲗⲗⲁ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ⲛ̄ⲓⲥⲣⲁⲏⲗⲓⲧⲏⲥ ⲁⲩϩⲉ ϩ̄ⲛ̄ⲧ̣[ⲁⲡⲣⲟ ⲛ̄ⲧⲥⲏϥ]ⲉ ⲉⲧⲃⲉⲙ̄ⲡ̣[ⲁ]-
ⲣⲁⲡⲧⲱⲙⲁ ⲛ̄ⲛⲉⲧⲙ̄ⲙⲁⲩ ⲁⲩⲱ ⲧⲕⲓⲃⲱⲧⲟⲥ ⲙ̄ⲡⲛⲟⲩⲧ[ⲉ]ϩⲱ̣ⲱ̣ⲥ̄ ϩ̄ⲙ̄ⲡⲧⲣⲁ-
[.....] ϩⲓⲧⲟⲑⲉ ⲛ̄ⲛⲉⲧ̣ⲙ̄ⲙⲁⲩ ⲁⲡⲛⲟⲩⲧⲉ ⲉⲍⲱⲣ̣ⲓ̣[ⲍⲉ]ⲕ̣ⲁ̣ϩ ⲉⲩⲉⲧ' ⲧⲉϥ-
]ⲧ ⲁⲩⲱ ⲉ[ⲉ]ⲧⲛⲁϣⲱⲟⲩ ⲙ̄ⲛ̄-
ⲡⲁⲧ]ⲁⲥⲥⲉ [ⲙ̄ⲙ]ⲟ̣ϥ [ ]ⲧ' ⲉϩⲣⲁⲓ̈ ⲉϫⲱⲓ̈
ⲛ̄ⲑⲉ
]ⲓ̣ⲟ ⲙ̣ⲙⲟⲓ̈ ⲁⲗⲗⲁ ⲉⲁϥ[
]ⲉ ⲙ̄ⲡⲉⲓⲃⲱⲕ [ϩ]ⲛ̄ⲛⲉϩⲓⲟⲟⲩⲉ ⲛ̄ⲧⲙ[
ⲁ]ⲛⲟⲙⲓⲁ ⲉϫ̣ⲛ̄ⲁⲛⲟ[ⲙ]ⲓⲁ ⲁⲩⲱ ⲙ̄[
ⲉϩⲟⲩ]ⲛ ⲉⲡⲏⲓ̈ ⲛ̄ⲇⲁⲅⲱ[ⲛ
]ⲓ̈ ϣⲁⲛ[

B
].ⲛ̣ϣⲁ[
ⲛⲟ]ϭ̣ ⲛⲛⲁ' ⲙ̄ⲛ̄ϥ[
]ⲛⲁⲙⲉⲧⲁⲛⲟⲓ̈ ⲟ[

C
]ⲡⲛⲟⲩⲧ[ⲉ
]ⲁϥⲟⲣⲭⲉⲓ ϩⲓⲑ̣[ⲏ
]ⲫ̣ⲱⲥ ⲛⲁⲓ̈ ⲉⲓⲥ̣[
ⲛ]ⲉⲥⲛⲏⲩ ⲧⲏⲣⲟ̣[ⲩ
] ⲛ̄ϩⲟⲩⲟ ⲇⲉ ⲁⲡⲁ[
blank

A *verso*

]ⲡⲁϫⲟⲉⲓⲥ ⲛ̄ⲥ[ⲉⲧⲟⲩⲁⲁ]ⲃ ⲁⲩⲱ ⲙ̄(*ornament*)ⲛ̄ⲛ̄ⲓⲕⲟⲥ ϩ̄ⲛ̄ⲟⲩⲙⲉ' ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲉⲓ-
ⲟⲥ ⲙ̄[ⲡⲧⲟⲟⲩ ⲛ̄ϫⲏ]ⲙⲉ ⲡⲉⲥⲩⲛⲧⲉ ⲡⲉϥϩ̄ⲙ̄ϩⲁⲗ [......

8—13 is a fragt. joined to A. 19 ? ⲉⲓⲥ[ϩⲁⲓⲥⲟⲩ. A *vo.* or ⲡⲉ[ⲓⲱⲧ.

113

A
⳨ ϩⲁⲑⲏ ⲙⲉⲛ ⲙ̅ⲡⲁϣⲁϫⲉ ⲛ̅ⲉⲗⲁⲭ/
ⲉⲓ̈ⲥϩⲁⲓ̈ ⲉⲓ̈ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̅ⲛⲁⲉⲓⲟⲧⲉ
ⲉⲧⲟⲩⲁⲁⲃ̀ ⲁⲩⲱ ⲉⲓ̈ⲁⲥⲡⲁⲍⲉ ⲙ̅ⲡⲉϩⲗⲟϭ̀
ⲛ̅ⲧⲉⲧⲛ̅ⲙ̅ⲛ̅ⲧⲣⲉϥϣ̅ⲙ̅ϣⲉ ⲛⲟⲩⲧⲉ·
ⲙ̅ⲛ̅ⲧⲉⲧⲛ̅ϩⲁⲅⲓⲟ̅ⲥⲩⲛⲏ ⲙ̅ⲛ̅ⲡⲉⲧⲛ̅-
ⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ⲛ̅ⲛ̅ⲥⲱⲥ ⲟⲛ ϯⲟⲩⲱϣ̅ⲧ̅
ⲙ̅ⲡⲉⲓⲭ̅ⲛⲟⲥ ⲛ̅ⲛⲉⲧⲛ̅ⲛⲟⲩⲉⲣⲏⲧⲉ·
ⲉⲧⲧⲁⲉⲓⲏⲩ ⲁⲩⲱ ⲉⲧⲟⲩⲁⲁⲃ ϩ̅ⲙ̅-
ⲡϫⲟⲉⲓⲥ ⲭⲁⲓⲣⲉⲧⲏ̣ ⲉⲛⲉⲓⲇ[ⲏ]
ⲟⲩⲛ̀ⲧ̣ⲁ̣ⲓ̈ [. . . . .]ⲛⲁϩ

B
]ⲇ̣ⲉⲣⲟⲥ [
]ⲟ̀ⲗⲟⲥ ϥⲟ ⲛ̅[
ⲡ]ⲁⲉⲓⲱⲧ [
]ϫⲉ[

D
]ⲛ̅ϩⲟ̣[. .]

C
[ⲡⲁⲉ]ⲓⲱⲧ ⲁ[ⲣⲓ ⲧ]ⲁⲅⲁⲡⲏ
[ⲉ]ϣⲱⲡⲉ ⲟⲩⲛ̣[.]. ⲙ̣ⲙⲁⲛ
ⲡϣⲟⲙⲛ̅[ⲧ] ⲙ̅ⲙⲏⲣ
ⲛ̣̅[ⲛⲟ]ⲩϩ .[.]ⲛ̣ⲁⲅⲅⲓ-
ⲟⲛ ⲛ̅ϩ̅ⲙ̣̅[ϫ
ϫⲉⲙⲛ[ⲧ
ⲟⲩϫⲁⲓ̈ [
ⲧⲁⲁⲥ [
ⲥⲛⲏⲩ [
blank

B 12 ? ⲁⲡⲟⲥⲧ]ⲟ̀ⲗⲟⲥ, or ⲇⲓⲁⲃ].

114

⳨ ⲧⲁⲁⲥ ⲙ̅ⲡⲁⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲕⲁⲧⲁ ⲥⲙⲟⲧ
ⲛⲓⲙ ⲡⲁⲓ̈ⲧ ϩⲗⲗⲟ ϩⲓⲧⲛ̅ⲛ̅ⲕ̅ⲱ̅ⲗ̣̅
ⲡⲉⲕϣⲏⲣⲉ ϫⲉⲁⲓ̈ⲣ̅ ⲛⲟⲃⲉ
ⲉ̣ⲧⲛ̅ⲉ· ⲙ̅ⲡⲉⲕⲙ̅ⲧⲟ ⲉⲃⲟⲗ
[ⲕⲱ ⲛ]ⲁ̣ⲓ̈ ⲉⲃⲟⲗ ⲁ̅ϥϫⲟⲟⲥ ⲛ̅-
[ϭⲓ . . . . ϫ]ⲉ̣ⲙ̅ⲡⲣ̅ⲗⲱⲃ̅ϣ̅ ⲉⲛⲉⲕ-
]ⲣ̣̅ ⲛⲟⲃⲉ ⲉⲣⲟⲕ ⲁⲗⲗⲁ ⲗⲱ-
]ⲇⲓⲁⲃⲟⲗⲟⲥ ⲧⲉⲛⲟⲩ ⲇⲉ [. .]
]ⲥ̣ⲉⲛ ⲛⲉⲣⲱⲙⲉ ⲉ[
]ⲕ̣ⲁⲧⲁⲗⲟⲩⲕⲟⲥ ϥ[
]ⲛⲟⲩⲧⲉ ϫ[
]ⲉⲧⲛ̅[

7 ϫ]ⲉ. 8 ⲗⲱ[ⲃϣ ⲛⲧⲟϥ ⲉⲛ]. 10 Or]ⲛ; ⲛⲉ for ⲛⲉⲓ. 11 Not ⲗⲟⲩⲕⲁⲥ.

123

⳨ ⲛⲁϫⲓⲥⲟⲟⲩⲉ ⲉⲧⲟⲩ-
ⲁⲁⲃ ⲛ̅ⲣⲉϥϣ̅ⲙ̅ϣⲉ ⲛⲟⲩ-
ⲧⲉ ⲉⲧⲫⲟⲣⲉⲓ ⲙ̅ⲡⲉⲭ̅ⲥ̅ ϩ̅ⲛ̅ⲛⲟⲩ-
[ⲙ]ⲉ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲙ̅ⲡⲁⲡⲁ
[ⲯⲁ]ⲛ ⲡⲉⲧⲣⲟⲥ ⲡⲓⲉⲗⲁⲭ/ ϯ[
]ⲧⲛ ⲙ̅ⲡⲉⲛ̣[
]ϩⲏⲧⲧⲏⲩ[ⲧⲛ
]ⲓ̈ⲛⲟϭ̣̀[

5 ? [ϣⲓⲛⲉ.

127

⳨ ϣⲟⲣⲡ ⲙⲉⲛ ⲙ̅ⲡϣⲁϫⲉ
ⲛⲧⲁⲙⲛ̅ⲧⲉⲗⲁⲭ/ ϯⲁⲥⲡⲁⲍⲉ
ⲙ̅ⲡϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ ⲛ̅ⲛⲉⲕⲟⲩⲣⲏⲧⲉ
ⲉⲡⲉⲓⲇⲏ ⲛ̅ⲧⲉⲣⲉⲓϫⲓ ⲡⲉⲥϩⲁⲓ̈ ⲛ̅ⲧⲉⲕ-
ⲙ̅ⲛⲧⲉⲓⲱⲧ ⲁⲓ̈ⲙⲟⲩϩ ⲉⲃⲟⲗ ⲛ̅ⲣⲁϣⲉ ⲉⲙⲁⲧⲉ
ⲉ[. . . . . ⲥϩⲁⲓ] ⲛⲁⲓ̈ ϩ̅ⲛ̅ⲡⲉⲕⲥϩⲁⲓ̈ ϫⲉ-

6 ? ⲉ[ⲙⲁⲧⲉ.

131 Fibres ↑→

⳨ ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ̈ ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ϫⲉⲉϩⲛⲁⲓ̈ ⲉⲛⲉⲉϣⲁⲓ̈ϭⲛ̄ ⲉⲩⲕⲁⲓⲣⲓⲁ ⲛ̄ⲧⲁⲥϩⲁⲓ̈ ⲛ̄ⲛⲁⲩ ⲛⲓⲙ ⲉⲓ̈ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ, ⲟⲩⲛ̄ⲧⲁⲓ̈ ⲟⲩⲛⲟϭ ⲅⲁⲣ ⲙ̄ⲡⲓⲥⲧⲓⲥ ⲉϩⲟⲩⲛ ⲉⲣⲟⲕ ⲇⲓⲕⲁⲓⲱⲥ· ⲁⲗⲗⲁ ⲙⲁⲓ̈ϭⲓⲛⲉ· ⲁⲩⲱ ⲟⲛ ⲡⲉⲑⲗⲓⲯⲓⲥ ⲉⲧⲕⲱⲧⲉ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲧⲉⲛⲟⲩ ⲙ̄ⲡⲙⲟⲩ ⲉⲧ̀ϩⲓϫⲱⲛ ⲥⲭⲉⲇⲟⲛ ⲁⲩⲁⲁⲧ̀ ⲛ̄[ⲕ]ⲱⲱⲥ· ϯⲧⲁⲙⲟ̣ [ⲛ̄ⲧⲉ]ⲕ̣[ⲙⲛ̄ⲧ]ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ϫⲉⲛ̄ⲧⲉⲣⲉⲡⲑⲉⲟⲫⲓⲗⲉⲥⲧⲁⲧⲟⲥ ⲛ̄ⲇⲓⲁⲕⲟⲛⲟⲥ ⲙ̄ⲡⲉⲛϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁ[ⲁⲃ] ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲉⲛⲧⲁϥⲉⲛ ⲡⲕⲏⲣⲩⲅⲙⲁ ⲉⲓ̀ ⲉϩⲏⲧ̀ ⲁϥϯ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ̈ ⲉⲧⲁⲡⲉⲛⲉⲓⲱⲧ ϫⲟⲉⲓⲥ ⲉⲧⲟⲩⲁⲁⲃⲧⲉ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉϫⲟⲟⲩⲥ ⲛⲁⲕ, ⲧⲁⲓ̈ ⲧⲉⲛⲟⲩ ⲉⲕⲁϭⲛ̄ⲧⲥ̄ ⲙ̄ⲫⲟⲩⲛ ⲛ̄ⲧⲉⲓ̈ⲉⲡⲓⲥⲧⲟⲗⲏ ⲑⲉ ⲉⲧ̄ⲥ̄ⲟ ⲙ̄ⲙⲟⲥ· ⲧⲁⲭⲁ ⲅⲁⲣ ⲛ̄ⲧⲁϥⲉⲣ ⲡⲱⲃ̄ϣ̄ ⲉϫⲟⲟⲩⲥ ⲛⲁⲕ ⲛ̄ⲧⲉⲣⲉϥⲉⲓ̀ ⲉⲣⲏⲥ· ⲛⲁⲓ̈ ⲉⲓ̈ⲥϩⲁⲓ̈ ⲙ̄ⲙⲟⲟⲩ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲟⲛ ⲧⲉⲛⲟⲩ ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲓ̈ⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟⲕ ⲉⲣ̄ ⲡⲁⲙⲉⲉⲩⲉ ϩⲙ̄ⲡⲉⲕϣⲗⲏⲗ ⳨̣

Verso

⳨ ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲙⲉⲣⲓⲧ̀ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ (ornament) ⲙ̄ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲡⲁⲙⲉ ⲉⲧⲙ̄ⲡϣⲁ ⲛ̄ⲧⲁⲉⲓⲟ ⲛⲓⲙ
ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ ⲡⲁ[ⲡⲁ]ⲭⲱⲣⲏⲧⲏⲥ· (ornament) ϩⲓⲧⲛ̄ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲡⲉⲓ̈ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⳨

133 Fibres ↑→

A

ⲑⲉ]ⲟ̣ⲫⲓⲗⲉⲓⲁ ⲛ̄ϫⲟⲉⲓⲥ ⲛ̄ⲥⲟⲛ ϫⲉϩⲙ̄ⲡⲟⲩⲱ[ϣ ⲙⲟ]ⲛⲁⲥⲧ[ⲏⲣⲓ]ⲟⲛ ϩⲙ̄ⲡⲟⲟⲩ ⲛ̄ϩⲟⲟⲩ ⲉⲧⲉⲥ[ⲟⲩ ⲉⲩⲭ]ⲁⲣⲓⲥⲧ[ⲉⲓ] ⲛ̄ⲧⲟⲟⲧϥ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲁⲧⲉϥ[ⲧⲛ̄ⲛⲁϩⲙ̄ ⲧⲏⲣⲛ̄ ϩⲓⲧⲛ̄ⲛⲉⲧⲛ̄ϣⲗⲏⲗ̀ ⲉⲧⲟⲩⲁⲁⲃ· ⲉⲡⲉⲓⲇⲏ [ⲛ̄ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲕⲉⲗⲉⲩⲉ ⲛⲁⲛ̀ ⲉⲧⲣⲉⲛⲥⲱⲟⲩϩ̀ ϩⲓⲟⲩⲥⲟⲛ̀ ⲉ[ⲁⲛⲟⲛ̀ ⲁⲩⲱ ⲡ̄ϩⲟⲥⲓⲱⲧⲁⲧⲟⲥ ⲛ̄ⲥⲟⲛ ⲁ[ⲡⲁ] ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲡⲓ̣[ⲉⲧⲟⲩⲁⲁⲃ̀ ⲡⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲛ̄ⲧⲛ̄ⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ⲥ[ⲛ̄ⲧⲛ̄ⲕⲣⲓⲛⲉ ⲙ̄ⲡⲉⲩϩⲱⲃ̀ ⲡⲣⲟⲥ ⲧϭⲟⲙ ⲛ̄ⲛ̄ⲕⲁⲛⲱⲛ [[.‾.]ⲱ̣.[..]ⲁ̣ϣⲟⲛϥ̄ ⲟⲩⲛ̣̀ ϫⲉ̣ⲟ̣ⲩ[

B

ⲡⲉⲛ]ϫⲟⲉⲓⲥ ⲛ̄[ⲉⲓⲱⲧ
]ⲉ̣ⲧⲟ[

C

]ⲏ̣ⲏⲥ[
ⲡ]ⲧⲛ̄ϩⲙⲟ̣[ⲥ
]ⲛ̄ⲕⲏⲃⲧ̄ [
]ⲧⲉⲣⲉ̣[

Verso

B [+ ⲧⲁⲁⲥ] ⲙ̄ⲡⲑⲉⲟⲫⲓ[ⲗⲉⲥⲧⲁⲧⲟⲥ

A]ⲙ̄ⲙⲉⲣⲓⲧ ⲁ̣ⲩ̣ⲱ ⲙ̄ (ornament) ⲛ̄ⲛ̄ⲓⲕⲟⲥ ⲉⲧⲫⲟⲣⲉⲓ ⲙ̄ⲡⲉⲭ̄ⲥ̄ ϩⲛ̄ⲟⲩⲙⲉ̀ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ
ⲡⲁⲛⲁⲭⲱ]ⲣⲏⲧ/ + ϩⲓⲧⲛ̄ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲙ̄ⲡⲛⲉⲥⲧⲛⲑⲓⲟⲥ ⲡⲉⲓⲉⲗⲁⲭ/
ϩⲙ̄ⲡϫⲟⲉⲓⲥ ⲭⲁ̣ⲓ̣ⲣ/ +

---

6 Or ⲡⲣ[ⲉⲥⲃⲩⲧⲉⲣⲟⲥ. 7 C Letters above this (? ⲓⲱϩⲁⲛⲛⲏⲥ) are added between lines.

134 Fibres ↑→

⳨ ⲉⲓⲥ ⲡⲁ[ⲛⲧⲓ]ⲅⲣⲁⲫⲟⲛ ⲛ̄ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲙ̄ⲡⲉⲛϫ[ⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲡⲉⲡⲓⲥⲕ/ ⲁⲛⲥⲙⲛ̄ⲧϥ̄ ⲁⲛⲧⲛ̄ⲛⲟⲟⲩϥ ⲛ̄ⲧⲉⲧⲛ̄ⲛⲁ[ⲅⲓⲱⲥⲩⲛⲏ ϫⲟⲟⲩϥ ⲛⲁϥ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ϫⲛⲟⲩ ⲡⲁϫⲟⲉⲓⲥ ⲛ̄[ⲉⲓⲙⲉ [ⲉⲡ]ⲉⲥⲕⲟⲡⲟⲥ ⲛ̄ⲛ̄ⲣⲙ̣̄ϫ̣ⲏⲙⲉ ⲉϣⲱⲡⲉ ϥ[ⲛ̄ⲧⲁⲛⲕⲟⲧⲕ̄ ⲛ̄ⲧⲁⲓ̈ϣⲱⲣⲡ̄ ⲉⲧⲡⲟⲗⲓⲥ ⲛ̄ⲧⲉⲩϣⲏ [ⲟⲛ ϥⲟⲩⲱϣ̀ ⲧⲣⲁⲉⲓ̀ ⲁⲛ ⲥϩⲁⲓ̈ ⲛⲁⲓ̈ ϫⲉϣⲁⲓ̈ⲣ̄ ⲁⲡⲁ̣[ⲇⲉ ⲛ̄ⲧⲉⲧⲛ̄ϩⲁⲅⲓⲱⲥⲩⲛⲏ ⲉⲙⲁⲧⲉ ⲙ̄ⲡⲡⲁϫⲟⲉⲓⲥ ⲛ̣[

Verso

ⲉⲓⲱ]ⲧ ⲉⲧⲟⲩⲁ(space)ⲃ ⲙ̄ⲡⲛ̄ⲓⲕⲟⲥ + ⲡⲉϥϣⲏⲣⲉ ⲛ̄ⲉⲗ/

---

3 ? ⲛ[ⲉⲓⲱⲧ. 4 ? ϥ[ⲟⲩⲱϣ. 5, 6 ? ⲉϣⲱⲡⲉ] ⲟⲛ. 6 [ⲧⲟⲟⲩ, or ⲁⲡⲟ[. 7 ? ⲛ[ⲉⲓⲱⲧ.

135

Fibres ↑→

A

+ ⲉⲧⲃⲉⲛⲉⲛⲧⲁⲧⲉⲧⲛ̅ⲙⲛ̅ⲧϫⲟ[ⲉⲓⲥ
ⲛ̅ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲧⲏⲣⲟⲩ, ⲉⲧⲃ[
ⲃⲁⲡⲧⲓⲍⲉ ⲉⲣⲟⲟⲩ ⲉⲁⲓ̈ⲣ̅ ⲙ[
ⲁⲩⲱ ⲡⲉⲧⲃⲱⲗ ⲛⲏⲥⲧⲓⲁ ⲉⲃⲟⲗ [
ϩⲁⲑⲏ ⲙ̅ⲡⲁ[ⲧⲉ]ⲧⲛ̅ⲥϩ[ⲁⲓ̈
]ⲉϩ[

B

] ⲁⲩⲛ̅ⲧⲟⲩ ϩ[
]ⲛϩⲱⲃ ⲛ̅ⲛ[
]ⲁⲧϥ ⲉⲣⲟⲓ̈ ϩ[
]ⲙⲁⲧⲉ ⲁⲕⲁ[
]ⲕⲉⲗⲟⲥ ϣⲁ[
]ϯ ⲗⲁⲩⲉ̅ ⲛ[
]ⲱⲕ ⲛ̅ⲧⲗⲓⲧ[ⲟⲩⲣⲅⲓⲁ
]ⲛ$\overset{ⲉ}{ⲣ}$ [

C

]ⲩ
]ⲁⲛⲉ
]ϣⲓⲣⲉ
]ⲣⲁ
] ⲉⲣⲟⲥ
]ⲛⲱⲛ ϩ̅ⲛ̅ⲧⲉⲓ̈ⲣⲟⲙⲡⲉ
]ⲛϯ ⲕⲁⲛⲱⲛ ⲛⲁⲓ̈
]ⲕⲁⲗⲁⲛⲏⲇⲓⲟⲥ ⲟⲛ ⲛ$\overset{ⲉ}{ⲣ}$
]ⲧⲉ ⲉϥⲱϣ ⲛ̅ϩⲏⲧ̅ⲥ̅
]ⲱϣ ⲁⲓ̈ⲕⲁⲁϥ ϩⲓⲃⲟⲗ

Verso of B, C. Continuation of the text, but scarcely a word legible.

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2 [ⲉ, or [ⲱⲕ, or [ⲏⲕ. 11 ? ⲁⲅ]ⲅⲉⲗⲟⲥ. 13 ? ϫ]. 15 ll. 15—20 are possibly continuations of 9—14. 16 ? ⲗⲁϣ]. 17 ? ⲕⲁⲗⲁ]. 20 ⲕⲁ]ⲛⲱⲛ, or ⲟ]ⲩⲱⲛ. 21 ? ⲧⲉⲧ]. 22 Or ⲟ ⲛⲡⲣⲉ. 23 ? ⲉⲓ]. 24 Not last line.

136

Fibres ↑→

I. A

ⲁⲛⲕⲟⲙⲉⲥ ⲥϩⲁⲓ̈ ⲛⲁⲛ [ⲛ]ⲥⲁϥ [
[ϩ]ⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲉⲧⲛ̅ⲧⲓⲉ[. .]ⲥⲕ[
[ⲡ]ⲁⲣⲭⲁⲓⲟⲛ ⲉⲑⲟ[
[ⲛ̅]ⲛ̅ⲡⲣⲟⲥⲫⲟⲣ[ⲁ
]ⲃ[.]ⲧⲟⲗ[

B

]ⲧⲣ[. . . . .]ⲟⲩ ⲡⲣⲟⲥ
]ⲧⲟⲩⲉⲓ . . . ⲩϫⲓ ⲛⲥⲉⲉⲡⲉ
]ⲱ ⲁⲛⲃ[ⲱ]ⲕ ⲉⲕⲱⲥ ⲙ̅ⲡⲟⲟⲩ
]ϥⲡⲁⲣⲁⲅⲅⲉⲗⲉ [
]ⲉⲫⲱⲃ ⲁⲣⲓⲥ [

II. A

ⲧⲣⲉ ⲁⲥⲉⲣⲉⲧ ⲙⲡⲉⲛⲧⲁϥϣ[
ϥⲓⲧ̅ⲥ̅ · ⲁⲛⲉⲥϩⲁⲓ̈ ⲉⲓ ϩⲁⲑ[ⲏ ⲛ . . . . ⲛ]ϩⲟ[ⲟⲩ
ϥⲓⲧⲉ ϩⲙⲡⲛⲟϭ ⲙ̅ⲡⲁⲥⲭⲁ · ⲉⲩϩ$\overset{ⲣⲁ}{ⲁ}$ⲧⲥ ⲛ̅ⲧ[ⲉ]ⲕⲙⲛⲧ[
ϣⲁⲕϯ ⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲛⲁϥ ⲡⲣⲟⲥ ⲡⲉϥⲛϣⲁ · ⲉⲓ[
+ ⲡⲁⲙⲉⲣⲓⲧ ⲛϣⲏⲣⲉ ⲛⲕⲩⲣ/ ⲗⲟⲩⲕⲓⲁⲛⲟⲥ + ⲡⲉⲥ[ⲩⲛⲑⲓⲟⲥ

B

margin
]ⲉ ϯⲛⲁⲧⲁⲩⲉ ϣⲁ[ϫⲉ
]ⲧⲁⲩⲟϥ . ⲁⲗⲗⲁ ⲡⲣ[. . .]ⲁⲣ[. . . .]
]ⲛ̅ⲥⲁⲙⲛ̅ⲧⲣⲉϥϩⲓ ⲗⲁ ⲛ̅ϥϩⲱⲃ̅ⲥ̅ ⲧⲉϥ-
]ϥ ϩⲓⲃⲟⲗ ⲛ̅ⲛⲉⲥⲉⲓⲟⲧⲉ ⲙ̅ⲛ̅ϩⲁϩ ⲙ̅ⲙⲛ̅-
]ⲧ̅ⲥⲉⲓ̈ ϣⲁⲛⲃⲱⲗ ⲉⲃⲟⲗ ⲙ̅ⲡⲉϩⲙⲉ
ⲡⲣⲟⲑ]ⲉⲥⲙⲓⲁ ⲁⲛⲁⲓ̈
]. ⲛⲟⲩⲱϣ

---

4 ? ⲁⲩ]ⲱ. 11 ? ϣ[ⲱⲡⲉ; ϣⲁⲛ]ⲧⲥ or ⲙⲡⲁ]ⲧⲥ. 14 For ⲙⲡϣⲁ.

140

⳨ ⲭ̄ⲙ̄ⲅ̄ + ϥⲑ̄
ⲁⲓϫⲓ ⲛ̄ⲥϩⲁⲓ̈ ⲛ̄ⲧⲉⲕ-
ⲁⲅⲓⲱⲥⲩⲛⲏ · ⲁⲓⲉⲓⲙⲉ ⲉ-
ⲡ̣ⲉⲕⲟⲩϫⲁⲓ̈ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧⲟⲩ̣ ⲁⲓ[ⲣⲁ-]
ϣⲉ ⲉⲙⲁⲧⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲟⲩⲛ̀ ⲉⲛ̣[ⲧⲁⲧⲉⲧⲛ̄-]
ⲉⲩⲗⲁⲃⲓⲁ ⲥϩⲁⲓ̈ ⲛⲁⲓ̈ ⲉⲧⲃⲉⲡϣⲏⲣⲉ̣ [ⲕⲟⲩ]ⲓ̣̈ ϫⲉ-
ⲕⲁⲥ ⲉⲓ̈ⲉⲥϩⲁⲓ̈ ⲛⲁϥ : ϩⲓⲟⲩϫⲱⲱⲙⲉ ⲉⲃⲟⲗ ϩ̄ⲛ̄-
ⲧⲉⲅⲣⲁⲫⲏ : ⲛ̄ϯⲙⲉⲉⲩⲉ ⲁ[ⲛ] ϫⲉⲁⲓⲥϩⲁⲓ̈ ⲛⲁϥ
ϩⲓⲃⲟⲗ ⲛ̄ⲧⲉⲅⲣⲁⲫⲏ · ϫ[ⲓ]ⲛⲧⲁϥⲉⲓ ϩⲁϩⲧⲛ̣̄-
ⲧⲁⲙⲛ̄ⲧⲉⲗⲁⲭⲓⲥⲧ[ⲟⲥ·] ⲉⲓⲙⲏ ⲉⲥⲛⲁⲩ ⲛ̄ϩⲟⲟⲩ :
ⲡⲗⲉ́ⲟⲛ ⲉⲗⲁ.[ ] ⲛ̄ⲛⲉϭⲟⲗ ϣⲱⲡⲉ
ⲙ̄ⲡⲉⲓⲕⲛ̄ [ ]ⲛ̣ ⲡⲣⲟⲥ ⲧⲟ ⲡⲁⲣⲟⲛ ⲉⲓⲙⲏ
ⲉⲩϫⲱ̣[ⲱⲙⲉ]ϩⲁⲅⲓⲟⲥ ⲡⲉⲛⲉⲓⲱⲧ ~~ⲉⲧⲟⲩⲁⲁⲃ~~ (sic)
ⲁ̣[ⲡⲁ ⲡⲁⲣⲭⲓⲉ]ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ⲣⲁⲕⲟⲧⲉ · ⲉϥϩⲉⲣⲙⲏ-
[ⲛⲉⲩⲉ ⲛ ⲛⲉⲡ]ⲣⲟⲫⲏⲧⲏⲥ ⲉⲛⲧⲁϥ̣ⲥϩⲁⲓ̈ ⲛ̄ⲧⲥⲛ̄ⲧⲉ
[ⲛ ⲛ]ϫⲱⲱⲙⲉ ⲉⲧⲙⲙⲁⲩ · ϫⲉⲙ̄ⲡⲉⲓⲕⲛ̄ ϫⲱ-
[ⲱⲙⲉ]ⲟ̣ⲛ̀ ⲕⲁⲧⲁ ⲑⲉ ⲉⲛⲧⲁⲩⲣ̄ ϣ̄ⲣ̄ⲡ̄ ϫⲟⲟⲥ
]ⲡ̣ⲉ . ⲡⲉⲛ . . ⲙ ϫ̣ⲉϣⲁⲣⲉⲩ̣ⲥϩⲁⲓ̈ ⲛ̄ⲣⲱⲙⲉ
]. ⲅⲣⲁⲫⲏ · ⲁⲩⲱ ⲟⲛ ϫⲉⲕ̣ⲛ̄ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲁⲛ̄ⲅ̄ⲟⲩ-
]ⲩⲑⲓⲙⲟⲛⲛⲉ ⲡⲉⲭ̄ⲥ̄ · ϯⲙⲉⲉ[ⲩⲉ .]ⲛ̀ ⲉⲁⲓϫⲟⲟⲥ
] ⲉⲓⲙⲏ̀ ⲉⲥⲃⲟⲩⲓ̈ ⲛ̄ⲧϩⲉ ⲉⲛⲧⲁⲕⲥϩⲁⲓ ϫⲉⲙⲏⲡⲟⲧⲉ
ⲁ]ⲛ̄ⲅ̄ⲟⲩⲥⲃⲟⲩⲓ̈ ⲅⲁⲣ ⲛⲁⲙⲉ · ⲉⲡⲉⲓⲇⲏ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲕ̣-
]ⲉⲭⲉ ⲉⲕⲩⲣⲓⲕⲟⲥ ⲡϫⲟⲉⲓⲥ ⲥⲟⲩⲛ ϫⲉϫⲓⲛⲛⲉϩⲟⲟⲩ ⲉⲛ-
ⲛ̄]ϯⲗⲟ ⲁⲛ ⲉ̣ⲓⲁⲡⲁⲅⲅⲉⲓⲗⲉ ⲛⲁϥ · ⲁⲩⲱ ⲉⲓⲧⲥⲃⲱ ⲛ̄ⲓ̈ⲁ-
[ⲕⲱⲃ]ⲉⲧⲱⲫⲉⲗⲉⲓ̣ ⲛⲁϥ : ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ · ⲡⲁⲣⲁϣⲉ
]ⲛⲧⲉⲧⲉⲕⲑⲉⲟⲥⲉⲃⲓⲁ ⲕⲉⲗⲉⲩⲉ ⲛⲁⲓ̈ ⲛ̄ⲟⲩϩⲱⲃ ⲉⲛⲧⲁ-
ⲛ]ⲁⲱⲕⲛⲉⲓ : ⲁⲕⲥⲱⲧ̄ⲙ̄ ϣⲁⲡⲉⲓⲙⲁ ⲱ ⲡⲥⲟⲛ : ⲕⲱ
[ⲛⲁⲓ̈ ⲉⲃ]ⲟⲗ ϫⲉⲁⲛ̄ⲅ̄ⲟⲩⲁⲙⲉⲣⲓⲙⲛⲟⲥ ϯⲣ̄ ⲙ̄ⲡϣⲁ ⲁⲛ ⲛ̄ⲧⲁ-
[. .]ⲧ̣ⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̄ⲡⲉⲓⲭ̄ⲛⲟⲥ [ⲛ̄ⲛⲟⲩ]ⲉⲣⲏⲧⲉ ⲛ̄ⲧⲉⲧ̄ⲛ̄-
[ⲁ]ⲅⲓⲱⲥⲩⲛⲏ · ⲕⲱ ⲛⲁⲓ̈ ⲉⲃⲟⲗ ϫⲉ[ⲉⲓⲟ ⲛ̄]ⲫⲗⲩⲁⲣⲟⲥ
ⲁⲓⲥϩⲁⲓ̈ ϩⲁϩ ⲛϣⲁϫⲉ ⲉⲡⲁⲙ[ⲉ]ⲧⲣⲟⲛ ⲁⲛⲛⲉ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲣ̄ ⲡⲁⲙⲉⲉⲩⲉ ϩ̄ⲛ̄ⲛⲉ-
ⲧ̄ⲛ̄ϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲧⲉⲛⲛⲟⲩⲧⲉ ⲁⲁⲧ
ⲛ̄ⲙ̄ⲡϣⲁ · ⲛ̄ⲧⲁⲣ ⲡⲉϥⲟⲩⲱϣ̀ ⲙ̄ⲙⲟⲛ
ⲁⲛ̄ⲅ̄ⲟⲩⲁⲙⲉⲗⲏⲥ : ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ
ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲉⲩⲗⲁⲃⲓⲁ · ϩⲓⲧ̄ⲛ̄ⲡⲁ-
ⲥϩⲁⲓ̈ ⲡ̄ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ϣⲁⲛⲛⲁⲩ
ⲉ̣ⲧⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲥⲩⲅ-
[ⲭ]ⲱ̣ⲣⲉⲓ ⲛⲁⲓ̈ ⲛ̄ⲧⲁ-
[ⲡ]ⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲏ-
ⲧ̄ⲛ̄ ⲕⲁⲧⲁ ⲡⲣⲟ-
ⲥⲱⲡⲟⲛ :

---

11 ? ⲉⲗⲁⲧ[ⲧⲟⲛ ϫⲉⲕⲁⲥ, or ϫⲉ]. 12 [ϫⲱⲱⲙⲉ, or ⲟⲩϫⲱⲱⲙⲉ . . .]. 13 ? ⲙⲡⲉⲧϩⲛⲛ]. 15 Or ⲉⲛⲧⲁⲩ-. 16 ? ϩⲓⲛ]; ⲕⲛ=ϭⲛ. 19 ⲧ]ⲉⲅⲣⲁⲫⲏ. 20 ⲟ]ⲛ. 23 ⲁⲛ], or ⲕⲁⲧ]. 29 ? [ⲉⲓ ⲛ].

141

ⲙ̅ⲡ]ⲉⲓ̈ϭ̅ⲛ̅ ⲭⲁⲣ-
] ⲉϣⲱⲡⲉ ⲛⲉⲓ̣̈-
]ⲥ̣ϩⲁⲓ̈ ⲉⲧⲟⲩⲁ-
]ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁ-
ⲧⲁ]ⲙⲛ̅ⲧⲉⲗⲁⲭ/
ⲡⲉ]ⲧ̣ⲛ̅ⲟⲩϫⲁⲓ̈ ϩⲓⲧⲟⲟ-
]ⲁ̣ ⲣⲁⲛ ⲉⲙⲁⲧⲉ ⲉⲙⲁ-
]ⲉⲓ ⲉⲥⲟⲧⲙⲉϥ ⲛ̅ⲛⲁⲩ
]ⲁ̣ⲥ̣ ⲇⲉ̣ ⲛⲁⲙⲉ ⲁⲩϩⲟ̣-
]. ⲙⲟϥ̣· ϫⲉⲁϥⲧⲁⲩⲉ
] . . ⲱ ⲟⲛ, ⲁⲩⲧⲁⲩⲉ ϩⲉⲛ-
[ϣⲁϫⲉ ⲉⲩⲡ]ⲣⲉⲡⲉⲓ ⲁⲛ ϫ̣ⲉⲁϥϫⲟⲟⲩ
[ⲧⲉⲧⲛ̅ⲙⲛ̅ⲧⲉⲓ]ⲱⲧ ⲥⲟⲟⲩⲛ ϫⲉⲙⲡⲓⲧⲁⲩⲉ
]ⲛⲁϣⲁ̣ϫⲉ ⲉⲓ̈ⲛⲁϫⲟⲟⲥ ϫⲉ-
ⲙ̅ⲡ]ⲓ̈ϯ ⲁⲫⲟⲣⲙⲏ ⲛⲁϥ ⲉⲧⲣⲉϥ-
[ⲧⲁⲩⲉ ϣⲁ]ϫⲉ ⲉⲩⲥⲙⲟⲛ̅ⲧ̅ ⲁⲛ ⲁⲗⲗⲁ ⲉ̣ⲛ-
]ⲙ̣ⲙⲁⲧⲉ ⲉⲧⲁⲧⲟⲩ ⲙ̅ⲡ̅ⲛⲉⲩⲉ-
[ⲣⲏⲩ ⲛ̅ⲧⲉⲧ]ⲉⲓⲣⲏⲛⲏ ϣⲱⲡⲉ ϩ̅ⲛ̅ⲧⲉⲩⲙⲏⲧⲉ
[ⲟⲩ ⲙⲟⲛⲟⲛ]ϫ̣ⲉⲙ̅ⲡ̅ϥ̅ⲛⲓⲑⲉ ⲉⲧⲣⲉϥϣⲉⲡ ϯⲣⲏⲛⲏ
[ⲛⲁϥ ⲁⲗⲗ]ⲁ ⲕⲁⲓ ⲁϥⲣ̅ ⲡⲕⲉⲟⲩⲉⲡ̅ϩ̅ ⲟⲩⲛⲟϭ ⲙ̅-
[ⲙⲛⲧⲁ]ⲧ̣ϣⲱ̣ⲡⲉ ⲉⲃⲟⲗ, ⲉⲁϥⲧⲁⲩⲉ ϩⲉⲛϣⲁϫⲉ
[ⲉⲩⲡⲣ]ⲉⲡⲉⲓ ⲁⲛ, ⲡⲣⲟⲥ ⲧⲉⲩⲙⲃⲟⲩⲗⲓⲁ ⲉⲧϩⲟⲟⲩ
[ⲙ̅ⲡ]ⲉⲧϫⲓ ϣⲟϫⲛⲉ ⲛⲁϥ· ⲁⲩⲱ ⲟⲛ ⲛⲁⲙⲉ
[ⲛ̅]ⲧⲁⲓ̈ⲕⲁⲁϥ ⲁⲛ ϩⲓⲃⲟⲗ ϩⲱⲥ ϫⲉⲁϥⲧⲁⲩⲉ ϣⲁϫⲉ
ⲛ̅ⲥⲱⲓ̈· ⲁⲗⲗⲁ ϣⲟⲣⲡ̅ ⲙⲉⲛ ϫⲉⲁϥⲧⲉϣ ⲡⲣⲉⲥ-
ⲃⲩⲧⲉⲣⲟⲥ ⲛⲁϥ ⲙⲁⲩⲁⲁϥ, ⲁⲩⲱ ⲟⲛ ϫⲉⲁϥⲛⲉϫ
ⲧⲛⲟϭ ⲛ̅ⲉⲛⲧⲟⲗⲏ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ

Verso (in other direction)

+ ⲛ̅ⲥⲁⲃⲟⲗ ⲙ̅ⲙⲟϥ ⲉⲧⲉⲧⲁⲅⲁⲡⲏⲧⲉ ⲉϩⲟⲩⲛ
ⲉⲡⲉⲧϩⲓⲧⲟⲩⲱϥ· ⲁⲩⲱ ⲟⲛ ϫⲉⲡⲉⲧⲉϣϣⲉ-
ⲡⲉ ⲉⲧⲣⲉϥϩⲁⲣⲉϩ ⲉⲣⲱϥ ϫⲉⲛ̅ⲛⲉϥⲧⲁⲩ̣ⲉ
ϣⲁϫⲉ ⲛ̅ⲧⲉϩⲉⲛⲕⲟⲟⲩⲉ ⲥⲕⲁⲛⲇⲁⲍⲉ·
[ⲉ]ⲧⲃⲉϫⲉⲙ̅ⲛ̅ ⲑⲉ ⲇⲉ ⲛ̅ⲥϩⲁⲓ̈ ϩⲁϩ ⲕⲥⲟⲟⲩⲛ
[ⲉⲧⲙ]ⲁⲛⲓⲁ ⲙ̅ⲡⲉϥⲅⲉⲛⲟⲥ· ⲉⲧⲃⲉⲧⲕⲉ-
[ⲗⲉⲩⲥⲓ]ⲥ̣ ⲟⲩⲛ ⲛ̅ⲧⲉⲧⲛ̅ⲙⲛ̅ⲧⲉⲓⲱⲧ ⲉⲧⲟ̣.
ⲉⲓⲥ] ϩⲏⲧⲉ ⲧ̅ⲛ̅ⲕⲱ ⲙ̅ⲙⲟϥ ⲉϩⲟⲩⲛ, ⲉ-
ⲥⲩ]ⲛ̣ⲁⲅⲉ· ⲁⲗⲗⲁ ⲛ̅ⲛⲉⲥϣⲱⲡⲉ
ⲉⲧⲣⲉ]ⲛ̅ⲕⲗⲏⲣⲓⲕⲟⲥ ⲃⲱⲕ ⲉϩⲟⲩⲛ
ⲉⲥⲩ]ⲛⲁⲅⲉ ⲛ̅ϩⲏⲧϥ̅ ⲁϫⲛ̅ⲧⲣⲁⲧⲟϣϥ
ⲟⲩ]ⲇⲉ ⲉⲧⲣⲉϥⲣ̅ ⲉⲓⲣⲏⲛⲏ ⲙ̅ⲛ-
]ⲡⲣⲉⲥⲃ/ ⲛ̅ⲥⲉⲧⲱⲧ ⲙ̅ⲛ̅ⲛⲉⲩ̣-
]. ⲧⲉⲧⲛ̅ⲙⲛ̅ⲧⲉⲓⲱⲧ ⲛ̅ⲧⲉⲧⲛ̣-
]ⲁ̣ⲛ

traces of 11 more lines totally faded

1 ⲭⲁⲣ[ⲧⲏⲥ. 3 ⲛⲉⲧⲛ]ⲥϩⲁⲓ ⲉⲧⲟⲩⲁ[ⲁⲃ. 4 ⲉⲧⲟⲩⲁ[ⲁⲃ. 7 ϩⲙⲛ]ⲁⲣⲁⲛ, or ⲕⲁⲧ]ⲁ ⲣⲁⲛ; ⲉⲙⲁ[ⲧⲉ. 9 [ⲛⲓⲙ. 11 ? ⲁⲩⲱ. 14, 15 ? ϫⲉ[ⲟⲩ. 19 Or ⲇⲉ. 21 ϣⲓⲛⲉ probably. 31 For ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ. 34 ? ⲉⲧⲟⲩ[ⲁⲁⲃ. 36 [ⲧⲣⲉϥ-. 40 ⲛⲉⲩ[ⲉⲣⲏⲩ.

142

Fibres ↑ →

+ ⲡϣⲟⲣⲡ̅ ⲙⲉⲛ ⲛ̅ϩⲱⲃ ⲛⲓⲙ̅ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲁⲩⲱ ϯⲁⲥⲡ[ⲁⲍⲉ ⲛ̅ⲧⲉⲕ]ⲙⲛ̅ⲧ̅[
ⲛ̅ϫⲟⲉⲓⲥ ⲛ̅ⲉⲓⲱⲧ̅ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ϯⲁⲓ[ⲧ]ⲉⲓ ⲙ̅ⲙⲟⲥ̅ ⲉⲧⲣⲉ[
ϣⲗⲏⲗ̅ ⲉⲧⲟⲩⲁⲁⲃ ϫⲉⲕⲁⲁⲥ̅ ⲉⲣⲉⲡⲉⲭ̅ⲥ̅ ⲡⲙⲁⲓ̈ⲣⲱⲙⲉ [
ϩ̅ⲙ̅ⲫⲱⲃ ϯⲛ̅ϩⲏⲧϥ̅ ⲙⲉⲧⲁ ⲕⲁⲗⲟⲩ ⲙ̅ⲛ̅ⲛ̅ⲛ̅ⲥⲱⲥ ϯⲧ[ⲁ]ⲙ̣[ⲟ
ϫⲉⲉⲛ[ⲉ̣]ⲓ̣ⲧⲏ ⲁⲩⲧⲁⲙⲟⲓ̈ ϫⲉⲛ̅ϣⲏⲣⲉ ⲛ̅ⲁⲛⲇⲣ[ⲉⲁⲥ] ⲛ̅ⲕⲁⲗⲁⲥ[ⲓⲣⲉ
[. . . . . .]ⲉⲓ ⲛ̅ⲧⲉⲕⲙⲛ̅ⲧⲉⲓⲱⲧ̅ ⲉⲧⲟⲩⲁⲁⲃ ϫⲉⲕⲁⲁⲥ ⲉⲕⲛ[ⲁ ?]ⲥ̣ ⲛⲁⲩ ⲛⲥⲟⲩⲉⲓ̣[
[. . . . . .]ⲁⲗⲉⲓ ⲙⲉⲛ [. . . . . . .]ⲕ̣ⲥ̣ ⲛ̣ⲁⲩ ⲉⲩⲁⲛⲉⲓ ⲛ̅ ⲉϫ̣[?]ⲅⲉ ϯⲡⲁⲣⲟⲉⲓⲥ ⲗⲟ̣[
[. . . . . ⲡⲉ]ⲕⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲁϫⲛ̅ⲗⲁⲁⲩ ⲛ̅ⲇⲓⲁⲥⲧⲣⲟⲫⲏ ⲁⲩⲱ̣[
ⲁⲓϩⲩⲡⲟⲅⲣⲁⲫⲉ ⲉϯⲉⲡⲓⲥⲧⲟⲗⲏ ⲧⲁⲍⲉⲓ ⲗⲟⲅⲟ̅ *εγρ̄/ μ̄/ παχων η ινδ/ ζ* + +̣[
ⲥⲧⲩⲭⲏ ⲙⲟⲓ ⲧ̣[ⲟⲛ] ⲡⲁⲣⲟ̣ⲛ̣ ⲗⲟⲅⲟⲛ ⲱⲥ̣ [ⲡⲣⲟⲕ/

Verso

ⲉⲧⲟⲩ]ⲁⲁⲃ ⲁⲩⲱ ⲉⲧⲫⲟⲣⲉⲓ ⲙ̅ⲡⲉⲭ̅ⲥ̅ ϩ̅ⲛ̅ⲟⲩⲙⲉ ⲁⲡⲁ
] ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ ⲡⲁⲛⲁⲭⲱⲣ/ + [ⲡ]ⲟⲛⲛⲟⲥ
ⲡ . [. .]ⲧ̣ⲟ̣ⲩ̣ⲡ̣ⲁ̣ +̣

1 Not much missing; perhaps [ⲙⲁⲓⲛⲟⲩⲧⲉ]. 4 For ⲉϯⲛ̅ϩⲏⲧϥ. 6 Gaps in this and 7 of uncertain length; ? ⲡⲁⲣⲁⲕⲁⲗ]ⲉⲓ, *cf.* 7. 7 Or ⲥⲛⲁⲩ; ? for ⲉⲩⲛⲁⲉⲓ; ? ⲗⲟ[ⲓⲡⲟⲛ. 10 Different hand. 13 ?? ⲛⲛ[ⲟ]ⲧⲁⲣⲓⲟⲥ, or ⲛⲣ[ⲙ]ⲧⲟⲩⲡⲁ, or ⲛⲣ[ⲙ]ⲧⲟⲩⲥⲓⲁ.

143

λ̣ο̣[
τ̣εϥ[
τεṳ[....].ετε-
πιελα̣[...]ρ̣ος στε-
φανο[ς .]ταπενϫο-
εις τηρ[ϥ] παι ντανσο-
φος παποστολος παυλος
ϫοος ετβητϥ ϫεαϥπω-
ϩτ ммоϥ εβολ αϥϫι νουμορ-
φη νϩмϩαλ αϥϣωπε νсмот
νρωмε αυω ϩмпεсχημα αυϩε
εροϥ ϩως ρωмε α̣ϥθββιοϥ αϥϣω-
πε νсτмнт ϣαϩραι εпмαу εϣϫε
απενϫοεις αυω πϫοεις νουον
νιм θββιοϥ ϩαρον ανον νρωмε
ετβεπενουϫαι πετεϣϣεπε ε-
ρον ανον νρωмε εουαϩν νс-
απεсмот м̣πεθββι νταπεν-
ϫοεις ϣωπε νϩнтϥ ϩαρον
ται γαρ αϥϫοος νϭι ππατριαρ-
χнс απα сευнρоς ϩνоуει επνεϥ-
επιсτоλн ϫ̣ε̣και γαρ ϩωβ νιм ν̣-
ϫ]ο̣εις ευο ναν ν-
πανο]υϥ αρι νν-

Verso

ν]αϣω-
] αυω τνναϣ-
]κ̣ мπετνасκа-
[νδαλιζε] ννικουι νθε
]ειδ ϫοоς ϩмπεϥευ-
αγγελιον ετουααβ αυω χω-
ρις сϩαι ϩαϩ νсооун ετβεπεν-
ταυϣωπε ϫεαкϩомологει
ϩεβολ мπεпειωт ννοϭ ν-
ρωмε ννενταкϩомологει
ммооу αϥсϩαι ναι ετβε-
πεϩωβ αυω εс ϩнτε оν ак-
ϩιс ναϩнт амаτε оν ϯνоу
мпекϩαρεϩ νταπενϫο-
εις ϫоос ϫεммаρε-
πετνϣаϫε ϣωπε ν-
сε νсε αυω πετνмм-
оν νмоν мπεкρ
πмεуε мπεντак-
ϩомологει м-
моϥ ν[ν]αϩρν-
ννο[ϭ ν]ρω-
мε [....]
blank

4 ελα[χις]τος ? 5 ? ν]сα. 13 For мου. 18 For θββιο. 24 νν[α, or νν[οϭ ννα.
29 δαυ]ειδ impossible; ϫο]εις must be intended. 37 For ϩιсε. 47 Perhaps nothing in the blank.

144 Fibres ↑ →

A ⳁ ϩαθн мεν [ν̄ϩωβ νιм] ϯπροсκυνει αυω ϯαсп[αζε]̣. νεκουρнτε παειωт ετουα̅β̅
[ετφορ]ει м̄πεχ̅с̅ ϩνϩωβ νιм маїм̄ϣа γαρ ν̄[τεкм̄ν̄]τ̄ϫоεις меутаас γαρ ν̄ϩмϩα̅λ̅
]̣. ̣. πεϥ̣ϫ̣[оει]с̣ αλλα ετβεταναγκн м̄πϣωπε ετϩιϫ[ωї] ν̄ταїтолма εεісϩαї ερаτ̅к̅

B ксооун γαρ ϩ̅м̅[ ] εφωβ м̄πεπειωт πεπισκοπος αпνоуτε [
]α̣ колθε πрмрмон̅т̅ [.]ϥϩε ερος ευ̣να[

C]πεсχоласτικ[оς
β]ωк πεмаϥ ϣа̣[
] меϥϣооп ε[
]ппресβ// а[[παn-]

D каλнλа мп[
кос м̄ппоікопом[ос
ϩ̄ν̄ν̣ι̣м̣а ϩ̄ν̄сотм̣[
етоṳ[ааβ
..[

E]ṳаριοс ϣантоуϫιтϥ [
пκε]φаλаιоп ν̄ναї ϯпросκυ[νει
]таλϭо νтаει εϩоуп [
]εс ν̄таϣсϩаї ϯεпιстолн ϣатекмнтϫоεις пειωт
]те ν̄ϭ̄ϣλнλ εϫппанї ν̄αγапн м̄моп паϣнρε ϣωπε
м̄]пϣа ν̄таειо пім аυω ϯϣιпε εапа ψап пαειωт етоуаβ

F]βωк пак
ϫо]εις ν̄ειωт

A *Verso*
+ пαειωт етоуааβ аυω етфо[ρει м̄пεχ̅с̅
margin
] аυω ν̄маїпоуте аββ[а] επιφαпει[оς
] мнпас п[

B 4 This small fragt. placed provisionally. Traces of a line above 4 (9 let.) are perhaps the beginning of l. 3; εп inserted above. A 5 ? ап]а; or [а]ιϩε. C 6—9 Place of this uncertain, but must be between A and E, F. D 10—14 Exact position uncertain. E 11 Prob. акто]υаριос, not по]т nor βι]к. F 11, 12 Position depends on that of D. 14 Only bottoms of last 22 letters visible. *Verso* 18 ? п[εϥϩмϩаλ.

145

ⲓⲥ ⲭⲥ
⳨ ⲁⲛⲟⲕ ⲇⲁⲩⲉ[ⲓ]ⲇ ⲡⲉⲉⲗⲁ-
ⲭⲓⲥⲧⲟⲥ ⲉⲧⲧⲟⲗⲙⲁ ⲉⲧⲥϩⲁï ⲛⲁⲡⲉϥ-
ⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓⲱⲧ ⲁⲡⲁ ⲓⲥⲁⲕ' ⲡⲉⲧⲟⲩⲁⲁⲃ
ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲛⲣⲱⲙⲉ ⲉⲧⲫⲱⲣⲉⲓ ⲙ̄ⲡⲉⲭⲣⲥ ϩ̄ⲛ̄ⲟⲩⲙⲉ
ⲉϣⲱⲡⲉ ⲡⲉⲕⲟⲩⲱϣⲉ ϫⲉⲥⲁⲁⲛⲁⲕⲁⲍⲉ ⲙⲙⲟⲓ
ϫⲉⲉⲕⲁⲣ̄ ⲡⲣⲟⲥⲃⲏⲧⲉⲣⲟⲥ ⲁïϫⲟⲟϥ' ϫⲉⲙⲁⲓⲣ̄ ϩⲱⲃ
ⲁϫⲛ̄ⲧⲉⲕϭⲛⲟⲙⲏ̄ ϫⲉⲛ̄ⲧⲟⲕ ⲡ̣[ⲁ]ⲉⲓⲱⲧ
ⲕⲁⲓ ⲅⲁⲣ ⲕⲥⲟⲟⲩⲛ̄ ϫⲉⲟⲩ ⲡⲉⲧϩ̄ⲛ̄ⲡⲁ[ϩⲏⲧ ⲣ̄ ⲡⲛ]ⲁ̣
ⲛ̄ⲅ̄ⲥϩⲁï ⲛⲁï ⲁⲣⲁⲧ̄ϥ̄ ⲙ̄ⲡⲉⲡⲓⲥⲕⲟ[ⲡⲟⲥ ⲙ̄ⲡⲁ-]
ⲣⲁⲛ ⲙⲙⲟⲛ̄ ⲙ̣ⲁⲓϫⲓ ⲕⲉⲥϩⲁⲓ [ⲛ-]
ⲕⲉⲣⲱⲙⲉ ⲉϣⲱⲡⲉ ⲕⲥⲟⲟⲩⲛ ϫ[ⲉ-]
ⲛϩⲱⲃ ⲛⲁⲧⲱϣ ⲉⲕϫⲟⲟⲩ ⲡⲉⲧ-
ⲣⲟⲥ ⲛ̄ⲡⲉⲙⲁⲓ ⲧⲁ ⲛ̄ⲁϥ
ⲡⲉϥⲃⲉⲕⲉ ⳨ ⲟⲩϫⲁï
ϩⲙⲡϫⲟⲉⲓⲥ

6 Probably ϫⲉⲥⲉ-. Letters ⲁⲁ broken and uncertain. 8 For ⲅⲛⲱⲙⲏ.
11 Or [ϩⲓⲧⲛ-]. 13 ? For ⲉⲕⲉ-.

146

⳨ ⲛ̄ϣⲟⲣⲡ̄ ⲙⲉⲛ ⲧⲁⲙⲛⲧⲉⲗⲁⲭ' ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̄ⲡⲉⲥ-
ϯⲛⲟⲩϥⲉ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲙⲛ̄ⲧ̄ⲉⲓⲱⲧ' ⲉⲧⲟⲩⲁⲁⲃ· ⲁïϫⲓ ⲡⲉⲥ-
ϩⲁï ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲙⲛ̄ⲧ̄ⲣⲉϥϣ̄ⲙ̄ϣⲉ ⲛⲟⲩⲧⲉ ⲁïⲣⲁϣⲉ ⲉⲙⲁⲧⲉ ϫⲉ-
ⲁïⲣ̄ ⲡⲉⲙϣⲁ· ⲛ̄ⲟⲩⲛⲟϭ ⲛ̄ϩⲙⲟⲧ· ⲕⲁⲧⲁ ⲑⲉ ⲇⲉ ⲉⲛⲧⲁⲧⲉⲧ̄ⲛ̄-
ⲕⲉⲗⲉⲩ̣ⲉ ϩ̄ⲙ̄ⲡⲟⲩⲱϣ' ⲙ̄[ⲡⲛⲟⲩ]ⲧⲉ ⲉⲣϣⲁⲛⲡⲁⲉⲓⲱⲧ' ⲉⲓ' ϯⲛⲁ-
ϥⲓ ⲛ̄ⲭⲁⲣⲧⲏⲥ ⲉⲛⲧ[. . . . . .]ⲁϩⲟⲩ ⲛⲁï ϫⲉⲉⲛⲧⲁϥϣⲓⲧ'
ⲙ̄ⲡⲟⲥⲉ ϩⲁ[. . . . .] ⲉϩⲟⲩⲛ ϩⲱⲃ ⲛⲓⲙ· ⲉⲧⲉⲧⲛ-
ⲙⲛ̄ⲧ̄ⲉ[ⲓⲱⲧ. . . . .]ⲟϥ ϯⲛⲁⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟϥ
. . . .]ϩⲱⲛ ⲛ̄ⲙⲙⲁϥ̣
]ⲉⲓⲱⲧ' ⲉⲧⲟⲩⲁⲁⲃ
] ïⲥⲁⲕ·
] ⳨

6 ? ⲥ]ⲁϩⲟⲩ (*cf. Jême* no. 43, 39).
12 [ⲡⲓⲉⲗⲁⲭ/], or the like.

147

]ⲧ̣ⲟⲛ ⲧⲁⲙⲛ̄ⲧⲉⲗⲁ-
] ⲛ̄ⲧ̣ⲉⲕⲙⲛ̄ⲧⲉïⲱ^ⲧ
] ⲛ̄ⲧⲁⲕⲧ̄ⲛ̄ⲛⲟⲟⲩ
ⲉ]ⲣ̣ⲏⲥ ⲛⲁï ⲉⲧⲃⲉⲛϭⲁ-
]ⲛⲁ' ⲛ̄ⲅ̄ⲧⲛⲛⲟⲟⲩ
ϫ]ⲉⲛϭⲁⲙⲟⲩⲗ ϣⲱ-
] ⲛ̄ⲣⲁⲥⲧⲉ ⲛ̣ϣⲟⲣⲡ
]ⲱ̣ϣ .ⲁⲣ ⲉϥϣⲱ-
. . ϣⲱⲣⲡ ϫⲉϣⲁϥⲱ .ⲛ̣̄ . .
. ⲛⲁ̣ ⲛ̄ⲥⲟⲛ ϩⲓⲧ̄ⲛ̄ⲛ̣ ?
ⲗⲏⲗ ⲉⲧⲟⲩ̣ⲁⲁⲃ ?
ⲛⲣⲱⲙⲉ ⲛⲁⲛ ? ?
ⲁⲣⲓ ⲡⲛⲁ' ⲟⲩⲛ ⲛ̄ⲅ̣ . . . . ⲁⲡⲟ-
ⲕⲣⲓⲥⲓⲥ ⲛⲁï ⲟⲛ ⲉⲧⲃⲉ̣ . .
ⲛ̄ⲧⲟⲟⲧϥ̄ ⲛ̄ⲓⲁⲕⲱⲃ . . . .
ⲉⲥ ⲛ̄ⲣⲱⲙⲉ ϩⲓⲃⲟ[ⲗ] ⲙⲛ̣ . .
ⲉϣⲟⲟⲡⲉ ⲁϥⲛⲱⲗϭ ⲛ̄ⲙⲙⲁϥ̣
ⲛ̄ⲧ̄ⲛ̄ⲥϩⲁï ⲛ̄ⲡⲉⲡⲓⲥⲕ/ ⲉ-
ⲧⲃ̄ⲏⲛⲧⲟⲩ ⲧ̄ⲛ̄ⲛⲟⲟⲩ ⲛϫⲱⲕ
ⲙ̄ⲡϣⲁϫⲉ ⲛ̣ⲁ̣ⲓ ⲉⲧⲃⲉ-
ⲛϭⲁⲙⲟⲩⲗ ⲉⲛⲁⲧⲟ-
ⲩⲃⲁⲥⲧⲉ ⲡⲣⲉⲥ-
ⲃ/ ⲡⲉⲕϩⲙ-
ϩⲁⲗ ⲛ-
ⲉⲗⲁ-
ⲭ

1 ? ⲡⲣⲟ ⲡⲁⲛ]ⲧⲟⲛ; ⲉⲗⲁ[ⲭⲓⲥⲧⲟⲥ or abbreviated. 4 ϭⲁ[ⲙⲟⲩⲗ. 5 ⲁⲣⲓ ⲡ]. 6 ? ϣⲱ[ⲡⲉ.
8 ? [ⲛϩⲟⲟⲩ ⲛⲟⲩ]ⲱϣ ⲙⲁⲣⲉϥϣⲱ[ⲡⲉ ⲛ], if space allows. 9 ? ⲱϫⲛ. 10 ? ⲡⲉⲕϣⲗⲏⲗ.
13 ? [ϫⲟⲟⲩ ⲧ]. 14 ? ⲉⲧⲃⲏⲛⲧϥ. 16 ? ⲙⲡⲟ, but nothing visible after ⲡ. 17 Prob. ⲛⲙⲙⲁⲩ.

148

] ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲛⲁ . .
]ⲁⲅⲁⲡⲏⲧⲉ ⲡⲉⲧⲛⲁⲙⲟⲩⲧⲉ ⲁⲛ
ⲉ]ⲧⲃⲉⲛϭⲟⲗ ⲉⲧⲉⲍⲉⲕⲉⲛⲗ ⲧⲁⲟⲩⲟ
ⲗ]ⲁⲁⲩ ⲛ̄ϣⲁϫⲉ ⲉⲁⲛⲧⲁⲟⲩⲟϥ ⲛⲁϥ ⲉϥϩⲟ-
]ⲧⲟⲟⲧⲛ̄ ϫⲉⲉϥⲕⲧⲟϥ ⲉϫⲱⲛ ⲁⲩⲱ ⲥⲁⲃⲏⲗ
]ⲉ̣ⲗⲁⲁⲩ ⲛ̄ϩⲱⲃ· ⲛ̄ⲧⲁϥⲥⲱⲙ̄ⲛ̄ⲧ ⲉⲧⲙⲉⲓ
]ⲟⲩⲛ ⲉⲡⲉⲛⲛⲁϩⲧⲉ ϩⲓⲟⲩⲣⲱⲙⲉ ⲉϥ-
]ⲟⲩⲁⲛ̄ϩ ⲉⲃⲟⲗ ϫⲉⲣⲱⲙⲉ ⲛⲓⲙ ⲉϥϫⲓ ⲟⲩ-
ⲟ] ⲛ̄ϫⲁϫⲉ ⲉⲣⲟϥ ⲁⲛϩⲓⲥⲉ ⲉⲛϥⲓ ⲉⲣⲟⲛ
]ⲉϥϫⲓ ϭⲟⲗ ⲉϥⲱ. ϫⲁⲥⲓϩⲏⲧ ⲙ̄ⲡⲉϥ-
]ⲟⲥⲉ ⲉⲧⲃⲏⲏⲧϥ ⲙ̄ⲡⲧⲉϥⲙ . .
ⲣ]ⲱ̣ⲙⲉ ⲉⲧϫⲟϥ ⲛⲁⲛ ⲙ̄ⲡⲁ· ⲁⲗⲗⲁ
]ⲛ̣̄ϣⲁϫⲉ ⲛ̄ⲧⲉϥⲧⲁⲟⲩⲟ ⲙⲙⲟⲟⲩ
]ⲟⲩⲟⲩϩⲟⲣ ⲙ̄ⲡⲣⲙⲉⲉⲩⲉ ϫⲉⲉ̣ⲓ̣ⲕⲱ
]ⲓ̣ ϩⲁⲣⲟϥ ⲁⲗⲗⲁ ϯⲣ ⲙⲛⲧⲣⲉ ⲛⲏ-
]ⲱ̣ⲡⲉ ⲗⲩⲡⲏ ⲙ̄ⲙⲱ ⲉ̀ϥ-
]ⲓ̣ⲁϥ ⲁⲛ ⲧⲏⲣ̄ ϣ-
]ⲛⲁⲩ ⲉⲣⲟϥ
]ϫⲓ̣ⲛ .

Verso

ϣⲁϥⲥⲱϩ̄ⲙ ⲟⲩⲙ̣[
ⲣ̄ ϩⲱⲃ ⲟⲩⲁⲛ̣ⲧ [
ϩⲉⲛ ?
traces of 5 more ll. (on pitch)

4 ? ϩⲟ[ⲙⲟⲗⲟⲅⲉⲓ. 7 ? ⲥⲟ]ⲟⲩⲛ. 10 ? ⲉϥⲟ ⲛ. 15 ⲛⲏ[ⲧⲛ. 16 For ⲙⲙⲟⲟⲩ, or ⲙⲙⲁⲩ, if not for ⲙⲙⲟ. 21 Or ⲟⲩⲁⲁⲧ.

149

+ ⲁⲣⲓ ⲧⲁⲕ[ⲁⲡⲏ
ⲛ̄ⲧⲉⲧⲛⲡⲓⲉ[
ⲛⲥⲟⲛ ⲕⲩⲣⲓⲕ[ⲟⲥ ⲛ̄ⲧⲉ-]
ⲧⲛⲧⲛⲟⲟⲩϥ ⲛ̣[
ⲡⲁⲧⲉϥ̣ ⲁⲩⲱ ⲧⲉⲧⲛ̄ⲥϩⲁï
ⲛⲁϥ ⲉⲡⲁⲣⲁⲛ ⲙⲛⲡⲉⲧⲛ-
ⲣⲁⲛ ϫⲉⲕⲁⲥ ⲉϥⲛⲁⲣⲟⲓⲥ
ⲡⲗⲟⲅⲟⲥ ⲛⲁϥ ⲕⲁⲧⲁ ⲧⲏ-
ⲛⲁⲙⲓⲥ ⲛ̄ⲡ̄ⲗⲟⲅⲟⲥ· ⲛ̄ⲧⲁϥ-
ⲧⲁⲁϥ ⲛⲁⲛ ⲛⲡ̄ⲣⲁⲙⲫⲓⲃⲁ-
ⲗⲉ ⲟⲩⲛ ⲉⲧⲛⲛⲟⲟⲩϥ ⲕⲁⲓ
ⲅⲁⲣ ϥ̄ⲛⲁⲡⲁⲣⲁⲗⲟⲅⲟⲛ ⲛⲉ-
ⲙⲁⲛ ⲁⲛ ⲧⲁⲁⲥ ⲛ̄ⲡⲁ-
ⲡⲁ ⲉⲛⲱϫ ⲙⲛⲁⲛ ïⲱϩⲁ-
ⲛⲏⲥ ϩⲓⲧⲛⲥⲁⲙⲟⲩⲏⲗ

2 ? ⲡⲓⲑⲉ. 5 ? ⲛ]ⲡⲁϯⲉⲓ.
6 Usually ⲙⲡⲁⲣⲁⲛ. 8 For ⲇⲩⲛⲁⲙⲓⲥ.

151

⳨ ⲧⲁⲁⲥ ⲙ̄ⲡϩⲁⲅⲓ̈ⲱ̄/ ⲛ̄ⲉⲓⲱⲧ
ⲡⲛ̄ⲓ̄ⲕⲟⲥ ⲁⲃⲃⲁ ⲕⲩⲣⲓⲁⲕⲟⲥ ⲡⲁⲛⲁ-
ⲁⲭⲱⲣⲓ̄ⲧ̄/ ⲙ̄ⲡⲧⲟⲟⲩ ⲛ̄ϫⲏⲙⲉ ϩⲓ̈ⲧⲛ-
ⲥⲧⲣⲁⲧⲏⲅⲓⲟⲥ ⲡⲗⲁϣ̄/ ⲛ̄ⲛⲏ ⲡⲉⲧ̄-
ϣⲏⲣⲉ ⲁï̈ϫⲓ ⲡⲉⲧ̄ⲛ̄ⲥϩⲁï ⲉⲧⲧⲁïⲏⲩ
ⲁïⲉⲓⲙⲉ ⲉⲣⲟⲟⲩ ⲉⲧⲃⲉⲡϩⲟⲣⲟⲥ ⲇⲉ
ⲙ̄ⲡⲉⲓⲉϣ ⲕⲁⲧⲁⲗⲁⲙⲃⲁⲛⲉ ⲙ̄-
ⲙ̄ⲟⲟϥ ⲧⲟ̣ⲧⲉ ⲱⲥ ϫⲉⲡⲁⲥⲟⲛ ϩ̄ⲙ̄ⲡ-
ⲙⲁ ⲁⲛ ⲡⲣⲟⲥ ⲧⲉⲩⲛⲟⲩ ⲉϥϣⲁⲛ-
ⲉï ⲥⲩⲛ ⲑⲱ ⲙⲁⲣⲉⲛⲉⲛⲧⲁⲩ-
ϫⲓ ⲡϩⲟⲣⲟⲥ ⲉï ⲉϩⲟⲩⲛ ⲛ̄ϥⲛ-
ⲟⲗϭⲟⲩ ⲙⲉⲧⲁ ⲕⲁⲗⲟⲩ ⲡⲣⲟⲥ
ⲧⲇⲩⲛⲁⲙⲓⲥ ⲙ̄ⲡⲉⲩϩⲟⲣⲟⲥ
ⲉⲓⲥ ϩⲏⲡⲉ ϩⲁϩⲧⲏï ⲉϥϭⲁ-
ⲗⲱⲟⲩ ⲉⲣⲟï ϣⲁⲛⲧϥⲉⲓ
ⲟⲩϫⲁï ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ
+

1 For ϩⲁⲅⲓⲱⲧⲁⲧⲟⲥ. 2 For ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲥ. 4 For ⲡⲉⲧⲛ-.

154

[+ ϣⲟⲣ]ⲡ : ⲙⲉⲛ· ϯ-
[ϣⲓⲛⲉ] ⲉⲣⲟⲕ : ⲡϫⲟⲉⲓⲥ
[ⲉϥⲉ]ⲥ : ⲙⲟⲩ : ⲉⲣⲟⲕ :
[ⲁⲣⲓ] ⲡ̣ⲛⲁ : ⲛ̄ⲅ̄ⲃⲱⲕ : [
]ⲛ̣ : ⲉⲙ̣ⲓ̣· ⲙⲛⲁ̣[
[ϣⲏ]ⲣⲏ : ⲫⲉⲩ : [

Verso ⲛ̣ⲧ̣ⲣ̣̄ ϣⲁ· ⲉⲣⲟⲕ [. . . .]
ⲁⲛ : ⲧ̄ⲛ̄ⲉⲓⲙⲉ : ⲉⲩ .[. . .]
ⲉⲕⲧ̄ⲙ̄ⲃⲱⲕ : ⲕⲱ· ⲛ̄ⲡⲁ̣[ⲛⲟ-]
ⲕⲗⲏⲣⲟⲥ : ⲧⲁⲁⲥ : ⲛ̣[ⲡⲛ-]
ⲣⲉⲥⲃ// : ⲥ̣ⲉ̣ⲡⲉ[ⲧⲱⲙ]
ϩⲓⲧ̄ⲛ̄ⲁⲃⲣⲁϩⲁⲙ
ⲡⲉⲡⲓⲥⲕ/

4, 5 ? [ⲉϩⲟⲩ]ⲛ. 5 ⲉⲁⲓ; or ⲙⲡⲱ[. 5, 6 ? nothing at ends. 7 ? ⲛⲅⲣ. 9 For ⲕⲟ. 11 Apparently not ⲥⲉⲛⲟ[.

156 ⳨ προς θε εντακϲϩαι ναι ετβενρ̣ . . . ο̣ο̣κ̣-
λεελε· αϊωϣ τεκεπιστολη εροου πεϫαυ ϫε-
τ̄ν̄ϲοουν ϫεαν̄βωκ ενηι̣ αυω ανεντακϫοου
τηρου ϣωπε καν ν̄βικ/ καν κο̣υ̣ . . . . αλλ[α]
ναϊ τηρου πεϫαυ ταναγκητε ετρενϫι ν-
ϭονϲ̄ ετϩιϫω̣[. .] κ . ν τενου ενπαρακα-
[λει]πε εβολ ϫεϯτων

1 ? ρμ . . οοβ. 4 ? κουουα, or κουα . . . 6 ? καν.

157]α̣κτερ
]ϲ̣ραβιο αϊ-
βωκ εντοου ν̄ϫημε αυ-
ϲμ̄ν̄ ουκολυμβηθρα
ν̄ϩουν ν̄τπολις αυβα-
πτιζε εροϲ μ̄πουϫνουι
εϩαγιαζε μ̄μος ναυ
αϊϩε εκουα εϥϫι
μηϲε·

1 ? ι, not ρ.
2 θββιο does not seem possible.

162 Fibres ↑→

+ και γαρ αιουωϣ ετραει εϩητ ν̄ταπροσκυνει ν̄τεκϩαγιωσυνη π̄ειωτ ετταιηυ εαϊσημανε μ̄πενειωτ
πεπισκ̄/ αϥκωλυ μ̄μοϊ ϩως ϫεετβετνοϭ ν̄ασθενεια ετ̄ν̄ϩητϲ̄ ϫεν̄ϯναεϣ ϭ̄μϭομ αν̄ καιπερ ν̄θε ει-
επιθυμει εναυ εννουτε ϯεπιθυμει ον εναυ επεπροσωπον ετϲμαμαατ ν̄τεκϩαγιωσυνη π̄ειωτ
αυω ν̄ταϫι σμου ϩιτοοτϲ̄ ν̄ϲ̄ϲ̄πϲων πϫοεις εϫωϊ ταρεϥρ̄ ουνα μ̄πταψυχη ν̄ταλαιπωρος και γαρ ϯϲοουν
ϫεϥναϲωτμ̄ εροκ αυω ϥναϫι πεκϣληλ επειδη αυαϣη μ̄πειρασμος ει εϫωϊ ϩιτν̄ϩενρωμε μ̄φθο-
νηρος αυω π̄επιβουλος ϣορπ̄ μεν ετβετεκληρονομια ν̄νεπειοτε ν̄τακολλουθος ϥιτϲ̄ αυω κεϫοϊ εαι-
ουν̄ϥ αϊταλο π̄ϲ̄ ν̄ϩολοκ/ εροϥ αϥϥιτϥ̄ μ̄πεϥϯ λααυ ναϊ ϩιωωϥ αυω ϩενκεϭσε εαυϣιτ μ̄μοου ϩιτν̄ναρχων
ϣανταει εϩραϊ ευμ̄ντϩηκε ϯευχαριστει μ̄πεννουτε κααт ν̄σωϥ ϣαϯνου ετβεϯαιτεια ουν αϊουωϣ
εαναχωρει εαϊ̣[ερ]ητ εουωϩ ͅ ϩ̄νουμα ν̄ϫαϊε ͅ ϩ̄νουμοναστηριον ϩ̄μπισχημα ετ̄ν̄ϩητϥ̄ ν̄τα-
τ̄μϩυπουργει ϩ̄ντμ̄ν̄τουηηβ αλλα ν̄ταϥι προουϣ ν̄νανοβε αυω ϯειρε μ̄πμεευε εαϊει ϣατεκϩαγι-
ωσυνη αϊουωϣ εϭω ϩαϩτηϲ ακκωλυ μ̄μοϊ ϫεακρ̄ νοϭ̣ ν̄ρωμε αυω ϫεμ̣ηποτε ν̄ϲ̄ϩε εϩραϊ πεττηϣ
εϣωπε μ̄μοϊ ακϣρ̄π̄ συμανε μ̣[μοο]υ̣ [ναϊ] ν̄τερουει ϫ̣[ε ο]υν ν̄ϭι παϣηρε μ̄ντευμααυ αυταρκοϊ μ̄-
παναϣ ϩιτμ̄πθεοφιλεστ/ ππρε[σβυτ/ αυω] ποικονομος εαιωρ̄κ̄ μ̄πϩαγιος ϊωϩαννης ϫεμαϊβωκ επϣ̄μ̄-
μο εις ϲ̄ν̄τε ουν π̄ρομπε ειϣ . . . [. . . . .]α̣ϊ αϊουωϣϥ ειν̣̄κοτκ̄ ϩ̄πεϭλοϭ ευϥι μ̄μοϊ εϩουν εβολ εα-
ννουτε ειρε ναϊ̣ κα̣[. . . . .]τϩ̄μ̄πεϲϭραϩ̄τ ουν̄ ουνοϭ ϫε ν̄λυπη ϩ̄μπαϩητ ν̄τευϣη μ[ν̄-]
πεϩοου ϫεαϊαπο[τασσε . . . . . . κατ]α θε ν̄ταϊουαϣϲ̄ αλλα μπιαποτασσε ν̄τλιτουργια μ̄ννκ .
[. . . . ν]α̣ϊ ν̄ταϊερ̣[ητ . . . .]αποτασσε μ̄μοου τενου αρι ταγαπη ν̄ϲ̄ϲ̄πϲων

Verso

[πϫοεις ν]ϥ̄ϭωλ̄π̄ ν[αϩωβ νακ και γαρ π]α̣ϩητ μοκ̄ϩ̄ ϩανιϩωβ πετερεννουτε ναϭολπ̄ϥ νακ εβολ
σημανε μ̄μοϥ ν[αϊ . . . .]ϲ̄πϲων πϫοεις εϫωϊ ϯϲοουν ϫεκϩηη εϩουν εροϥ
και [γαρ . . . . ϫιν]ε̣ϩμετη ν̣̄[ρομ]πε αυω ϥϩ̄μ̄παϩητ̄ αυω αρι ταγη ν̄ϲ̄-
ϩοριζε ναϊ νϩενϣληλ μ̄πο̄υ[. . . . . . .] κατα πϣωπε μ̄ν̄τμ̄ν̄τϩ̄λλο αυω καν ειν̄κοτκ̄ ϯνα-
ϫοκου εβολ παειωτ ετουαα[β] ϣλ[η]λ εϫωϊ ν̄τ̣[α.]ατε ϩ̄νταϭιναπαντε εννουτε ναϊ ν̄-
τακρ̄ αναϥ ϯασπαζε ν̄νουρητε ετουααβ ν̄τεκϩαγιωσυνη ϣαντεννουτε ααϥ̄ ν̄μ̄ϣα
ν̄ρ̄ ναϊ ν̄ϩο ϩιϩο̄ πενταϥρ̄ πουωϣ μ̄πνουτε ϩ̄νϩωβ νιμ ρ̄ ταγαπη ϣληλ εϫ̄ν̄να-
ϣηρε ν̄ϩοου̣τ̣ ετπροσεχε εροϊ ειουηϩ ν̄̄ν̄μμοου αυω ν̄ϲ̄απειλη ενεϩιοομε
νϲεϯ ναϩορον ναϊ εις νικουϊ ν̄ϫωωμε αϊτ̄ν̄νοουϥ ταρεκϫι σολσ̄λ̄ ϩιωωϥ ϣληλ
εϫωϊ +

In other direction

+ παϫοεις π̄ειωτ ετουααβ ετο ν̄ρ̄πε̄ μ̄πη (ornament) ουτε αββα επιφανιος πεπροφητης αυω πα-
παχωριτης + ϩιτν̄ϊωσηφ πιελαχ ν̄αρχιδιακ/ (ο written above)

4, 17, 19 For ϲπϲν. 7 For ϣιττ. 8 Probably for ϯευχαριστει ϫεμπε-. 9 [ν]ητ less likely.
14 Or ειω. The superline forbids ϣωπε. 15 ? κα[τα ; ? ε], or καα]. 16 ? ηκα[πων.
18 Or [αϩωβ νακ εβολ ϫεν]. 20 Or]ϲϩμε ?=ει]ϲ; in αρι α added above; for ταγαπη.
21 ? [ηηστια]. 22 ? μ]ατε.

163 Fibres ↑→

+ ⲁⲛⲧⲟⲗⲙⲁ ⲁⲛⲥϩⲁï ⲉⲣⲁⲧϥ̄ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ` ⲉⲧⲟⲩⲁⲁⲃ ⲧⲁï ⲉⲧⲫⲟⲣⲉⲓ ⲛ̄ⲡⲉⲭ̅ⲥ̅ ϩⲛ̄ⲟⲩⲙⲉ + ⲉⲧϣⲉϣ ⲥⲧⲓⲛⲟⲩϥⲉ ⲉⲃⲟⲗ ϩⲛ̄ⲧⲟⲡⲟⲥ ⲛⲓⲙ ⲡⲁï ⲛ̄ⲧⲁⲡⲉϥⲉⲩⲉⲣⲅⲉⲥⲓⲁ ⲙⲱ̅ϩ̅ⲙⲁ ⲛⲓⲙ ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁⲛⲟⲛ ⲡⲕⲟⲓⲛⲟⲛ ⲧⲏⲣϥ̄ ⲛ̄ⲡⲕⲁⲥⲧⲣⲟⲛ ϩⲓⲧⲛ̄ⲛⲉⲧⲛⲁϩⲩ̈ⲡⲟⲅⲣⲁⲫⲉ ⲛ̄ⲛⲉⲓⲧⲛ̄ ⲛ̄ⲥϩⲁï ⲛ̄ⲛ̄ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲧⲛ̄ⲑⲉⲟⲥⲉⲃⲉⲓⲁ ⲛ̄ⲉⲓⲱⲧ` ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄ ⲡⲛⲁ ⲡⲣⲱⲧⲟⲛ ⲙⲉⲛ ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ ⲇⲉⲩⲧⲉⲣⲟⲛ ⲇⲉ ⲉⲧⲃⲉⲛⲥⲱⲧⲉ ⲛ̄ⲧⲯⲩⲭⲏ ⲛ̄ⲛ̄ⲛ̄ⲥⲛⲏⲩ ⲉⲧⲛⲏⲗ ⲉϩⲟⲩⲛ ⲛ̄ⲙⲉⲣⲟⲥ ⲥⲛⲁⲩ ⲉⲧⲉⲛⲉⲓ ⲉⲧⲛⲏⲗ ⲉϩⲟⲩⲛⲛⲉ ϩⲛ̄ⲧⲁⲩⲧ` ⲙⲛ̄ⲧⲁⲃⲉⲛⲛⲏⲥⲏ ⲁⲩⲱ ⲡⲉⲧⲛ̄ⲛⲏⲗ ⲉϩⲟⲩⲛ ⲙ̄ⲡⲉⲓⲙⲁ ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄ ⲧⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲥⲙⲛ̄ ⲟⲩⲇⲓⲥⲧⲓⲭⲟⲛ ϩⲁⲣⲟⲛ ⲡⲁⲡⲗⲁϣ/ ⲃⲓⲕⲧⲱⲣ ϩⲛ̄ⲧⲁⲩⲧ` ⲉⲧⲉⲧⲛ̄ⲁⲓⲧⲉⲓ ⲛ̄ⲧⲉϥⲧⲓⲙⲓⲱͭ ϩⲁⲣⲟⲛ ⲡⲣⲟⲥ ⲧⲇⲩⲛⲁⲙⲓⲥ ⲛ̄ⲛⲉϥⲁⲛⲧⲓⲅⲣⲁⲫⲟⲛ ⲛ̄ⲧⲛ̄ⲉⲓⲣⲉ ⲡⲣⲟⲥ ⲣⲁϥ ⲧⲟⲩ ⲇⲓⲕⲁⲓⲟⲩ ⲕⲁⲓ ⲅⲁⲣ ⲇⲓⲕⲁⲓⲟⲛ ⲛⲓⲙ ⲉϥⲛⲏⲩ ⲛⲁϩⲣⲁⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲙⲁïⲛⲟⲩⲧⲉ ⲧⲛ̄ⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟϥ ⲁⲩⲱ ⲟⲛ ⲉⲥϣⲁⲛⲣ̄ ⲭⲣⲓⲁ ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲛⲥⲕⲩⲗⲙⲟⲥ ϩⲁⲣⲟⲛ ⲡⲉⲓⲧⲉⲧⲛ̄ⲙⲛ̄ⲧϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ` ⲛⲁⲧⲟϣ ⲛⲁⲛ ϩⲁⲡⲛⲟⲩⲧⲉ ⲧⲛ̄ⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟϥ ⲡⲣⲟⲥ ⲧⲱ ϫⲉⲉⲛⲉⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ` ⲁⲙⲫⲓⲃⲁⲗⲉ ⲁⲛϩⲩ̈ⲡⲟⲅⲣⲁⲫⲉ ϩⲁⲡⲉⲓⲡⲁⲣⲁⲕⲗⲏⲧⲓⲕⲟⲛ ⲧⲁⲍⲉⲓ ⲉⲡⲓⲥⲧⲟⲗⲏⲛ *εγρͣ/ φαρμουθι κθ ινδ// ογδοης* ⲁⲛⲟⲕ ϣⲉⲛⲟⲩⲧⲉ ⲡ̈ⲗⲁϣ/ ⲛ̄ϫⲏⲙⲉ ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ïⲥⲁⲕ ⲛ̄ⲡⲁ ⲁⲧⲣⲏ ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ⲥⲩⲙⲉⲱⲛ ⲛ̄ⲕⲁⲗⲁⲥⲓⲣⲉ ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ⲯⲙⲱ ⲛ̄ⲡⲟⲩⲁⲣ ⲛ̄ⲙⲟⲩï ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ⲡⲁϩⲁⲙ ⲡⲉⲗⲓϣ ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲅⲣⲁⲙͣ/ ⲛ̄ϫⲏⲙⲉ ⲁïⲥⲙⲛ̄ⲧⲉ ⲁïⲥϩⲁï ϩⲁⲣⲟⲟⲩ ⲡⲣⲟⲥ ⲡⲉⲑⲟⲥ ⲛ̄ⲡⲕⲁⲥⲧⲣⲟⲛ + ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲁⲛⲁⲛⲓⲁⲥ ⲥⲧⲟⲓⲭⲉⲓ ⲙⲟⲓ + ⲁⲛⲟⲕ ϩⲁⲙⲱⲥ ⲛ̄ϩⲗⲗⲱ ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ïⲱϩⲁⲛⲛⲏⲥ ⲛ̄ⲡⲉⲃⲱ ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ⲕⲩⲣⲓⲁⲕⲟⲥ ⲛ̄ⲇⲁⲛⲓⲏⲗ ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ⲯⲙⲱ ⲯⲉⲕⲏ ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ïⲱⲥⲏⲫ ⲛ̄ⲁⲛⲁⲛⲓⲁⲥ ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ⲁⲃⲣⲁⲁⲙ ⲛ̄ⲁⲛⲑⲉⲣⲓⲥ ϯⲥⲧⲟⲓⲭⲉⲓ + ⲁⲛⲟⲕ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲅⲣⲁⲙͣ/ ⲛ̄ϫⲏⲙⲉ ⲁïⲥⲙⲛ̄ⲧⲉ ⲁïⲥϩⲁï ϩⲁⲣⲟⲟⲩ ⲡⲣⲟⲥ ⲡⲉⲑⲟⲥ ⲛ̄ⲡⲕⲁⲥⲧⲣⲟⲛ +

Verso

+ ⲡⲙⲁïⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ` ⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲡⲛⲉⲩⲙⲁⲧⲟⲫⲟⲣⲟⲥ ⲁⲩⲱ ⲛ̄ⲉⲩⲕⲗⲏⲥⲧⲱⲥ ⲡⲉⲯⲁⲗⲙⲱⲇⲟⲥ ⲛ̄ⲃⲣ̄ⲣⲉ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ (space) + ϣⲉⲛⲟⲩⲧⲉ ⲡⲗⲁϣ/ ⲛ̄ϫⲏⲙⲉ ⲙ̄ⲡⲉⲧ`ϩⲩ̈ⲡⲟⲅⲣͣ/ ϩⲓϩⲟⲩⲛ ⲛⲉⲧⲛ̄ⲡⲣⲟⲥⲕ/ +

5 ⲥⲱⲧⲉ has been altered. 6 ⲡⲉⲧⲛⲛⲏⲗ ? for ⲡⲉⲧⲛⲏⲗ. 9 ⲛⲓⲙ above; was ⲛⲁϩⲣⲛ̄. 10 For ⲛ̄ⲧⲉⲧⲛ̄ⲃⲱⲕ. 11 Read ⲧⲟϣϥ; read ? ⲧⲟ; for ⲛ̄ⲛⲉⲧⲉⲧⲛ-. 14 ϯⲥⲧⲟⲓⲭⲉⲓ (1°) was ϯⲟ ⲛ̄[ⲙⲛ̄ⲧⲣⲉ]. 16 ⲁⲡⲁ—ⲙⲟⲓ + by another hand. 18 ⲓⲱⲥⲏⲫ above.

164 Fibres ↑→

⳨ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲡⲉïⲉⲗⲁⲭ̅/ ⲙ̄ⲙⲟⲛⲁⲭ/ (ⲟⲥ above) ⲛ̄ⲑ[ⲉⲛⲉⲉⲧⲉ ⲥϩⲁï ⲉⲣⲁⲧϥ` ⲙ̄ⲡⲑⲉⲟⲥⲉⲃⲉⲥⲧⲁⲧⲟⲥ ⲛ̄ϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱ[ⲧ ⲁⲩⲱ ⲡⲣⲱⲙⲉ` ⲡⲁⲙⲉ` ⲉⲧ[. . . . .] ⲁⲩⲱ ⲉⲧϩⲁⲉ[ⲟⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲛ̄ⲁⲣⲉⲧⲏ ⲧⲏⲣⲟⲩ ⲙ̄ⲡⲉⲭ̅ⲥ̅ ]ⲁⲣⲟ̣[ ϣⲓⲛⲉ` ⲁⲩⲱ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ` ⲙ̄ⲡⲉïⲭⲛⲟⲥ ⲛ̄ⲡⲉⲕϩ[ ⲁⲁⲃ· ⲁⲩⲱ ⲉϣϫⲉⲧⲉⲕⲙⲛ̄ⲧϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲁⲩⲱ ⲛ̣[ ⲟⲥ· ϯⲗⲱϫ̄ϩ̄ ⲙ̄ⲡϣⲟⲉⲓϣ ⲛ̄ⲛⲟⲩⲉⲣⲏⲧⲉ` ⲛ̄ⲧⲉⲕⲁ[ⲅⲁⲡⲏ ⲡⲉ ⲉⲛⲉⲕϣⲏⲣⲉ ⲧⲏⲣⲟⲩ [ⲛⲁⲓ ⲉⲧ]ϩⲙ̄ⲡⲉⲕ[ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ [ⲱⲧ` ⲉ̣ⲧⲧⲁⲉⲓⲏⲩ` ϫⲉⲟⲩⲛⲟϭ ⲛ̄ⲕⲓⲛ[ⲇⲩⲛⲟⲥ ⲏ ⲟⲩⲙⲁⲑⲏⲧⲏⲥ ⲛ̄ⲧⲉ ⲡⲉⲭ̅ⲥ̅ ⲉⲁⲛ[ⲡⲁϫⲟⲉⲓⲥ` ⲛ̄ⲉⲓⲱⲧ` ϫⲉⲧⲛ̄ⲕⲗⲉⲩⲉ ⲙ̄ⲙⲟⲛ ⲁⲛ· ⲁⲩ[ⲛ̄ⲟⲩⲕⲟⲩï· ⲇⲓⲁ ⲧⲟⲩⲧⲟ` ⲁïⲧⲟⲗⲙⲁ` ⲁⲥϩⲁï· ⲉⲡⲉⲓ` ⲛⲁ[ ϩⲛ̄ⲛⲁⲟⲩⲉⲣⲏⲧⲉ` ϣⲁⲛⲧⲁⲣ̄ ⲙ̄ⲡϣⲁ` ⲛ̄ⲧⲡⲣⲟⲥⲕⲩⲛ[ⲏⲥⲓⲥ ⲣⲏⲧⲉ· ⲧⲁⲙⲛ̄ⲧⲉⲗⲁⲭ/ ⲟⲩⲛ` ϣⲗⲏⲗ` ⲉⲧⲣⲉⲡⲛⲟⲩⲧ̣[ⲉ ϫⲉⲕⲁⲥ` ⲉïⲛⲁϫⲟⲟⲥ ϩⲛ̄ⲟⲩⲣⲁϣⲉ ϫⲉⲁïⲛⲁⲩ ⲉⲡⲉⲛ[ⲧⲁⲡⲙⲁ̣ . . ⲉ̣ⲕⲁ̣ . . . . .ϫⲙ̄ⲡⲉϥⲱϩⲉ ⲛ̄[ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛⲓⲙ· ⲙ̄ⲙⲟⲛ ⲡⲁϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲛⲁ[ⲛ̄ϩⲟⲩⲟ ⲉ̣ⲛⲥⲱⲧⲙ̄ ϩⲛ̄ⲙ̄ⲙⲁⲁϫⲉ` · ⲙⲛ̄ⲛ̄ⲥⲁⲛⲁï ⲟⲩⲛ ϯ̣[ ⲉⲧⲧⲁⲉⲓⲏⲩ`· ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ` ϩⲙ̄ⲡϥⲓ` ⲉϩⲣⲁï ⲙ̄ⲡⲉⲕϭⲓ[ⲡⲛⲟⲩⲧⲉ` ⲉⲛ, ⲧⲁϩⲏ` ⲡⲁï ⲉⲃⲟⲗ ϩⲛ̄ⲟⲩϩⲉ ⲉⲥⲣ̄ ⲁⲛⲁϥ`· ϫ[ⲡⲉⲭ̅ⲥ̅ ⲓ̅ⲥ̅· ⲉⲕⲡⲣⲉⲥⲃ/ ϩⲁⲣⲟⲛ, ⲛ̄ⲛⲁϩⲛ̄ⲛⲁϩⲣⲙ̄ⲡⲛⲟⲩⲧⲉ· [

Verso

ⲉⲧ]ⲟⲩⲁⲁⲃ (ornament) ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ϩⲓⲧⲙ̄ⲡⲁⲩⲗⲟⲥ ⲡⲉⲕϣⲏⲣⲉ` ⲛ̄ⲉⲓⲗⲁⲭ/

1 Or ⲑ[ⲁⲅⲓⲁ ϩⲉⲛⲉⲉⲧⲉ ⲛ-. 3 ? [ⲧⲁⲉⲓⲏⲩ]. 4 ⲉⲧϫⲏⲕ] ⲉⲃⲟⲗ; not ⲅⲁⲣ. 5 ϯ]ϣⲓⲛⲉ; ? ϩ[ⲁⲅⲓⲟⲥ. 6 ⲉⲧⲟⲩ]ⲁⲁⲃ. 8 ϯϣⲓ]ⲛⲉ. 10 ⲉⲓ]ⲱⲧ. 12 Read ⲧⲉⲧⲛⲕⲉⲗⲉⲩⲉ. 13 Read ⲁⲓⲥϩⲁⲓ. 15 ⲟⲩⲉ]ⲣⲏⲧⲉ. 17 ⲉ]ϫⲙ; ? ⲛ[ⲗⲟⲅⲓⲕⲟⲛ. 20 [ϫ ⲉⲧⲟⲩⲁⲁⲃ. 21 Read ϩⲁⲛ.

165

? ?
[ⲁ]ⲣ̣ⲓ ⲡⲛⲁ ⲛ̄ⲅ̄ⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙ̄ⲡⲁϫⲟⲉⲓⲥ ⲡ̄-
ⲉⲓⲱⲧ ⲛ̄ϥ̄ⲥϩⲁⲓ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ
ⲛⲛⲕ/ ⲏⲗⲓⲁⲥ ⲉⲧⲃⲉⲛ̄ⲧⲃⲛⲏⲩⲉ
ⲛ̄ⲁⲃⲣⲁⲁⲙ ⲁⲩⲱ ⲟⲛ ⲛ̄ⲅ̄ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲛⲁϫⲓⲥⲏⲩⲉ ⲛ̣-
ⲉⲡⲓⲥⲕ/ ⲛ̄ⲥⲉⲙ̄ⲛ̄ ϭⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁϥ ϩⲱⲟⲩ ⲉⲩⲡⲁⲣⲁⲕⲁⲗ[ⲉⲓ] ⲙⲟⲟⲩ
ⲉⲧⲃⲉⲛϩⲏⲕⲉ ⲛ̄ⲣⲙⲟⲩⲉ ⲁⲩⲱ ⲉⲧⲃⲉⲧⲁⲉⲩⲧⲉⲗⲉⲓⲁ ⲭⲱⲣⲓⲥ [. . .]
ⲛⲧⲉⲧⲛ̄ⲙⲛⲧϫⲟⲉⲓⲥ ⲧⲉⲧⲛ̄ⲥⲟⲟⲩⲛ ϫⲉⲁⲩ̣ⲣ[·]ⲡ̣ⲁϫⲓ ⲡⲁϯ ⲁⲩⲱ
ⲧⲕⲉⲗⲟⲓⲡⲁⲥ ⲉⲉⲓⲧⲁⲁⲥ ⲉⲃⲟⲗ ϩⲁⲡⲇⲏⲙⲟⲥⲓⲟⲛ ⲁⲩⲱ .[. . .]
ⲛ̄ⲧⲃⲛⲏⲩⲉ ⲛ̄ⲛⲣⲙⲟⲩⲁ ⲉⲁϥⲣ̄ ⲁⲧϭⲟⲙ . . ⲁⲛ ϥ̣ⲱⲗ̣ [
ⲛ[ⲡⲁ]ⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲟⲩ ϩⲁ̣[ⲡ]ⲛⲟⲩⲧⲉ ϫⲉⲟⲩϩⲏⲕⲉⲡⲉ ⲁ̣ⲩ̣[.]
ϩⲉⲉ
[. . . .]ϫ̣ ⲉ̣ⲧⲁⲩⲁⲁⲧ̣ ⲉⲣ̣ϣⲁⲛⲡⲛⲟⲩⲧⲉ ϯⲭⲁⲣⲓⲥ ⲛⲏⲧⲛ̄ ⲁⲣⲓ ⲡⲛⲁ
ⲛ̄ⲧⲉⲧⲛ̄ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲥ̣ⲉⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄-
ⲡⲣⲉⲥⲃ/ ⲙⲁⲣⲕⲟⲥ ⲛ̄ⲥⲉⲧⲛ̄ⲛⲟⲟⲩϥ ϩⲁⲧⲛ̄-
ⲙⲛϩⲏⲕⲉ ⲙ̄ⲡⲉⲥⲛⲁⲩ ⳨ ⲡⲁϫⲟⲉⲓⲥ
ⲡ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲯⲁⲛ
ⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲉϥ̣ϭ̣ⲁ̣ⲩⲁ̣ⲛ

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3 1st ⲩ above ⲱ (so in 16). 4 For ⲛⲕⲩⲣⲓⲥ. 6 For ⲛⲥⲉⲥⲙⲛ; ⲙⲟⲟⲩ for ⲙⲙⲟϥ, added above. 7 [ⲥϩⲁⲓ]. 10 After ϭⲟⲙ altered; ? ⲛⲧⲉⲧ-]. 12 I cannot locate ϩⲉⲉ. 15 For ⲙⲛⲧ-. 18 ? ϩⲙϩⲁⲗ, which would be more usual.

166

⳨ ⲉⲡⲉⲓⲇⲏ ⲁϊⲟⲩⲱϣ ⲉ[
ⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲧⲉⲧⲛ[
ϣ̄ⲙϣⲉⲛⲟⲩⲧⲉ ⲙ̄ⲡⲁ[
ⲑⲁⲛⲁⲥⲓⲟⲥ ⲙⲛⲛ.[
ⲉⲡⲙⲁ ⲛ̄ⲡⲉⲡⲓⲥⲕ/ [
ⲕⲁⲧⲉⲭⲉ ⲛ̄ⲙⲟï ⲟⲩⲧ̣[
ⲉⲉⲓ̂ ⲛ̄ⲧⲁⲡⲣⲟ[ⲥⲕⲩ]ⲛⲉ̣ⲓ̣ [
ⲧ̣ⲟⲩ ⲕⲁⲁⲧ ⲛ̄ⲧⲁⲃⲱⲕ [
ⲱ̣ϣ ⲉⲧⲛ̄ⲛⲟⲟⲩ ⲉϩⲟ[ⲩⲛ
ⲣ̣ⲉⲛⲕⲟⲩï ⲛ̄ⲁⲗ̣[ⲟ]ⲩ ⲏⲗ̣ [
ⲑⲉ ⲉϯⲛⲁⲩ̣ ⲁⲩⲱ ⲁⲩⲟ[
ⲉⲧ̄ⲙⲕⲁ . ⲉⲛ̣ⲛ̣ⲁⲥⲕ[
ⲟⲩⲛ ⲛ̄.ⲁ . . ⲉ̣ⲉⲓ ϩⲓⲃ̣[
]ⲗⲁ . ⲉⲧ . ⲉ . ⲛⲧⲉⲓ[
] . . . ⲁⲓ ⲡⲗⲏⲛ [
]ⲑⲉⲟⲇⲱⲣ[ⲟⲥ

Verso

]ⲁⲩ̣ ⲛ̄ⲥⲉ-
]ⲛϩⲱⲃ ⲛ̄ⲥⲉⲙ-
]ⲱ ⲉⲧ̄ⲙ̄ⲙⲁⲩ ⲉⲧⲃ̣ⲉ̣-
ⲟ
]ⲟ̣ⲓⲕ/ ⲛ̄ⲧⲉ̣ⲥⲧⲱ̣
] ⲉϥⲇⲓⲟⲓⲕⲉⲓ ⲙ̄ⲡⲗⲁ-
]ⲉ̣ ⲛⲁⲩ ϫⲉϩⲉⲛϩⲏ-
]ⲉ̣ ⲙ̄ⲡⲗⲁⲁⲩ ⲉⲛⲧⲁ̣-
ϫⲉ]ⲕⲁⲥ ⲉⲛⲛⲁⲉⲩⲭⲁ-
]ⲉï · ⲡⲉⲡ̣ⲛ̄ⲁ̄ ⲅⲁⲣ ⲉⲧⲟⲩ-
]ϩ ⲛ̄ϩⲏⲧⲧⲏⲩⲧⲛ̄ ϩⲛ̄-
]ⲛⲁⲣ̄ ⲭⲣⲉⲓⲁ ⲁⲛ̄ⲛ̄-
]ⲉ ⲛ̄ⲉⲗⲁⲭ/ ϫⲉⲟⲩⲡⲉⲧⲉϣ-
]ⲁ̣ïϥ · ϯⲁⲓⲧⲉⲓ ⲉⲣ̄ ⲡⲁ-
] ϩ̄ⲛ̄ⲡⲉⲧⲛ̄ϣⲗⲏⲗ ⲉⲧⲟⲩ[ⲁⲁⲃ]
ⲏ̣ ⲁⲅⲓⲁ ⲧⲣⲓⲁⲥ +

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4 ⲁ]ⲑⲁⲛⲁⲥⲓⲟⲥ. 8 Munier reads ⲧ̣ⲟϩ̣ⲕⲁⲁⲧ. 9 ⲟⲩ]ⲱϣ. 10 ? ϩⲉⲛ-; [ⲉϩⲟⲩⲛ. 21 ? ⲗⲁ[ⲁⲩ. 22 ϩⲏ[ⲕⲉ. 24 ⲉⲩⲭⲁ[ⲣⲓⲥⲧⲉⲓ. 26 [ⲁⲁⲃ ⲉⲧⲟⲩⲛ]ϩ. 27 end, ⲁ- for ? ⲉ- prep. 28 ⲉϣ[ϣⲉ. 30 [ⲙⲉⲉⲩⲉ].

167

⳨ ⲓ̈ⲥⲁⲁⲕ ⲡⲓ̈ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉϥⲥϩⲁⲓ
ⲉϥϣⲓⲛⲉ ⲉⲛⲉϥⲙⲉⲣⲁⲧⲉ ⲛ̄-
ⲥⲟⲛ ⲉⲧⲧⲁⲉⲓⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ
ⲛⲓⲙ ⲉⲧⲛⲁⲛⲟⲩϥ ⲁⲃⲣⲁϩⲁⲙ ⲙ̄ⲡ-
ⲉⲣⲏⲧ̀ ⲙ̄ⲛ̄ⲧⲉⲩⲙⲁⲁⲩ ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ
ⲉⲡⲉⲓⲇⲏ ⲁⲕⲉⲓ̀ ⲉϩⲟⲩⲛ ⲛⲁⲧⲁⲙⲛ̄ⲧ-
ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲁⲕϫⲟⲟϥ ϫⲉⲕⲁ ⲛⲁⲥⲟⲛ
ⲉⲛ̄ϥⲉⲓ̈ ⲧⲉⲛⲟⲩ ⲁⲣⲓ̈ ⲡⲛ̄ⲁ̄ ⲙ̄ⲡⲣ̄ⲥⲧⲟ
ⲛ̄ϩⲱⲃ ⲉⲛⲁϩⲟⲩ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲕϫⲟⲟϥ
ϫⲉⲉⲡⲁⲥⲟⲛ ⲉⲓ ⲡⲛⲟⲩⲧⲉ ⲣ̄ ⲡⲉϥⲛⲁ ⲧⲉⲛⲟⲩ
ⲁⲣⲓ ⲡⲛⲁ ⲛ̄ⲧⲉⲧⲛ̄ⲣ ⲡⲉⲧ̄ⲛ̄ⲛⲁ ⲙ̄ⲡ-
ⲛⲉϩⲏⲕⲉ ⲛⲛⲉⲭⲙⲁⲗⲟⲧⲟⲥ ϫⲉ-
ⲕⲁⲥ ⲉⲣⲉⲡⲉⲛⲙⲉⲣⲓⲧ ⲡϫⲟⲉⲓⲥ ⲓ̈ⲥ
ⲡ̄ⲉ̄ⲭ̄ⲥ̄ ⲥⲙⲟⲩ ⲉⲣⲱⲧ̄ⲛ̄ ⲙ̄ⲛ̄ⲡⲉⲧⲛ̄-
ⲏⲓ̈ ⲧⲏⲣ̄ϥ̄ ϩⲁⲓ̈ⲟ ⲟⲩⲛ ⲙⲡ̄ⲣ̄ⲥⲧⲟ
ⲧⲉⲛⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲉⲃⲟⲗ ⲟⲩ-
ϫⲁⲓ̈ ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ +

9 2nd ⲕ above. 10 ⲉⲓ above. 12 ? For ⲛⲉⲓϩⲏⲕⲉ.

168

⳨ ϣ[ⲟ]ⲣ[ⲡ ⲙ]ⲉⲛ ϯϣⲓⲛ[ⲉ]
ⲉⲧⲉⲕⲙⲛ̄ⲧ̄ⲉⲓⲱⲧ ⲉⲧⲧⲁⲉⲓⲏⲩ
ϣⲁⲛⲧⲉⲡϫⲟⲉⲓⲥ ⲁⲁⲧ ⲛⲙⲡϣⲁ ⲙ̄ⲡⲉⲧⲛⲁⲥⲡⲁⲥⲙⲟⲥ
ⲉⲡⲉⲓⲇⲏ ⲁⲕϫⲟⲟⲥ ⲛⲁⲓ̈ ϫⲉⲉⲕϣⲁⲛϭ̄ⲛ̄ ⲥⲟⲛ ⲉϥⲣ̄ ⲭⲣⲉⲓⲁ ⲉⲕ-
ϫⲟⲟⲩϥ ⲛⲁⲓ̈ ⲧⲉⲛⲟⲩ ⲉⲓⲥ ⲡⲥⲟⲛ ⲉⲛⲧⲁⲓ̈ϯ ⲡⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲛⲁⲕ
ⲉⲧⲃⲏⲏⲧ̄ϥ̄ ⲛⲁⲓ̈ ⲉⲧϣⲱⲡⲉ ϩⲁⲧⲏⲓ̈ ⲁⲓ̈ϫⲛⲟⲩϥ ⲉϫⲓ ⲟⲩⲗⲁ-
ⲁⲩ ⲛⲁϥ ⲁϥⲛⲉⲓⲑⲉ· ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲟⲩⲛ ⲉϣⲱⲡⲉ ⲟⲩⲛ ϩⲟ-
ⲙⲛ̄ⲧ, ϩⲁⲧⲟⲟⲧ̄ⲕ̄ ⲛ̄ⲧ̄ϫⲟⲟⲩ ϫⲟⲩⲱⲧ ⲛ̄ϣⲉ ⲛⲁϥ ~~ⲛⲁϥ~~ ⲏ̄ ⲡⲉ-
ϩⲟⲩⲟ, ⲧⲁⲣⲉϥⲧⲁⲁⲩ ϩⲁⲟⲩⲕⲟⲩⲓ̈ ⲛ̄ⲥⲱ̀, ϫⲉⲙ̄ⲛ̄-
ϭⲟⲙ ⲙ̄ⲙⲟϥ ⲉⲱϩ̄ⲥ̄ ⲟⲩⲇⲉ ⲙ̄ⲛ̄ⲧ̄ϥ̄ ⲕⲉⲧⲉⲭⲛⲏ
ⲟⲩⲇⲉ ⲙⲉϥϣⲉⲓ ⲉⲣⲏⲥ, ⲉⲧⲃⲉⲡϣⲱ-
ⲡⲉ ⲉⲧⲛ̄ⲙ̄ⲙⲁϥ· ⲕⲁⲓ ⲅⲁⲣ ⲉⲛⲉϥ̄ϩⲁ-
ⲧⲏⲕ ⲡⲉⲕⲛⲁⲣ̄ ⲟⲩⲛⲟϭ ⲛ̄ⲟⲩⲱϣ̄ⲥ̄
ⲉⲃⲟⲗ ⲛ̄ⲙ̄ⲙⲁϥ ⲉⲧⲃⲉⲧⲙⲛ̄ⲧⲁⲧ-
ϭⲟⲙ ⲙ̄ⲡⲉϥⲥⲱⲙⲁ· ⲡⲉⲧⲉⲣⲉⲧⲉⲕ-
ⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ, ⲟⲩⲛ, ⲛ̣ⲁⲟⲩⲣⲟⲧ ⲉⲣⲟϥ
[ⲧⲁⲁ]ϥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ϫⲉϥⲣ ⲭⲣⲉⲓⲁ
[ⲉⲙⲁⲧⲉ ⲧ]ⲁⲁⲥ ⲙ̄ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄-
[ⲉⲓⲱⲧ ⲓⲱϩⲁ]ⲛⲛⲏⲥ ϩⲓⲧ̄ⲙ̄-
? ?

4 end, ? for ⲉⲕⲉ-. 8 ϫⲟⲟⲩ above; 2nd ⲛⲁϥ cancelled. 17 ⲉ of ⲭⲣⲉⲓⲁ above.

169

⳨ ⲡϣⲟⲣⲡ ⲙⲉ[ⲛ]
ⲧⲛϣⲓⲛⲉ ⲉⲣⲱⲧⲛ
ⲁ̄ⲣⲓ ⲧⲁⲅⲁ[ⲡ]ⲏ ⲛ̄ⲧⲉ-
ⲧⲛⲕⲱ ⲙⲟⲩⲧⲉ ⲉⲛϩⲏⲧ
ⲛ̄ⲛⲓ̈ϩⲏⲕⲉ ⲛ̄ⲧⲉⲧⲛⲥϩⲁⲉⲓ
ⲛⲏϥ ⲉϩ̄ⲟⲛ ⲉⲧϫⲉⲙⲉ ⲉⲙⲁ ⲛ̄ⲛ̄-
ⲛⲣⲱⲙⲉ ⲧⲉⲛϣⲁϫⲉ ⲉⲣⲟϥ ⲛ̄ⲛⲕⲟⲩ-
ⲥⲏϥ ⲉⲣⲉⲟⲩ ⲡⲛⲟⲩⲧⲉ ⲛⲁϫⲓ ⲙⲁ-
ⲉⲓⲧ ϩⲏⲧϥ ⲙⲛⲛⲉⲧ̄ⲛ̄-
ϣⲗⲏⲗ ⲛ̄ⲥⲟⲩⲉⲣ ⲟⲩⲛⲁ̀ ⲛⲉⲙⲏⲕ̣
ⲧⲁⲁⲥ ⲛ̄ⲡⲁⲡⲁ ⲓ̈ⲥⲁⲕ ⲙⲡⲁⲡⲁ
ⲏⲗⲓⲁⲥ ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲩⲕⲱ ⲛ̄-
ⲧⲉⲩⲯⲩⲭⲏ ϩⲁⲡⲣⲓ̈ⲛ ⲛ̄ⲡⲉ-
ⲡϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉ̄ⲭ̄ⲥ̄
ϩⲓⲧⲛⲓ̈ⲁⲕⲱ̣ⲃ
ⲡⲉⲓⲉⲗⲁⲭ̣ⲥ̣ⲟ̣ⲥ
ϣⲗⲏⲗ ⲉ-
ϫⲱⲉⲓ̣

8 For ⲥⲁϥ (*cf.* ⲛⲏϥ in 6); for ⲁⲣⲏⲩ. 10 ? ⲛⲉⲙⲏϥ. 11 ⲥ in ⲓⲥⲁⲕ added above.

170

ⲧⲛ-
ⲛⲁⲁⲡⲟⲗⲟⲅⲓⲍⲉ ⲛⲏⲧ ⲛ
⳨ ⲁⲛⲟⲕ ⲙⲁⲣⲓⲁ
ⲉⲧⲥϩⲁⲓ ⲛⲁⲡⲁⲡⲁⲭⲱⲣⲁ
ϫⲉⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲙⲁⲣⲉⲡⲉⲕⲡ̄ⲛ̄ⲁ̄ ⲧⲁϩⲟⲓ̈
ⲛ̄ⲧ̄ⲛ̄ⲛⲟⲟⲩ ⲟⲩⲱϩ ⲛⲁⲓ ϫⲉⲉⲣⲉⲡⲁϩⲏⲧ ϩⲛ̄ⲗ ⲉⲃⲟⲗ
]ⲁⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ ϥⲓ ⲡⲉⲓⲱⲧ ⲁⲩϥⲓ ⲡϣⲏⲣ.
]ⲓ ⲛⲛⲟⲩⲱϩ ⲛⲁⲓ ϫⲉⲁⲩⲙⲟⲩⲟⲩⲧ
]ⲉⲡⲁϩⲏⲧ ϩⲛ̄ⲗ ⲉⲃⲟⲗ ⲉϣⲱⲡⲉ
]ⲟⲩ ⲛⲁⲓ ⲛ̄ⲧⲉⲓⲛⲁϩⲏⲧ ⲙ̄ⲧⲟⲛ
]ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧ̄-
ⲉ]ⲧⲟⲩⲁⲁⲃ + ⲁⲛⲟⲕ ⲥⲟⲩⲥⲁⲛⲛⲁ
ⲉⲧⲥ]ϩⲁⲓ ⲉⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ
]. ⲛ̄ⲛⲟⲩⲣⲏⲧⲉ ⲛ̄ⲧⲉⲕ-
ⲟⲩⲁ]ⲁⲃ, ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
]ⲉ ⲙ̄ⲡⲁϣⲏⲣⲉ
]ⲙⲟⲟⲩⲧ

1, 2 Written on edge. 6 ? for ⲟⲩⲟⲩⲱϩ (*cf.* 8). 7 Prob. ϣⲏⲣⲉ. 8 ? ϫ, or ϥ]. 10 For ⲛⲧⲉ-. 12 ⲁⲛⲟⲕ altered. From here to end of text, another hand. 17 Not last line.

171

⳨ ⲁⲣⲓ ⲧ[ⲁⲅⲁⲡ]ⲏ ⲛ̄ⲧⲉ[
ⲛ̄ⲧⲉⲧⲛ. . . .ⲕⲉⲛ[
ϩⲟⲟⲩ ⲉⲩⲧⲁⲉⲓⲏⲩ ⲉⲙⲁⲧ[ⲉ
ⲡ̄ⲙ̄ⲙⲁⲛ ⲛ̄ϯⲁϣⲏ [ⲛ. . .]ⲉⲓ[
ⲁⲛⲉⲭⲉ ⲡ̄ⲙ̄ⲙⲁⲛ [. .] ⲙ̄ⲡⲉⲕⲉϥ.[
ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ ϫⲉⲁⲛⲟⲛ ϩⲉⲛϣⲙ[ⲙⲟ]
ⲛ̄ⲧⲁⲧⲉⲧⲛ̄ϣⲟⲡⲛ̄ ⲉⲣⲱⲧⲛ̄ ⲉⲧⲃⲉⲡ-
ⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲁⲛⲟⲛ ϩⲱⲱⲛ ⲙ̄ⲡⲛ̄
ⲣ̄ ⲡⲉⲑⲟⲟⲩ ⲛⲏⲧⲛ̄ ⲉⲓⲧⲉ ⲡ̄ⲉⲕⲕⲗⲏⲥ-
ⲥⲓⲁ ⲁⲗⲗⲁ ⲉⲧⲉⲧⲛ̄ⲁⲁⲥ ϩⲟⲗⲱⲥ ⲉⲧⲃⲉ-
ⲡⲛⲟⲩⲧⲉ ⲟⲩⲁⲅⲁⲡⲏ ϫⲉ ϣⲁⲛⲧⲛ̄ⲃⲱⲗ
ⲉⲃⲟⲗ ⲛ̄ⲧⲛ̄ⲕⲁ ⲡⲉⲧⲛ̄ⲙⲁ ⲉⲃⲟⲗ
ϩ̄ⲛⲟⲩⲉⲩⲭ[ⲁⲣⲓⲥ]ⲧⲓⲁ ⲛ̄ⲁⲧⲗⲁⲁⲩ
[ⲛ̄]ⲧⲣⲟⲫⲏ

Verso (palimpsest)

ⲥ]ⲛⲏⲩ ⲉⲧⲛⲁⲛⲟⲩⲟⲩ
]ⲙⲁⲧⲉ ⲙ̄ⲡⲉⲓ̈ⲛⲟϭ
].[. . ⲉⲧ]ⲃⲉⲧⲙⲛ̄ⲧ̄ⲙⲁⲓ̈ⲥⲟ[ⲛ]
[. . .] ⲙⲟⲛⲟⲛ [. .]ⲛⲉⲟⲩⲟⲉⲓϣ ⲛⲁⲓ̈
[ⲉⲛ]ϩⲛⲏϣ ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ ⲁⲩⲱ ⲟⲛ
ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲛⲉⲥⲛⲏⲩ ϫⲉ-
ⲙⲛ̄ ⲗⲁⲁⲩⲉ ⲛ̄ⲣⲱⲙⲉ ϩ̄ⲙⲡⲉ-
ⲕⲁⲓⲣⲟⲥ ⲛⲁⲓ̈ ⲥⲟⲟⲩⲛ ϫⲉ-
ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲣ̄ ϩⲱⲃ ⲉⲟⲩ
ⲡ̄ⲙ̄ⲙⲁⲛ ⲁⲗⲗⲁ ⲛ̄-
ⲑⲉ ⲉⲧ[ⲉⲧ]ⲛ̄ⲟⲩⲁϣⲥ
ⲁⲣⲓ[. . . . .]ⲧⲛ̄ ⲉⲧ-
ⲣⲱ[
+

5 ? [ⲟⲛ], ? ϥ[ⲧⲟⲟⲩ]. 9 ? for ⲛⲉⲕⲕⲗ-. 11 ϫⲉ = ? ⲧⲉ. 15 ? ⲛⲉⲥ]. 18 ? [ϩⲛ]. 26 ⲁⲣⲓ[ⲥ ⲛⲧⲱ]ⲧⲛ ⲉⲧⲣⲱ[ϣⲉ.

172

⳨ ⲕⲱ ⲛⲁⲓ̈ ⲉⲃⲟⲗ ϫⲉⲙ̄ⲡⲉⲓϭⲛ̄ ⲭⲁⲣⲧⲏⲥ
ⲧⲁⲁⲥ ⲙ̄ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲡ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩ-
ⲁⲁⲃ ⲁⲡⲁ ⲯⲁⲛ ⲡⲁⲛⲁⲭⲱⲣⲏⲧ/ + ϩⲓⲧⲛ̄-
ⲗⲟⲩⲕⲁⲥ ⲡⲉⲓⲉⲗⲁⲭ/ ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ
ϯⲡⲣⲟⲥⲕ/ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧ-
. . . . .ⲉⲓⲱⲧ ϫⲉⲕⲁⲁⲥ ⲉⲕⲛⲁ-
ⲣ̄ ⲡⲛⲁ ⲛ̄ⲅ̄ⲣ̄ ⲡⲉⲥⲕⲩⲗⲙⲟⲥ ⲛ̄ⲅ̄ⲃⲱⲕ
ⲉⲙⲁ ⲙ̄ⲡ̄ⲛ̄ⲡⲉⲧⲟⲩⲁⲁⲃ ⲡ̄ⲉⲓⲱⲧ
ⲡ̄ⲉⲡⲓⲥⲕ/ ⲁⲡⲁ ⲡⲉⲥⲛⲧⲉ ⲛ̄ⲅ̄ⲣ̄
ⲡⲉⲥⲕⲩⲗⲙⲟⲥ ⲛ̄ⲅ̄ⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙ̄ⲙⲟϥ ϩⲁⲣⲟⲓ̈ ϯⲥⲟⲟⲩⲛ ϫⲉ-
ⲙⲁϥⲧⲥⲧⲁⲕ ⲉⲃⲟⲗ ⲛ̄ϥⲥϩ[ⲁⲓ]
ⲥⲛⲧⲉ ⲛ̄ⲗⲉⲝⲓⲥ ⲉϩⲣⲁⲓ̈ ⲛⲁⲛ[ⲁ]
ϩⲏⲗⲓⲁⲥ ϩⲁⲣⲟⲕ ⲛ̄ⲅ̄ϥⲥϩⲁⲓ
ⲉϩⲣⲁⲓ̈ ⲉⲣⲙⲟⲛⲧ ⲛ̄ⲛ̄ⲣⲙ̄-
ⲉⲣⲙⲟⲛⲧ ⲛ̄ⲥⲉⲧ . . . . .
ⲇⲓⲕⲁⲓⲟⲛ ⲛⲁⲓ ⲙ . . . .
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲧ.
ⲧⲉⲛⲕⲱ. . . . ⲥϩⲁⲓ̈
ⲉϩⲣⲁⲓ̈ ⲛⲁⲛ
ⲕⲁⲁϥ ⲉⲃ[ⲟⲗ

7 ? [ϫⲟⲉⲓⲥ ⲛ]. 15 ? ϩⲁⲣⲟⲓ; I take ⲛϥⲥϩⲁⲓ to be the corrected reading. 17 Or ⲛⲥⲉⲣ. 19 Or ϫⲉⲙ. 20 Or ⲧⲉⲛⲃⲱ. 22 Or ⲉⲃ[ⲱⲕ.

173

⳨ ⲁⲛⲁⲛⲓ̈ⲁⲥ ⲡⲓⲉⲗⲁⲭ/ ⲉϥ-
ⲥϩⲁⲓ̈ ⲉϥϣⲓⲛⲉ ⲉⲛⲉϥ-
ⲙⲉⲣⲁⲧⲉ ⲛ̄ⲥⲛⲏⲩ ⲉⲧⲧⲁⲉⲓⲏⲩ
ϫⲓⲛⲛⲕⲟⲩⲓ̈ ϣⲁⲛⲛⲟϭ ϩⲙ̄ⲡϫⲟⲉⲓⲥ ⲭⲁⲓⲣ[ⲉⲧⲉ]
ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ⲧⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲧⲛⲁⲅⲁ-
ⲡⲏ ϩⲙ̄ⲡⲣⲁⲛ ⲙ̄ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ϫⲉ-
ⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲣ̄ ⲡⲛⲁ̀ ⲙ̄ⲛ̄ⲡⲉⲛⲥⲟⲛ ⲡⲉ-
ⲧⲣⲟⲥ ϫⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲁⲧⲉⲭⲣ[ⲓⲁ]
ϣⲱⲡⲉ· ⲕⲁⲓ ⲅⲁ̣ⲣ ⲙ̄ⲡⲉⲓ̈ϭⲙ̄ ⲡⲧⲩⲡ[ⲟⲥ]
ⲛⲉⲓ̀ ⲙ̄ⲙⲟⲛ ϭⲛ̄ⲧ̄ⲥ̄ ⲁⲓ̈ⲉⲓ̀ ⲛ̄ⲙ̄ⲙⲁϥ
ⲧⲉⲛⲟⲩ ⲟ̣ⲛ̣̀ ϯϣⲓⲛⲉ ⲉⲧⲉⲧⲛ̄ⲙⲛ̄ⲧ-
ⲥⲟⲛ ⲉⲧⲛⲁⲛⲟⲩⲥ ⲟⲩϫⲁⲓ
ϩⲙ̄ⲡϫⲟⲉⲓⲥ +
ⲉ̣ⲛ̣ⲉⲙ̄ⲡⲉⲛⲉϥⲟⲉⲓⲕ
ⲱϫⲛ ⲉⲛⲧⲏⲣϥ ⲛⲉϥ-
ⲛⲁϣⲓ̣[ⲛⲉ ⲁ]ⲛⲛⲉ

4 Perhaps [ⲉ]. 11 Perhaps ⲟⲛ is merely ⲛ̄ erased. 14—16 a different, clumsy hand.

174

Fibres ↑→

⳨ ϣⲟⲣⲡ̄ ⲙⲉⲛ ⲙ̄ⲡⲁϣⲁϫⲉ ⲛ̄ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ϯϣⲓⲛⲉ ⲉⲧⲉⲕⲙ̄ⲛ̄ⲧⲥⲟⲛ ⲉⲧ-
ⲧⲁⲉⲓⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲉⲧⲛⲁⲛⲟⲩϥ ⲁⲩⲱ ⲟⲛ ϯϣⲓⲛⲉ ⲉⲛⲉⲧϣⲟⲟⲡ
ⲛⲁⲕ ⲧⲏⲣⲟⲩ ϫⲓⲛⲛⲕⲟⲩⲓ̈ ϣⲁⲛⲛⲟϭ ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕ-
ⲙ̄ⲛ̄ⲧⲥⲟⲛ ⲛ̄ⲅⲣ̄ ⲡⲛⲁ̀ ⲛ̄ⲅϫⲟⲟⲩ ⲛ̄ϩⲟⲙⲛⲧ ⲛⲁⲓ̈ ϫⲉⲧⲉⲣ ⲭⲣⲓⲁ ⲛⲁⲩ ⲧⲉⲛⲟⲩ
ⲉⲓⲧⲉ ϩⲟⲙⲛⲧ ⲉⲓⲧⲉ ⲃⲏⲛⲉ ⲉⲓⲧⲉ ⲗⲁⲁⲩ ϩⲱⲗⲱⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ-
ϫⲟⲟⲩⲥⲟⲩ ⲛⲁⲓ̈ ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲙ̄ⲛ̄ⲛⲉⲕ-
ϣⲏⲣⲉ ⲙ̄ⲛ̄ⲡⲉⲕⲏⲓ̈ ⲧⲏⲣϥ̄ ⲁⲩⲱ ⲟⲛ ⲛⲟⲩⲇⲓⲕⲁⲓⲟⲛ̀ ⲁⲛⲛⲉ : ⲛ̄ⲅⲟⲃϣ̄ⲛ̄
ⲧⲉϩⲉ ⲧⲏⲣⲥ̄ ⲉⲧⲙ̄ϫⲟⲟⲩ ⲗⲁⲁ̣ⲩ̣

Verso. Scroll ornament, somewhat in the style of the Byzantine 'protocols.'

4 For ϯⲣ ⲭⲣⲓⲁ. 5 ⲏ in ⲃⲏⲛⲉ was ⲉ. 8 For ⲟⲃϣⲛ ⲛⲧⲉⲓϩⲉ.

175

[. .]ⲩ̣ ⲁ̣ⲛϩⲉⲧ ⲉⲛϩⲟⲟⲩ ⲙⲡ̣[. . . . ⲁⲣⲓ ⲧⲁ-]
ⲅⲁⲡⲏ ⲛ̄ⲧⲉⲧⲛ̄ϫⲟⲟⲩϥ ⲉⲛϩⲉⲧ ⲁⲧⲉⲧⲛⲣ̣ [. . .]
ⲛ̄ⲡⲛⲁ̀ ⲙ̄ⲛⲧⲁⲙ̄ⲛ̄ⲧⲉⲃⲓⲏⲛ ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩ-
ⲧⲉ ⲉϥⲉⲥⲙⲟⲩ ⲉⲧⲉⲧⲛ̄ⲙⲛ̄ⲧϫⲟⲉⲓⲥ ⲁⲩⲱ ⲛ̄ϥ-
ⲣ̄ ⲡⲛⲁ̀ ⲛ̄ⲙ̄ⲙⲏⲧⲛ̄ ⲛ̄ⲑⲉ ⲉⲧⲉⲧⲛ̄ⲉⲓⲣⲉ ⲙ̄-
ⲙⲟⲥ ⲛ̄ⲙ̄ⲙⲁⲓ̈ ⲕⲱ ⲛⲁⲓ̈ ⲉⲃⲟⲗ ⲙ̄ⲛ̄ ϭⲛ̄
ⲟⲩⲗⲁⲁⲩ ⲛ̄ⲧⲛ̄ϫⲟⲟⲩϥ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓ-
ⲱⲧ ⲉⲓⲥ ⲡⲉⲣⲱⲙⲉ ⲁⲛ̄ⲧⲛ̄ⲛⲟⲟⲩⲥⲉ ⲛ̄-
ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲧⲉⲧⲛ̄-
ⲣ̄ ⲡⲛⲁ̀ ⲙ̄ⲛⲧⲉⲛⲙ̄ⲛ̄ⲧⲉⲗⲁⲭ/ ⲟⲩϫⲁⲓ̈
ϩⲛ̄ⲡ̄ⲥ̄ ⲉⲧⲉⲧⲛ̄ⲟⲩⲟϫ ⲉⲛⲉⲓⲣⲁⲙⲟⲥ
ⲛⲓⲙ ⲉⲧⲉⲧⲛ̄ϣⲗ̀ⲏⲗ ⲉϫⲱⲛ ⳨
ⲧⲁⲁⲥ ⲛ̄ⲡⲉϫⲓⲥⲟⲟⲩⲉ
ⲁⲡⲁⲉⲓⲱⲧ ⲓ̈ⲱϩⲁⲛ-
ⲛⲏⲥ ⲙⲡⲁⲡⲁ ⲉ-
ⲡⲱⲭ

1 Should be ⲉⲛϩⲉⲧ (*cf.* 2); ? or ⲙⲡ[ϣⲁ ⲣ̄ⲧⲁ-]. 2 [ⲡⲛⲟϭ].
14 Perhaps ⲡⲁⲉⲓⲱⲧ ⲁⲡⲁ was intended.

176

⳨ ⲕⲥⲟⲟⲩⲛ ϫⲉⲙⲁⲛⲧⲏⲓ̈ ⲣⲱⲙⲉ ϩⲛ-
ⲣⲙⲟⲛⲧ ⲟⲩⲇⲉ ⲙⲁⲩ ⲟⲩⲇⲉ ⲉⲓⲱⲧ ⲟⲩⲇⲉ
ⲥⲟⲛ ⲟⲩⲇⲉ ⲥⲱⲛⲉ ⲉϥⲛⲁⲟⲩⲱϣ̅ⲃ̅ ⲉϫⲱⲓ̈
ⲟⲩⲇⲉ ⲟⲛ᾽ ⲛ̅ⲧⲁⲓ̈ⲣ̅ ⲛ̣[.]. ⲛⲏ ⲁⲛ̅ ⲉⲩⲃⲟⲕⲧ
ⲉⲧⲉϥⲩⲗⲁⲕⲏ ⲁⲗⲗⲁ ⲛ̅ⲧⲁⲓ̈ϯ ⲧⲁⲯⲩⲭⲏ
ϩⲁⲧⲱⲕ ⲉⲓⲥ ϩⲏⲧⲉ ⲁⲕⲣ̅ ⲁⲧⲛⲁ᾽ ⲁⲕⲟⲃϣⲕ
ⲉⲣⲟⲓ̈ ⲉⲓⲥ ⲛⲁϭⲓϫ ⲁⲩⲁⲁⲩ ⲛ̅ϭⲱⲃ ⲕⲁⲓ ⲅⲁⲣ
ⲛ̅ⲧⲁⲕϭⲛ̅ⲧ̅ⲥ̅ ⲁⲛⲟⲕ ⲟⲩⲁⲧⲣⲱⲙⲉ ⲛ̅ⲛⲏⲕ-
ϣⲓⲛⲉ ⲛ̅ⲥⲱⲓ̈ ϩⲁⲛⲉⲓϩⲱⲃ ⲕⲁⲓ ⲅⲁⲣ ⲁⲩϯ
ⲙⲟⲓ̈ ⲁⲓ̈ⲣ̅ ⲧⲁⲙⲏ̅ ϩⲁⲣⲟⲓ̈ ⲛ̅ⲛⲉⲓ̈ϭⲙ ϭⲟⲙ
ⲛ̅ϩⲟⲃⲥⲧ ϫⲉⲁⲩⲣ̅ ⲛⲁϭⲓϫ ⲛϭⲱⲃ ⲁⲣⲓ ⲡⲛⲁ ⲛ̅ⲅ̅-
ⲛⲟⲩ̣ ϩⲓⲣⲁⲧ̅ϥ̅ ⲛ̅ⲛⲉⲕϣⲏⲣⲉ ϫⲉϥϣⲱⲡⲉ ⲛ̅-
ⲟⲩⲣⲁⲁⲧ̣ ⲉⲧ̣ⲃⲏⲓ̣ ϫⲟⲟⲩ ϥⲧⲟⲉ ⲙ̅ⲙⲁϫⲉ ⲛ̅ⲉⲓⲱⲧ
ⲛⲁ̣ⲓ̈ ⲛⲁⲛⲙⲁⲧ̣ⲓ̈ ⲉⲧϫⲟⲉⲓ̤
ⲉⲡⲁ̣ⲓ̣

Verso ⲧⲁ̣ⲁ̣ⲥ̣ ⲙ̣ⲡⲁⲛⲛⲟⲩⲧⲉ ϩⲓⲧⲛ-
? ? ⲉⲡⲉ ?
ⲛⲁⲓ̈ ϫⲉⲕ̣ⲟ̣ⲩⲱϣ ⲉⲙⲁⲣⲓ̣ⲛ̣ⲉ
3 or 4 more lines quite illegible
ⲁⲛⲟⲕ ? ?

13 Or ⲟⲩⲛⲁⲁⲥⲉⲅⲃⲏⲧ. 14 Or ⲉⲧϫⲟⲥⲧ.

177

]. ⲁⲛϩ̅ⲓⲥⲉ
[ⲁ]ⲛⲥϩⲁⲓ̈ ⲛⲏⲧⲛ ⲁⲧⲉⲧ̅ⲛ̅-
ⲱⲃϣⲧⲏⲩⲧ̅ⲛ̅ ⲉⲣⲟⲛ ϩ̅ⲛ̅ⲧⲁⲓⲭ-
ⲙⲁⲗⲱⲥⲓⲁ ⲧⲛ̅ⲛ̅ϩⲏⲧⲥ̣ ⲉⲁⲩ-
ⲁϣⲧ̅ⲛ̅ ⲉ̣ϩⲣⲁⲓ̈ ⲛ̣̅. ⲁ̣ⲛⲁϩⲟⲩ
ⲁⲩⲛ̅ ⲧ̅ⲛ̅ⲯⲩⲭⲏ ⲉ̣ⲃ̣ⲟⲗ ⲛ̅-
ⲛⲉⲧ̅ⲛ̅ϣⲓⲛⲉ ⲛ̅ⲥ[ⲱ]ⲛ̣ ⲕⲁⲓ
ⲅⲁⲣ ⲛ̅ⲧⲁⲛϯ ⲧⲉ̣ⲛ̣ⲯⲩⲭⲏ
ϩⲁⲧⲟ̣ⲧⲧⲏⲩⲧ̅ⲛ̅ ⲉⲓⲥ ϩⲏⲧⲉ ⲁ-
ⲧⲉⲧⲛⲱⲃϣⲧⲏⲩⲧ̅ⲛ̅ ⲉⲣ̣ⲟⲛ
ⲙ̅ⲡ̅ⲣⲕⲱ ϩⲧⲏⲧⲛ ... ⲛ̣ⲣ̣ⲱ̣ⲙ̣ⲉ
ⲛ̅ⲥⲟⲩⲛ̅ ⲧ̅ⲛ̅ⲯⲩⲭⲏ ⲉ̣ϩⲣⲁ̣ⲓ̣ ⲕⲁⲓ
ⲅⲁⲣ ϥⲟⲛϩ᾽ ⲛϭⲓ ⲡϫⲟⲉⲓⲥ ...
ⲧⲉⲧ̅ⲛ̅ⲧⲁϩⲟⲛ ⲙ̅ⲡⲟⲟⲩ ⲙⲛⲛ-
ⲛⲟⲩⲃ ⲙⲁⲩⲕⲱ ⲯⲩⲭⲏ ⲛ̅-
ϩⲏⲧ̅ⲛ̅ ϫⲟⲟⲩ ⲡⲁⲛϩⲁ-
ⲗⲱⲙⲁ ⲛ̅ⲡⲥⲓⲅⲛⲟⲫⲩ̣-
ⲗⲁⲍ ⲛⲁⲛ ⲛⲧⲉⲧⲛ-
ϯ ⲕ̣ⲁⲕⲉ ⲛ̅ⲧⲉ ....
? ?

Verso
ⲙ̅ⲡ̅ⲣ̅ϭⲱ ⲟⲩⲛ ⲛ̅ⲥⲟⲩ-
ⲧⲁϩⲟⲛ ⲙ̅ⲡⲟⲟⲩ ⲉⲡⲉⲓ
ϥⲟⲛϩ᾽ ⲛ̅ϭⲓ ⲡϫⲟⲉⲓⲥ ⲟⲩⲁⲛ-
ϫⲓ ⲥⲟⲟⲩ ⲙ̅ⲙⲁⲧⲟⲓ̈ ⲛ̅ⲧⲛ̅-
ⲉⲓ ⲁⲛϩⲏⲧ᾽ ⲛ̅ⲧ̅ⲛ̅ⲡⲁⲣⲁⲇⲓ-
ⲇⲟⲩ ⲙ̅ⲙⲱⲧ̅ⲛ̅ ⲙ̅ⲛ̅ϩ[ⲱⲃ]
ⲛⲓⲙ᾽ ⲉⲡⲱⲧⲛⲡⲉ ϣⲁⲛ-
ⲧⲟⲩⲙⲟⲩϩ᾽ ⲧⲁⲁⲥ
ⲛ̅ⲛⲉⲥⲩⲛⲧⲉ ⲙ̅ⲛ̅-
ⲡⲁⲛⲛⲟⲩⲧⲉ ϩⲓⲧⲛ-
[...]ϣⲉ ⲙ̅ⲛ̅ⲑⲉⲕⲗⲁ
ϯ ⲛ̣ⲃ̣ⲉ̣ⲕⲉ̣ ⲛ...
ⲉⲧⲛⲁⲛ̅ ϯ-
ⲃⲗϫⲉ ⲛⲏⲧ̅ⲛ̅

4 For ⲉⲧⲛ-. 5 ⲛⲥⲁ. 11 ?[ⲟⲩⲛ]. 12 For ⲛϣⲟⲩ- (*v.* 20). 13 ?[ⲙⲛⲁ-], or [ⲙⲁ-].

178

\+ ⲉⲧⲉⲗⲙ ? ?
ⲙⲁⲓ̈ ϫⲉⲙⲁⲓⲉ̣ⲓ̣ ⲉⲃⲟⲗ ϩ̄ⲙ
ⲯⲁⲓ̈
ⲡⲓⲉⲗⲁⲭ/ ⲛ̄ⲁⲧⲙⲡϣⲁ̄ ⲡⲙⲟⲛⲁⲭⲟⲥ ⲡϣⲏⲣⲉ
ⲡϣⲏⲣⲉ ⲛ̄ⲇⲁⲛⲓⲏⲗ ⲉϥ̄ⲥϩⲁⲓ̈ ⲉϥⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲁⲩⲱ ⲉϥⲥⲟⲡ̄ⲥ̄· ⲁⲩⲱ ⲉϥⲡⲱϩ̄ⲧ̄ ⲙ̄ⲙⲟϥ ⲙ̄ⲡ̄ⲛ̄ⲧⲉ
ⲙ̄ⲡ̄ⲛ̄ⲥⲱⲥ ⲉϥⲡⲱϩ̄ⲧ̄ ⲙ̄ⲙⲟϥ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲙⲛ̄ⲧϫⲟⲓ̈ⲥ
ⲛ̄ⲥⲟⲛ, ⲉⲧϩ̄ⲙ̄ⲡⲉⲭ̄ⲥ̄· ⲧⲇⲁⲕⲁⲛⲓⲁ ⲧⲏⲣ̄ⲥ̄ ϫⲓⲛ̣̄-
ⲡⲕⲟⲩⲓ̈ ϣⲁⲡⲛⲟϭ ϫⲉⲕⲁⲥ ⲉϣⲱⲡⲉ ⲡϩⲱⲃ ⲁ-
ⲣⲓⲥⲕⲉ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲙⲛ̄ⲧϫⲟⲉⲓⲥ ⲉⲧ̄ⲧⲁⲉⲓⲏⲩ ⲛ̄ⲧⲉⲧ̄ⲛ̄-
ⲣ̄ ⲡⲛⲁ ⲙ̄ⲛ̄ⲧⲁⲙⲛ̄ⲧⲉⲗⲁⲭ/ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲛⲁ ⲛⲁⲓ̈
ϩⲱ̄ⲥ ⲉⲧⲉⲧ̄ⲛ̄ⲥⲱⲧ ⲛ̄ⲟⲩⲁⲓⲭⲙⲁⲗⲱⲧⲟⲥ ⲛ̄ⲑⲉ
ⲟⲛ· ⲉϣⲁⲧⲉⲧ̄ⲛ̄ⲥⲩⲛⲏⲗⲑⲁⲓ ⲉϩⲁϩ ⲛ̄-
ϩⲱⲃ ⲉⲛⲁⲛⲟⲩϥ ⲉⲧⲃⲉⲡϫⲟⲉⲓⲥ·
ⲙ̄ⲙⲟⲛ· ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ϫⲉⲁⲛⲟ̣ⲕ̣
ⲟⲩϩⲏⲕⲉ ⲛ̄ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ
ⲙ̄ⲛ̄ⲛ̄ⲥⲁⲡⲛⲟⲩⲧⲉ
ⲅⲁⲣ· ⲉ̣ . . . ⲧ̣
ⲁⲛ . . . .
? ?

1–3 Perhaps cancelled. 8 For ⲇⲓⲁⲕⲟⲛⲓⲁ.

179

⳨ ⲁⲛⲟⲕ ⲧⲁⲭⲏⲗ ⲧⲉⲭ̣[ⲏⲣⲁ]
ⲧⲉⲕⲙⲁⲩ ⲉⲧⲥϩⲁⲓ ⲉⲧϣⲓⲛⲉ ⲉⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ϣ-
ⲏⲣⲉ ⲉⲡⲱⲭ ⲉⲡⲏ ⲛⲧ̣ⲉⲟⲩⲱϣ ⲟⲩ ⲙ̄ⲛ̄ⲡ̣ϣⲁ
ⲉ̣ϥ̣ⲉⲉⲓ ⲁⲛ ⲁⲩⲱ ⲁⲕⲧⲣⲉ̣ⲛⲣⲱⲛⲉ ϩⲱⲙ ⲁϫ̄ⲛ̄ⲁϣⲣⲉ-
ⲩ ⲛ̄ⲛⲉϩⲟⲟⲩ ⲧⲏⲣϥ ⲛ̄ⲡⲁⲱⲛϩ ϯⲱⲣⲕ ⲛ̄ⲡ̣ⲛⲟⲩⲧⲉ
ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱ ϫⲉⲛ̄ⲛⲛⲱ ⲛ̄ⲧⲁⲛⲟⲩⲉⲓⲱⲧ
ⲙⲟⲩ ⲙ̄ⲡⲉⲓϫⲓ̈ ⲧⲉⲭⲟⲗⲗⲏ ϣⲁϯ ⲙⲛⲧⲁⲉⲛⲱⲭ
ⲡⲁϣⲏⲣⲉ ⲡⲉϫ̣ⲁϫⲁϥ ϫⲉϣ̣ⲁⲉⲕ̣ⲧ̣ⲁ̣ϫ̣ ⲙⲁⲗⲓⲥ
ϭⲱ ⲧⲡϣⲏ ⲛ̄ⲡⲉⲕ[
ⲥⲉ ⲉⲣⲟϥ ⲙⲁ ⲛ[
ⲉⲓ ⲙⲁ ⲡⲏ̣[
ⲉⲓ ⲙⲁ̣ [

Verso illegible

3 Or ⲙⲛⲧϣⲁ[.] 4 Or [.]ⲉϥⲉ; ? for ⲣⲱⲙⲉ. 7 ? For ϯⲛⲟⲩ. 8 ⲡⲉϫⲁ seems partly erased, possibly ⲧⲉⲕⲁ. 9 ? ⲧⲡⲏϣⲉ. 10 Or ⲅⲉ. 11 Or ⲕ[.

180

⳨ ϣⲟⲣ ⲙⲉ̄ⲛ̄ ⲙ̄ⲡⲉⲛ-
ϣⲁϫⲉ ⲛ̄ⲉⲗⲁⲭ/ ⲧ̄ⲛ̄ⲁⲥ-
ⲡⲁⲥⲉ̄ ⲛⲧⲉⲕⲙ̄ⲛ̄ⲓ̈ⲱⲧ ⲉ̄ⲧⲧⲁⲓⲏⲩ̄
ϩ̄ⲙⲡϫⲱⲕ ⲧⲏⲣ̄ϥ̄ ⲛ̄ⲧⲡⲯⲓⲭⲏ
ⲡⲣⲱⲙⲉ ⲉⲧⲧⲫⲱⲣⲓ̈ ⲙⲡⲉⲭ̄ⲥ̄ ϩ̄ⲛⲟⲩ-
ⲙⲉ ⲡⲛⲩⲟⲧⲉ̄ ⲉϥⲉⲣ ⲟⲩⲛⲁ̄ ⲛ̄ⲙⲁⲁⲕ̄ ϩⲛ-
ⲡⲉⲓ̈ⲙⲁ ⲙ̄ⲛ̄ⲡⲕⲏⲙⲁ̄ ⲉⲧⲃⲉⲛⲥⲟⲛ ⲡⲁⲩⲗⲟ̄ⲥ̄
ⲁϥⲉⲓ̈ ⲉⲃⲟⲗ ⲛⲏⲛ̄ ⲉϥⲣⲓ̈ⲙⲉ ⲉϩⲟⲛ̄ ⲉⲣⲟⲛ
blank

5 ⲉ in ⲉⲧ added later. 7 ⲃⲉ added later.

181

⳨ ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ
ⲉⲓⲥϩⲁⲓ̈ ⲉⲓϣⲓⲛⲉ ⲉⲡⲁⲙⲉⲣⲁⲧⲉ
ⲛⲥⲟⲛ ⲯⲏⲥ ⲙ̄ⲛ̄ⲃⲓⲕⲧⲱⲣ ⲙ̄ⲛ̄-
ⲍⲏⲕⲓ̈ⲏⲗ ⲙ̄ⲛ̄ⲕⲩⲣⲁⲕⲟ̄ⲥ̄ ⲧⲉ-
ⲛⲟⲩ ⲉⲧⲉⲧ̄ⲛ̄ⲛⲁϫⲓ ⲧⲉⲃⲏⲗϫⲉ
ⲉⲧⲉⲧ̄ⲛ̄ⲃⲱⲕ ⲁ̄ⲙⲁ ⲙ̄ⲡⲗⲁϣⲁ-
ⲛⲉ ⲉⲧⲉⲧ̄ⲛ̄ϣⲓⲛⲉ ⲛ̄ⲥⲁⲛⲁϩⲱⲃ
ⲉⲧⲉⲧ̄ⲛ̄ⲛ̄ⲱ̄ϩⲉ ⲙ̄ⲡϣⲉ ϩⲓⲉⲓⲱⲧ
ϫⲉⲉⲓⲥ ϣⲟⲙ̄ⲛ̄ⲧ ⲛ̄ϩⲟⲟⲩ ⲉⲛϣⲉ ϩⲓ-
ⲛⲁⲟⲩⲣⲏⲧⲉ ϩⲁⲙⲉⲛⲁ ⲛ̄ⲧⲱ̣ . .
ⲡ̣ⲉ̣ ⲡⲉϫⲁⲩ ϫⲉϥⲟⲩⲱϣ ⲡϩⲁⲛ
ⲉⲓⲥ ⲡϩⲁⲛ ϥⲟⲩⲱϣ ⲡⲁⲛⲁϣ
ⲙⲁⲣⲉϥⲉⲓ̈ ⲉⲡⲁⲉⲓⲱⲧ
ⲧⲉⲛ̣ⲟⲩ̣ [

4, 5 ? For (ⲛ)ⲧⲉⲩⲛⲟⲩ. 8 For ϩⲓⲱⲱⲧ. 10 Or ⲛⲧⲥⲙⲁϥ, or ⲧⲥⲙⲉⲛ. Munier reads ⲛⲧⲱⲁ̣ⲛ̣. 11 Or ⲛⲉ. 14 Or ⲧⲉⲛⲟ ⲛ[.

182

[+ ⲁⲛⲟⲕ ⲡ]ⲗⲏⲉⲓⲙⲏ
[ⲉϥⲥ]ϩⲁⲓ̈ ⲉϥϣⲓⲛⲏ ⲁⲡⲉϥ-
ⲉⲓⲱⲧ ϩⲏⲗⲓⲁⲥ ⲁⲣⲓ ⲅⲁⲡⲏ
ⲛ̄ϭⲥϩⲁⲓ̈ ⲉⲃⲟⲗ ⲛⲁⲛϩⲣⲱⲙⲁⲓ-
ⲟⲥ ϫⲉⲁⲧϫⲓ ⲛ̄ⲧⲁⲥⲱⲛⲏ ⲃⲱⲕ ⲛⲁϥ
ⲁⲥⲥ̄ⲙ̄ⲙⲉ ⲉⲣⲟⲓ̈: ⲛ̄ⲥⲟⲛ ⲥⲛⲉⲟⲩ
ⲁⲩⲱ ⲉⲓⲥ ϩⲏⲧⲉ: ϥⲉⲛⲟⲭⲗⲉⲓ ⲛⲁⲓ̈
ϫⲉϥⲁϣⲓⲧ ⲛ̄ⲁⲥⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ϭ-
ⲥϩⲁⲓ̈ ⲡⲉⲕϣⲁϫⲉ ⲛⲁϥ ⲛ̄ⲙⲙⲛ
ⲛⲟⲩ ϣⲓⲧ ⲛ̄ⲁⲥⲉ ⲟⲩⲁⲉⲓⲟⲩⲱⲣϩ /
ⲡⲧⲓⲙⲏ ⲛ̄ⲧⲁⲃⲱⲕ ⲛⲁⲓ̈·
ⲕⲁⲓ ⲅⲁⲣ ⲉⲥ ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁⲥ-
ϯ ⲛⲁⲥⲉ ϩⲁⲣⲟϥ ⲁϥⲉⲓ
ⲧⲁⲁⲥ ⲛ̄ⲁⲡⲁ ⲏⲗⲓⲁⲥ
ϩⲓⲧⲛ̄ⲛ̄ⲗⲏⲉⲓⲙ[ⲏ]

3 For ⲧⲁⲅⲁⲡⲏ. 5 For ⲧϣⲉ ⲛ-. 8 ϣ altered from ϫ; ⲁⲥⲉ=ⲟⲥⲉ. 9 end, or ⲛⲙⲁⲛ. 10 ? ⲛ for ⲏ.

184 Fibres ↑→

] ϩⲁⲑⲏ ⲙ̄ⲡϣⲁϫⲉ ⲛ̄ⲧⲉⲛⲙ̄ⲛ̄ⲧⲉⲗⲁⲭ/ ⲧ̄ⲛⲁⲥⲡⲁⲍ[ⲉ
]ⲡ̣ⲏ ϣⲁⲛⲧⲉⲡϫⲟⲉⲓⲥ ⲁⲁⲛ ⲛ̄ⲙ̄ⲡϣⲁ ⲙ̄ⲡⲉⲧⲛ̄ⲁⲥⲡ[ⲁⲥⲙⲟⲥ
]ⲥ̣ ⲉⲡⲉⲓⲇⲏ ⲁⲡⲉⲛⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁ[ⲃ
]ⲙⲱⲧⲛ̄ ⲧⲁⲣⲉⲧⲉⲧⲛ̄ϣⲁϫⲉ ⲙ̄ⲡⲟⲩⲣⲱⲙⲉ ⲉϥⲛⲟⲓ̈ ⲛ̣[
ⲧⲟ]ⲩⲉⲣⲏⲧⲉ ⲙ̄ⲡⲉⲓⲥⲟⲛ ⲛ̄ⲧⲁⲥⲟⲩⲱϭ̄ⲛ̄ ⲁⲩⲱ ⲁϥⲥ̣ϩ̣ⲁ̣ⲓ̈ [
]ⲏⲥ ⲧⲉⲛⲟⲩ ⲉⲧⲃⲉⲧⲁⲥⲑⲉⲛⲉⲓⲁ [
ⲕ]ⲁⲛ ⲡⲁⲡⲁ ⲕⲁⲛ ⲕⲉⲟⲩⲁ ⲉⲧ[
]ⲛ̄ⲧⲁ̣[

Verso] (ornament) ⲉⲧϫⲏⲕ ⲉⲃⲟⲗ ⲛ̄ⲁⲣⲉⲧⲏ ⲛⲓⲙ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡⲁⲛⲁⲭⲱⲣⲓⲧ/ [
ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲓ̈ⲉⲗⲁⲭⲁⲭⲓⲥⲧⲟⲥ +̣ [

2 ⲧⲉⲧⲛⲁⲅⲁ]. 4 ⲙ]ⲙⲱⲧⲛ, or ⲧⲁ]ⲙⲱⲧⲛ.

186 Fibres →↑

+ ϩⲁⲑⲉ ⲙⲉⲛ ⲛ̄ϩⲱⲃ ⲛⲓⲙ ϯϣ[ⲓ]ⲛⲉ ⲉⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲛⲟϭ ⲉⲧⲧⲁ-
ⲉⲓⲏⲩ ⲡϫⲟⲉⲓⲥ ⲉϥⲉϩⲁⲣⲉϩ [ⲉⲣ]ⲱⲧⲛ̄ ⲁⲩⲱ ⲛ̄ϥⲛⲉϩⲙ̄ⲧⲏⲩ-
ⲧⲛ̄ ⲉⲉⲡⲏⲣⲓⲁ ⲛⲓⲙ ⲛ̄ⲧⲉ ⲛⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ · ⲁⲣⲓ ⲡⲛⲁ᾽
ⲛ̄ⲧⲉⲧⲛ̄ϣⲁϫ̣ⲉ̣ ⲙ̄ⲛ̣ⲛ̣[ⲛⲟⲧ]ⲁⲣⲓⲟⲥ ϩⲁⲛⲥⲟⲛ ⲙ̄ⲡⲉⲓ̈ⲛⲟϭ ⲛ̄-

Verso [+ ⲧ]ⲁ̣ⲁⲥ ⲙ̄ⲡⲙⲁⲓ̈ⲛⲟⲩⲧⲉ (ornament) ⲡⲕⲩⲣ [ⲅⲉⲱ]ⲣⲅⲓⲟⲥ ϩⲓⲧⲛ̄ⲉⲡ[.]
[. .]ⲛⲟⲥ ⲡⲉⲓⲉⲗ[
]ⲛ̣[

3 ⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ written over ϫⲁϫⲉ. 4 end ? ⲛ[ⲣⲱⲙⲉ. 6 Possibly]ⲛⲓⲟⲥ, so ⲉⲡ[ⲓ]-[ⲫⲁ]ⲛⲓⲟⲥ ⲡⲉⲓⲉⲗ[ⲁⲭⲓⲥⲧⲟⲥ.

188

⳨ ⲛ̄ϣⲟ-
ⲣⲡ ⲙⲉⲛ
ⲙ̄ⲡϣⲁϫⲉ ϯ-
ϣⲓⲛⲉ ⲉⲧⲉⲧⲛ-
ⲙⲛⲧⲙⲁⲓ̈ⲛⲟⲩⲧⲉ
ⲉⲧⲟⲩⲁⲁⲃ ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ
ⲧⲁⲙⲱ ⲙ̄ⲙⲱⲧⲛ ϫⲉ-
ⲕⲁⲥ ⲉⲧⲉⲧⲛⲛⲁⲣ̄ ⲡⲛ̄ⲁ̄
ⲛ̄ⲧⲉⲧⲛⲡⲟⲗϭⲥ ⲛ̣ⲣⲱⲙⲉ
ⲉⲧⲛⲏⲩ ϣⲁⲧⲉⲧⲛⲁⲕⲁⲛⲏ
ⲙ̄ⲛ̄ⲡⲣⲱⲙⲉ ⲉⲧϫⲓ ⲙ̄ⲙⲟϥ ⲛ̄-
ϭⲟⲛⲥ ⲣ̄ ⲡⲛⲁ ⲟⲩⲛ ⲙⲁⲣⲉϥⲉⲓ ⲛⲁⲓ̈
ⲉϥϣⲱⲡ ϩⲙⲟⲧ ⲛ̄ⲧⲟⲟⲧⲥ ⲙ̄-
ⲡⲉⲧⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲛⲁⲛ ϩⲱⲛ ⲛ̄ⲧⲉⲛⲧⲱⲧ ⲛ̄-
ϩⲏⲧ ϫⲉⲁⲧⲉⲧⲛⲡⲟⲗϭ
ⲙⲛ̣ϩⲏⲕⲉ ⲉⲧϫⲉⲩ ⲛ̄ϭⲟ-
ⲛⲥ ⲟⲩϫⲁⲓ̈ ⲧⲁⲁⲥ
ⲛ̄ⲛ̄ⲙⲉⲣⲁⲧⲉ
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ
ⲓ̈ⲥⲁⲁⲕ ⲙ̄ⲛ̄
ⲁⲡⲁ ϩⲏⲗⲓ̈ⲁⲥ
ϩⲓⲧⲛⲡⲁⲩ-
ⲗⲟⲥ ⲡ . .

7 For ϯⲧⲁⲙⲟ. 17 ⲙ above ⲛ.

189

ⲉⲧⲧ]ⲁⲓⲏⲩ
ⲙ̄ⲡⲁⲡⲁ ϩⲏⲗⲓⲁⲥ [. . . .]ⲁ̣ⲛ
ⲙ̄ⲡⲁϣⲁϫⲉ ⲛ̄ⲉⲗⲁⲭ/
ⲉⲓ̈ⲥϩⲁⲓ ⲉⲓ̈ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉ-
ⲧⲛ̄ⲙⲛ̄ⲧⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲉⲧⲃⲉ-
ⲡⲁⲥⲟⲛ ⲡⲁⲛⲛ[ⲟⲩ]ⲧⲉ .
ⲧ̣ⲉⲧⲛ̄ⲥⲩⲛⲃⲟⲏⲑ̣[ⲉⲓ] ⲛ̄ⲙⲙ[ⲁϥ
ⲧⲉ]ⲧ̄ⲛ̄ⲡⲟⲗϭϥ ⲙⲁ ⲡⲛⲁⲣⲁ
]ⲛ̣̄ ⲁϥⲉⲓ̄ ⲉⲡϩⲏⲧ ⲟⲩ-
]ⲉⲓ ⲛⲁϥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
]ⲧ̣ⲛⲁϣϭ̄ⲙ̄ ϭⲟⲙ ⲛ̄-
ⲧⲉ]ⲧ̣̄ⲛ̄ⲡⲟⲗϭϥ ⲛ̄ⲙ̄ⲙⲁϥ
] ϫⲉⲡⲉⲧⲛ̄ⲛⲁ ϩⲟ-
]ⲟⲩⲟⲛ ⲛⲓⲙ᾽ ⲁⲩⲱ
]ⲓ̣ⲁ ⲁⲛ ⲛ̄ⲥϩⲁⲓ̈
ⲟⲩ]ϫⲁⲓ̈ ϩⲙ̄ⲡϫⲟⲉⲓⲥ

2 ? [ϩⲁⲑⲏ̣] ⲙⲛ.
6 end, ⲉ-ⲧⲉⲧⲛ, or ⲛ-ⲧⲉⲧⲛ.
15 ? ⲙⲛ]ϣⲁ.

191

⳨ ⲧⲁⲁⲥ ⲛ̄ⲡⲁⲥⲟⲛ ⲙⲱⲩ-
ⲥⲏⲥ ϩⲓⲧ̄ⲛ̄ⲓ̈ⲱϩⲁⲛⲛⲏⲥ
ⲉⲡⲉⲓⲇⲏ· ⲁⲓ̈ⲉⲓ ⲉϩⲟⲩⲛ ⲛ̄ⲥⲁϥ
ⲁⲓ̈ⲁⲡⲁⲛⲧⲁ· ⲉⲣⲟⲕ ⲉⲣⲉⲡⲉⲕ-
ⲥⲱⲙⲁ· ϣⲱⲡⲉ· ⲙⲁⲣⲉ-
ⲧⲉⲕⲙⲛ̄ⲧ̄ⲥⲟⲛ· ⲡⲱⲗϭ ⲡⲉⲓ-
ϩⲏⲕⲉ ϩ̄ⲛ̄ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲉⲓⲥ
ϩⲏⲧⲉ· ⲁⲓ̈ⲧ̄ⲛ̄ⲛⲟⲟⲩϥ ⲛⲁⲕ
ⲙ̄ⲛ̄ⲧⲁⲓ̈ⲛⲉ ⲛ̄ⲥⲟⲩⲟ· ⲕⲁⲓ
ⲅⲁⲣ ⲁϥϫⲡⲟⲩⲓ̈ ϫⲉⲁ-
ⲙⲏⲛⲁ ϩⲩⲃ̄ⲣⲓⲍⲉ ⲙ̄-

Verso ⳨ ⲧⲁⲁⲥ ⲙⲡⲁⲥ-
ⲟⲛ ⲙⲱⲩⲥⲏ̣ⲥ̣
ϩⲓⲧ̄ⲛ̄ⲓ̈ⲱϩⲁⲛⲏ̣ⲥ
ⲉⲡⲉⲓⲇⲏ ⲁⲓ̈ⲉⲓ
ⲉϩⲟⲩⲛ ⲛ̄ⲥⲁϥ
ⲁⲓⲁⲡⲁⲛⲧⲁ ⲉ-
ⲣⲟⲕ ⲉⲣⲉⲡⲉⲕ-
ⲥⲱⲙⲁ ϣⲱ-
ⲡⲉ ⲙⲁⲣⲉⲧ-
ⲉⲕⲙⲛⲧⲥⲟⲛ
ⲡⲱⲗϭ ⲡⲉⲓ-
ϩ.[ⲏⲕⲉ

11 ? ⲙ[ⲙⲟⲓ.

192

ⲡⲁⲓ̈ⲉⲗⲁⲭ/ ⲁⲛⲇ̣-
ⲣⲉⲁⲥ ⲉϥϣⲓⲛⲉ ⲉⲡⲉϥ-
ⲙⲉⲣⲉⲧ ⲛ̄ⲉⲓⲱⲧ̄ ⲛ̄ⲇⲓⲁⲕⲱ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲙⲁⲓ̈ ϫⲉⲕ[
.ⲁ̣ⲧ̣ⲛ̣ ϫⲉⲁⲓ̈ϭⲱ ϩⲧⲁⲓ̈ ⲉⲧⲉⲕⲙⲛ̣ⲧ̣-
ⲉⲓ̈ⲱⲧ ϫⲓⲛ̄ⲡⲛⲟⲩⲧⲉ ⲉⲃⲟ̣ⲗ ⲟⲩⲛⲁ
ⲡⲉⲧⲕⲛⲁⲁϥ ⲛ̄ⲙ̣ⲁⲓ̈ [ϫⲉ]ⲧ̄ⲕ̄ⲥⲟⲟⲛ̄ ϫⲉ-
ⲛ̄ⲧⲁⲓ̣̈ⲉⲓ⸌ ⲉⲛⲧⲟⲟⲩ ⲛ̄ⲃ̄ⲃ̄ⲣⲣⲉ̄ ϫⲟⲟⲥ
ⲙ̄ⲡⲉⲕϩⲏⲧ̄ ϫⲉⲉⲕⲉⲧ̄ⲁ̄ⲁ̄ϥ̄ ⲛⲁⲓ̈ ⲛⲁⲅⲁ-
ⲡⲏ ϯⲥⲁⲡⲥⲡ ⲙⲙⲟⲕ̄ ⲙ̄ⲡⲉⲣⲱⲃ̄-
ϣ̄ⲕ ⲉⲣⲟⲁⲓ̈ ϫⲉⲅ̄ⲕ̄ⲥⲟⲟⲛ̄ ϫⲉⲁ̄ⲅ̄ ⲟⲩϣⲙⲙⲟ
ⲟⲩϫⲁⲓ ϩ̄ⲙ̄ⲡϫⲟⲓⲥ
ⲧⲁⲁⲥ ⲙⲡ[ⲇ]ⲓⲁⲕⲱ ϩⲓⲧ̄ⲛ̄-
ⲁⲛⲇⲣⲉⲁⲥ ⲡ[ⲓⲉⲗⲁ]ⲭ/

3 For ⲇⲓⲁⲕⲱⲛ (*cf.* 13). 4 Scarcely ϫⲉⲕ[ⲁⲥ.
5 Or ⲥⲟⲧⲛ; for ⲕⲱ ϩⲧⲏⲓ. 7 Read ? [ϫⲉ]ⲧⲕ (*cf.* 11).

194

⳨
ⲁⲛⲟⲕ
ⲉⲥⲑⲏⲣ ⲧⲉⲕ-
ϩⲙϩⲁⲗ ⲉⲧⲥϩⲁⲓ
ⲉⲧⲡⲣⲟⲥⲕ/ ⲙ̄ⲡⲁ ?
ⲉⲓⲱⲧ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ?
ⲃⲉ ⲉ̣ⲓ̣ⲁⲧ ⲉⲃⲟⲗ ⲙ̄ⲙ̣ . . . .
ⲉⲓϫⲡⲟ⸌ ⲛⲁϣⲏⲣⲉ ⲉⲡⲉ . .
ⲉⲩⲙⲟⲩ ⲡⲁⲛⲧⲱⲥ ⲉⲉⲓⲣⲉ
ⲛ̄ⲟⲩϩⲱⲃ ⲉϥⲙ̄ⲡϣⲁ ⲁⲛ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ̄ⲧⲛ̄ⲛⲟ-
ⲟⲩ ⲟⲩⲉⲛⲧⲟⲗⲏ⸌ ⲛⲁⲓ̈ ⲛⲧⲁ-
ⲙⲟⲟϣⲉ ϩⲓⲱⲱⲥ ⲙ̄ⲙⲟⲛ
ⲉⲧⲁⲯⲩⲭⲏ [ⲑ̣]ⲗⲓⲃⲉ
]ⲙ̣ⲡⲛⲁⲩ
] ?

5 Complete ?
7 [ⲛ̄ⲅ̄ⲧⲥⲁ]ⲃⲉ ; ? ⲙⲡⲛⲁⲩ, or ⲙⲡⲁⲧⲉ-.
9 For ? ⲉⲓⲉⲓⲣⲉ.

196

ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲁⲣⲓⲩ
ⲕⲁϣⲡⲱ⸌ⲗⲕ ⲍⲉⲕⲉⲛ⸌ⲗ
ⲙ̄ⲛ̄ⲛ̄ⲓϩⲏⲕⲉ ⲙ̄ⲙⲟⲛ
ⲁϥϩⲓⲥⲧ̄ⲛ̄ ⲁϥϩⲓⲥⲉ
ⲛ̄ϩⲏⲕⲉ ⲡⲉⲧⲉϣⲁϥ-
ⲁⲁϥ ⲧ̄ⲛ̄ⲛⲁⲧⲁⲁϥ ⲛⲁϥ
ⲁⲛⲟⲛⲛⲉ ϣⲁⲛⲧⲁⲁϥ

4 ⲧⲛ altered (for ϩⲁⲥⲧⲛ).

197

⳨ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ ⲛ̄ⲅ̄-
ⲥϩⲁⲓ̈ ⲛⲁⲣⲁⲛ ϩⲱⲧ ⲟⲛ

198 Fibres ↑→

⳨ ⲡⲉⲥⲛⲛⲧⲉ ⲙ̅ⲛ̅ⲡⲉⲧⲣⲉʼ ⲉⲩⲥϩⲁï ⲁⲩⲱ ⲉⲩⲡⲣⲟⲥⲕⲩⲛⲉⲓʼ ⲙ̅ⲡⲉⲛϫⲟⲉⲓⲥ ⲛ̅ⲉⲓⲱⲧʼ ⲉⲧⲧⲁïⲏⲩ ⲕⲁ-
ⲧⲁ ⲥⲙⲟⲧʼ ⲛⲓⲙ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ ⲟⲩⲛʼ ⲛ̅ⲅ̅ϣⲗⲏⲗ ⲉϫⲱⲛ ϩ̅ⲛ̅ⲡⲉⲕϣⲗⲏⲗ ⲉⲧⲟⲩ-
ⲁⲁⲃʼ ⲟⲩⲏⲣʼ ⲛ̅ⲥⲟⲛʼ ⲁⲛϥⲓʼ ⲣⲟⲟⲩϣ ϫⲉⲉⲛⲁⲉⲓʼ ⲛ̅ⲧ̅ⲛ̅ⲡⲣⲟⲥⲕⲩⲛⲉ· ⲛ̅ⲧⲉⲧ̅ⲛ̅ⲙ̅ⲛ̅ⲧ̅ⲡⲉⲧⲟⲩⲁⲁⲃ
ⲁⲛⲥⲱⲧ̅ⲙ̅ ⲉⲛⲉϣⲧⲟⲣⲧ̅ⲣ̅ ⲙ̅ⲛ̅ⲛ̅ϭ̅ⲛ̅ ⲑⲉ· ⲁⲩⲱ ⲙ̅ⲛ̅ⲛ̅ⲣ̅ ⲙ̅ⲡϣⲁʼ ϣⲧⲉⲛⲟⲩ· ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲟⲩⲛ ⲛ̅ⲅ̅ϣⲗⲏⲗ ⲉϫⲱⲛ ϣⲁⲛⲧ̅ⲛ̅ⲣ̅ ⲡⲉⲙⲡϣⲁʼ ⲙ̅ⲡⲣⲟⲥⲕⲩⲛⲉⲓʼ ⲛ̅ⲧⲉⲧ̅ⲛ̅ⲙ̅ⲛ̅ⲧ̅ⲡⲉⲧⲟⲩⲁⲁⲃ ϩ̅ⲛ̅-
ⲧⲡⲁⲣⲟⲩⲥⲓⲁ ⲙ̅ⲡⲥⲱⲙⲁ ⲛ̅ⲧⲉⲡ̅ⲡ̅ⲣⲁϣⲉ ϫⲱⲕ ⲉⲃⲟⲗ ⲕⲁⲓ ⲅⲁⲣ ⲛ̅ⲧⲱⲧ̅ⲛ̅ⲛⲉ ⲛ̅ϣⲏⲣⲉ ⲙ̅ⲡⲉ-
ⲡⲣⲟⲫⲏⲧⲏⲥ ϩ̅ⲛ̅ⲟⲩⲙⲉ ⲁⲩⲱ ⲉⲛϩ̅ⲙ̅ⲙⲁʼ ⲛⲓⲙ ⲉⲛⲧⲟⲩϫⲏⲩ ϩ̅ⲛ̅ⲛⲉⲧ̅ⲛ̅ϣⲗⲏⲗ ⲙ̅ⲛ̅ⲛ̅ⲥⲁ-
ⲛⲛⲟⲩⲧⲉ ⲛϫⲱⲕ ⲇⲉ ⲛ̅ⲛⲁï ⲧ̅ⲛ̅ⲁⲥⲡⲁⲍⲉ ⲙ̅ⲡϣⲟⲉⲓϣ ⲛ̅ⲛⲉⲧ̅ⲛ̅ⲟⲩⲉⲣⲏⲧⲉ ⲟⲩⲭⲣⲁⲓⲟⲥ
ⲅⲁⲣ ⲉⲣⲟⲛⲛⲉ ⲉⲣ̅ ⲛⲁï ⲛ̅ϩⲁϩ ⲛ̅ⲥⲟⲛʼ ϫⲉⲧⲉⲧ̅ⲛ̅ⲙ̅ⲡϣⲁ ⲛ̅ⲧⲁïⲟʼ ⲛⲓⲙ· ⲁⲩⲱ ϣⲓⲛⲉ ⲉⲛⲉⲛ-
ⲙⲁïⲛⲟⲩⲧⲉ ⲛ̅ⲉⲓⲱⲧʼ ⲉⲧⲧⲁïⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧʼ ⲛⲓⲙ ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ⲡⲉⲡⲣⲉⲥⲃ̅ⲩ̅ⲧⲉⲣⲟⲥ
ⲟⲩϫⲁï ϩ̅ⲛ̅ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉⲧ̅ⲛ̅ϣⲗⲏⲗ ⲉϫⲱⲛ ϩ̅ⲛ̅ⲧⲉⲧ̅ⲙ̅ⲙ̅ⲛ̅ⲧ̅ⲡⲉⲧⲟⲩⲁⲁⲃ:

Verso + ⲧⲁⲁⲥ ⲙ̅ⲡⲉⲛⲛⲉⲧⲟⲩ (ornament) ⲁⲁⲃ ⲛ̅ⲉⲓⲱⲧʼ ⲁⲡⲁ ⲉⲡⲓⲫⲁ-
ⲛⲓⲟⲥ ϩⲓⲧ̅ⲙ̅ⲡⲉⲥⲩⲛⲧⲉ ⲙ̅ⲛ̅ⲡⲉⲧⲣⲟⲥ ⲛⲓⲉⲗⲁⲭⲓ/

4 For ϣⲁⲧⲉⲛⲟⲩ. 8 For ⲭⲣⲉⲓⲟⲥ.

199

[⳨] ϣⲟⲣⲡ ⲙⲉⲛ
ⲛ̅ϩⲱⲃ ⲛⲓⲙ ϯⲁⲥ-
ⲡⲁⲍⲉ ⲙⲛϩⲩⲡⲟⲡⲟⲇ/
ⲛⲛⲉⲕⲟⲩⲣⲏⲧⲉ ⲁⲣⲓ
ⲡⲉⲕⲛⲁ· ⲟⲩⲛ ⲉïⲥⲟⲡⲥ
ⲁⲩⲱ ⲉïⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙ-
ⲟⲕ ⲡⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲃ ⲉⲧⲣⲉⲕ-
ⲥⲉⲡⲥ ⲡⲛⲟⲩⲧⲉ ϩⲁⲣⲟï ⲛϥⲣ ⲡ-
ⲉϥⲛⲁ· ⲛⲙⲙⲁï ⲛϥⲕⲱ ⲛⲁⲛⲟⲃⲉ ⲛⲁï
ⲉⲃⲟⲗ ϫⲉⲁïⲣ ⲛⲟⲃⲉ ⲉⲣⲟϥ ⲙ̅ϥ̅ⲛ ⲛⲓϫⲁϫⲉ
ⲃⲟⲗ ⲛϩⲏⲧ ϫⲉⲁⲛⲁⲁⲛⲟⲙⲓⲁ ⲙⲛⲛⲁⲛⲟⲃⲉ
ⲁϣⲁï ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ ⲁⲩϩⲣⲟϣ ⲉϩⲣⲁï ⲉϫⲱï
ⲁϥⲧⲁⲧ ⲉⲧⲟⲧϥ ⲛⲛⲁϫⲁϫⲉ ⲁⲣⲓ ⲡⲛⲁ ⲟⲩⲛ ⲛ̅ⲅ̅-
ⲥⲉⲡⲥ ⲡⲛⲟⲩⲧⲉ ϩⲁⲣⲟï ⲛⲧⲁⲣⲓⲗⲟ ⲉⲃⲟⲗ ϩⲛⲧⲙⲁⲥ-
ⲧⲓⲅ̅ⲝ ⲉⲧⲛⲙⲙⲁï ⲡⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲃ ⲙⲡⲣⲕⲱ
ⲟⲩⲛ ⲛϣⲟⲩⲥⲉⲡⲥ ⲡⲛⲟⲩⲧⲉ ϩⲁⲣⲟï ϫⲉ-
ⲛⲧⲱⲧⲛ ⲉⲧⲥⲟⲡⲥ: ϩⲁⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ
ⲟⲩϫⲁï ϩⲙⲡϫⲟⲉⲓⲥ ⲡⲁⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲃ ⲁⲩⲱ ⲉⲧⲧⲁïⲏⲩ ⲁ-
ⲡⲁ ⲡⲥⲟⲛ ⲡⲁⲛⲁⲭⲱⲣⲏⲧⲥ
ⲁⲛⲟⲕ ϯⲣⲉϥⲣ ⲛⲟⲃⲉ ⲉⲩ-
ⲇⲟⲝⲓⲁ ⲧⲉⲛⲧⲁⲥⲛⲉⲥⲛⲟ-
ⲃⲉ ⲁϣⲁï ⲉⲙⲁⲧⲉ ⲁⲣⲓ
ⲡⲛⲁ ⲟⲩⲛ ⲛ̅ⲅ̅ⲃⲟⲏ-
ⲑⲉⲓ ⲉⲣⲟï +

22 For ⲧⲉⲛⲧⲁⲛⲉⲥ-.

200 Fibres ↑→

ⲧⲓⲕⲁⲧⲁⲭⲣ[ⲉⲟⲥ ϯⲥϩⲁⲓ] ⲉ̣ⲓⲡⲣⲟⲥⲕⲩ[ⲛ]ⲉⲓ ⲁⲩⲱ ⲉⲓⲁⲥⲡⲁⲍⲉ ⲛ̅ⲡⲉⲓⲭⲛⲟⲥ ⲛ̅ⲛ̅ⲟⲩⲣⲏⲧⲉ ⲛ̅ⲧⲉ-
ⲙⲛⲧⲡⲉⲧ[ⲟⲩⲁⲁⲃ] ⲛ̅ⲉⲓⲱⲧ ⲉⲓϣⲗⲏⲗ ⲁⲡⲁϫⲟⲉⲓⲥ ⲡⲉⲭ̅ⲥ̅ ⲁⲧⲣⲁⲣ̅ ⲙ̅ⲡϣⲁ ⲛ̅ⲛⲁï ⲛ̅ϩⲱ ϩⲓϩⲱ
ϯⲡⲁⲣⲁⲕⲁⲗ[ⲉⲓ . . . ⲛ̅ⲧ]ⲉ̣ⲧ̅ⲛ̅ⲙ̅ⲛ̅ⲧ̅[ⲡ]ⲉⲧⲟⲩⲁⲁⲃ ⲛ̅ⲉⲓⲱⲧ [ϫⲉ]ⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲣ̅ ⲡⲁⲙⲉⲩⲉ
ϩⲛⲛⲉⲧ̅ⲛ̅ϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ ϫⲉⲕⲁⲁⲥ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲛⲁϩ̅ⲙ̅ⲛ̅ ⲁⲛⲉⲓⲣⲱⲙⲉ ⲛ̅ⲧⲁⲩϭⲛ
ⲙⲟⲉⲓⲧ ⲁⲧⲉⲭⲱⲣⲁ ϫⲉⲁⲩⲛⲟϭ ⲛ[ⲑ]ⲗⲓⲯⲓⲥ ⲟⲩⲱ ⲉⲥⲉⲓ ⲉϫⲱⲛ ⲙ̅ⲛ̅ⲛ̅ϩⲏⲕⲉ ⲁⲩⲱ
ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲉⲩϣⲁⲛϫⲓ ⲛⲏ ϣ[ⲁ]ⲣⲉⲧⲉⲭⲱⲣⲁ ⲧⲏⲣ̅ⲥ̅ ϣⲱⲡⲉ ϩⲁⲟⲩⲛⲟϭ ⲛ̅ⲕⲓⲛⲇⲩ-
ⲛⲟⲥ ⲁⲗⲗⲁ ⲁⲣⲓ ⲧⲁⲅⲏ ⲛ̅ⲧⲉⲧ̅ⲛ̅ϣⲗⲏⲗ ⲛ̅ⲧⲉⲡⲛⲟⲩⲧⲉ ϫⲁⲣⲟⲩ ⲉⲃⲟⲗ ⲉⲡⲓ ⲡⲣⲟⲥ ⲑⲉ ⲛ̅ⲧⲁï-
ϫⲟⲟⲥ ⲉⲩϣⲁⲛⲁⲙⲁϩⲧⲉ ⲟⲩⲛⲟϭ ⲛ̅ⲁⲛⲁⲅⲕⲏⲧⲉ ⲛ̅ⲧⲉⲭⲱⲣⲁ ⲧⲏⲣ̅ⲥ̅ ⲡⲗⲏⲛ ⲉⲣⲉⲛⲁï
ϣⲱⲡ ⲙ̅ⲙⲟⲛ ⲉⲧⲃⲉⲛ̅ⲛ̅ⲛⲟⲃⲉ +

Verso

ⲟⲩ]ⲁ̣ⲁⲃ ⲛ̅ⲡⲛⲉⲩⲙⲁⲧⲟⲫ/ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ +̣ ϩⲓ̣[ⲧⲛⲁⲛ]ⲁ̣ⲥⲧⲁⲥⲓⲟⲥ +

1 Or ⲉⲓⲥϩⲁⲓ. 2 For ⲉⲧⲣⲁⲣ. 3 ? [ⲉⲓ ⲟⲩⲛ. 4 ϩⲛ altered from ϩï.
7 For ⲧⲁⲅⲁⲡⲏ. 10 For ⲡⲛⲉⲩⲙⲁⲧⲟⲫⲟⲣⲟⲥ.

201

+ ⲛ̄ϣⲟⲣⲡ ⲙⲉⲛ ⲛ̄ϩⲱⲃ ⲛⲓⲙ
ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧϫⲟⲉⲓⲥ ⲉⲧ-
ⲟⲩⲁⲁⲃ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲡⲁⲙⲉⲣⲓⲧ ⲡ̄ϫⲟⲉ̣ⲓ̣ⲥ̣
ⲛ̄ⲅⲧⲱⲃ̄ϩ̄ ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ̄ ⲁϫⲛ̄ϣⲉⲛⲟⲩⲧⲉ
ⲡⲁ̣ϣ̣ⲏ̣ⲣⲉ ϫⲉϥⲙⲁⲕ̄ϩ̄ ⲧⲟⲛ̣ⲉ ⲁⲩⲱ
ϯⲡ̣.ⲕ.. [ⲡⲁⲙ]ⲉ̣ⲣ̣ⲓ̣ⲧ ⲡ̄ϫ̣ⲟ̣ⲉⲓⲥ ⲁⲡⲁ ⲉⲡⲓ-
ⲫⲁⲛⲓⲟⲥ ⲛ̄ⲅⲡⲁⲣⲁⲕⲁⲗⲉ ⲙ̄ⲙⲟϥ ⲛ̄-
ⲡⲁⲣⲁⲛ ⲛ̄ϥⲧⲱⲃ̄ϩ̄ ⲡϫⲟⲉⲓⲥ ⲉϫⲱϥ
ⲛ̄ⲅϫⲟⲟⲩ ⲟⲩⲥⲙⲱ̄ ⲉϩⲟⲩⲛ ⲛⲁϥ
ⲕⲁⲓ ⲅⲁⲣ ⲛⲥⲟ̣ⲛ̄ⲥⲟⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ
ϭⲓⲛ ϭⲟⲙ ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲏ ⲛ̄ⲧⲁⲓ̈-
ⲡⲓⲥⲧⲉⲩⲉ ϯϩⲉⲗⲡⲓⲍⲉ ϫⲉϥ-
ⲛⲁϣⲱⲡⲉ ⲛⲁⲓ̈ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲉ̣..ⲡⲗⲉ̣.. ⲉⲣⲟ.   ⲧⲁⲁⲥ̄
ⲛ̄ⲡⲁϫⲟ̣ⲓⲥ ⲡⲉ̣ⲓ̣ⲱ̄ᵀ
ⲉⲧⲟⲩⲁⲁⲃ ϩⲏⲗⲓⲁⲥ
ⲁⲣⲓ ⲡⲛ̣ⲁ̣ ⲡⲁϫⲟ̣ⲓ̣ⲥ̣
ⲡ̄ⲉ̣ⲓ̣ⲱ̄ᵀ ⲉⲧⲟⲩⲁ̣ⲁ̣ⲃ̣
...ⲛⲁⲓ̣ⲟ̣.

5 For ⲧⲱⲡⲉ, ⲧⲱⲛⲟⲩ. 6 ϯ ⲡⲉⲕⲟⲩⲟⲓ ⲉ- too long, ϯⲡⲣⲟⲥⲕ/ ⲙ- does not fit spaces. 9 For ⲥⲙⲟⲩ. 10 For ⲥⲟⲛⲥⲉⲛ. 11 For ϭⲙ ϭⲟⲙ. 14 ϣⲗⲏⲗ cannot be read.

202

⳨ ϣⲟⲣⲡ̄ ⲙⲉⲛ [
ⲉⲧⲉⲧⲛ̄ⲙⲛⲧϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲧⲁⲏⲩ ⲁⲩⲱ ⲧ̄ⲛⲟⲩⲱϣ̣ⲧ̣
                                   ⲟ...
ⲛ̄ⲛⲉⲧⲛ̄ⲟⲩⲣⲏⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ̄ ⲧ̣̄ⲛⲉⲛⲉⲛⲉⲓⲱⲧ
ⲙⲱⲩⲥⲏⲥ ⲙ̄ⲛⲡⲉⲛⲥⲟⲛ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲛ̄ⲧⲉⲧⲛϣⲗⲏ̣ⲗ ⲉϫⲱⲓ̈ ⲛ̄ⲧⲉⲛⲛⲟⲩⲧⲉ ⲛⲁϩⲙⲉⲧ̣
ⲉⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̣ⲧ̣ⲉ̣ⲧ̣ⲛ̣ⲣ̣ ⲛ̣ⲛ̣ⲁ̣ ⲛ̣ⲙ̣-
ⲙⲁⲛ ⲛ̄ⲧⲉⲧⲛⲃⲟⲏⲑⲉⲓ ⲛ̄ⲑ̣ⲉ ⲛ̄   ?
ⲛ̄ⲁⲁⲩ ⲛⲁⲛ   ?   ?
ⲛⲁⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ̄ ⲛⲑⲉ ⲛ̄ⲧⲁϥⲥⲙⲟⲩ
ⲉⲛⲉⲧⲛ̄ⲉⲓⲟⲧⲉ ⲟⲩϫⲁⲓ̈ ϩ̄ⲛ̣̄ⲛ.ⲓⲱ̣
ⲛ̄ⲛⲉⲧ̣ϫ̣ ? ?
ⲉⲓⲱⲧ ⲁⲡⲁ ⲓ̣ⲱ̣ϩ̣ⲁ-
ⲛ̣ⲏ̣ⲥ ⲙ̣...
? ?

3 In ⲧⲛⲉⲛⲉⲛ- ⲧ probably erased. Above, ⲟⲩⲣⲏⲧⲉ just possible; thus ⲛⲟⲩⲣⲏⲧⲉ (ⲙ)ⲛⲉⲛ-.

203

⳨ ⲡⲓⲉⲗⲁⲭ/ ⲓⲱⲛⲁ
ⲉϥⲥϩⲁⲓ̈ ⲡⲣⲉϥϣ̄ⲙ̄-
ϣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲁⲥ-
ⲕⲏⲧⲏⲥ ⲁⲡⲁ ϩⲏ[ⲗⲓⲁⲥ]
ⲡ̄ⲡⲣⲉⲥⲃ/ ϣⲟⲣⲡ̄ [ⲙⲉⲛ]
ϯⲟⲩⲱϣ̄ⲧ̄ ⲉⲡϩⲏ[ⲡⲟⲡⲟ-]
ⲇⲓⲟⲛ ⲛ̄ⲛⲉⲕⲟⲩⲣⲏⲧ̣[ⲉ]
ⲁⲩⲱ ϯⲡⲣⲟⲥϭⲓ-
ⲛⲉ ⲙ̄ⲡⲉⲕⲁⲅ-
ⲅⲉⲗⲟⲥ ⲉⲧⲟⲩ-
ⲁⲁⲃ ⲙ̄ⲛ̄ⲧⲉⲕ-
ⲙ̄ⲛ̄ⲧ̄ⲙ[ⲁⲓ-]
ⲥⲟⲛ [ⲉⲧ-]

Verso ⲛⲁⲛⲟⲩⲥ
[ⲉ]ϩ̣ⲟⲩⲛ̣̄ ⲉ̣ⲟⲛ ⲛⲓⲙ̄
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲛ̣̄ϭ̄ⲣ̄ ⲡⲁⲙⲉⲉⲩⲉ ϩ̄ⲙ̄ⲡⲉϥ[ⲓ]
ⲉϩⲣⲁⲓ̈ ⲛ̄ⲛⲉⲕϭⲓϫ ⲉⲧ-
ⲟⲩⲁⲁⲃ ⲡⲣⲉϥ̣ⲫ̣ⲱ̣-
ⲣⲉ̣ⲓ ⲙ̄ⲡⲉⲭ̄ⲥ̄ ϩ̄ⲛ̄
ⲟⲩⲙⲉ ⲟⲩϫⲁⲓ̈
ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ

15 For ⲉⲟⲩⲟⲛ.

205

⳨ ϩⲙⲡⲣⲁⲛ ⲙⲡⲉⲓ[ⲱⲧ] ⲙⲛⲡϣⲏ-
ⲣⲉ ⲙ̅ⲛⲡⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁ[ⲁ]ⲃ̅ ⲁ̣ⲛⲟⲕ
ⲕⲁⲙⲟⲩⲗ ⲁⲓⲥϩⲁⲓ̈ ⲛ̅ⲧ̣ⲁ̣ⲃ̣ⲏ̣ⲥ
ⲉⲓϩⲙⲟⲟⲥ ϩⲛⲧⲁⲣⲓ ϣⲗⲏⲗ ⲉ̣ϫⲱⲓ
ⲛⲛⲁⲕⲁⲡⲏ ⲛⲉⲧⲟⲩⲁⲁⲃ ⲧⲏ̣-
ⲣⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲡⲁ ⲉ̅ϥ̅ⲏ̣
ⲡⲁⲛⲁⲭⲱⲣⲓ̈ⲧⲏⲥ ⲁⲩⲱ
ⲡⲡⲟⲩⲗⲉⲧⲏⲥ̣ ⲁⲩⲱ ⲡⲁⲥ-
ⲕ̣ⲏⲧⲏⲥ ⲉⲣⲉⲡⲉϥ-
ϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ
ⲛⲁϣⲱⲡⲉ ϩⲓϫⲱⲓ
ⲁⲛⲟⲕ ⲕⲁⲙⲟⲩⲗ
ⲡⲉⲉ̇ⲗⲁⲭⲭ/ ⲛ̅-
ⲣⲉϥⲣⲛⲟⲃⲉ
? +

2 For ⲡⲉⲡⲛⲁ. 6 ? For ⲉⲡⲓⲫⲁⲛⲓⲟⲥ.

206

A ϩⲁⲑ]ⲉ ⲙⲉⲛ ⲛ̅ϩⲱⲃ ⲛ̅ⲓⲙ [
ⲡⲉⲧ]ⲟⲩⲁⲃ ⲛ̅ⲉⲓⲱⲧ ⲁⲡⲁ ⲉⲡⲓⲫ[ⲁⲛⲓⲟⲥ
]ⲱⲓ̈ ϩⲛⲛⲉⲕϣⲗⲏⲗ ⲉ[ⲧⲟ]ⲩⲁⲃ
ϭ]ⲛ̣ ⲧ̅ⲩ̅ⲡⲟⲥ ⲉⲓ̈ ⲉϩⲟⲩⲛ ϫⲉⲁⲓ̈-
]ⲕ̣ⲱ ⲛⲣⲱⲙⲉ ϩⲛϫⲉⲙⲁ̅
]ⲉ ⲁϫⲁⲛ̀ⲗ ⲉⲓ ⲉϩⲟⲩⲛ
]ⲡⲏ ⲛ̅ϭ̅ⲧⲛⲛⲟ̣ⲟⲩ ⲙ̣-

B]ⲉⲃⲟⲗ [
]. . . ⲧⲁ . . ⲟⲩϣ[
] ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛϭ[
]ⲟⲟ . . ⲉⲃⲟⲗ ϫⲉ[
] ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̅ϭ̅ϣ̣ⲗ[
]ϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲃ ⲧⲁⲁⲥ
ⲛⲡⲁⲉⲓⲱⲧ̣ [ⲉ]ⲡ̣ⲓⲫⲁⲛⲓⲟⲥ
ϩⲓⲧⲛⲡⲉⲓⲉⲗⲁⲭ/ ⲡⲁ-
ⲧⲉⲣ̣[ⲙⲟⲩⲧⲉ]

3 ϣⲗⲏⲗ ⲉϫ]. 7 ⲁⲣⲓ ⲧⲁⲅⲁ]. 11 ? ⲧⲛ]ⲟⲟⲩ, or ϫ]ⲟⲟⲩ. 12 [ⲏⲗ ⲉϫⲱⲓ ϩⲛ-]. 13 [ⲛⲉⲕ].

207

⳨ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲧⲉⲧⲛϣⲗⲏⲗ
ⲉϫⲱⲛ ⲁⲛⲟⲛ ϩⲱⲱⲛ ⲧ̅ⲛ̅-
ϣⲗⲏⲗ ⲉϫⲱⲧⲛ ⲉⲧⲃⲉⲟⲩ
ⲧⲉⲧ̅ⲛ̅ⲧⲓ̈ ϩⲓⲥⲉ ⲛⲏⲧ̅ⲛ̅
ϣⲡⲉ ⲉⲡⲉⲧ̅ⲛ̅ⲉⲓⲱⲧ
ⲡⲛⲟⲩⲧⲉ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲱⲧ̅ⲛ̅
ⲙ̅ⲡⲉⲛ̣ⲧ̣ⲟ̣ϣ ⲉⲓ ⲉⲛϣⲁ ⲙ-
ⲡⲟⲟⲩ ⲉⲧⲃⲉⲛⲓⲣⲱⲙⲉ ⲙ̅-
ⲙⲟⲛ ⲉϣⲱⲡⲉ ⲁⲛϭ[. . . .]
ϩⲓⲃⲟⲗ ⲧ̣ⲛ̣[
]ⲣ̣ⲟ̣[.

3 In ⲉϫⲱⲧⲛ ⲧ added above.

208

. . . . ⲉϫ̅ⲛ̅ⲛ̅ⲧ̣[ⲓ]
. . ⲉ ⲙ̅ⲛ̅ⲡ̅ϣ̣[ⲏ]ⲣⲉ̣ [
[ⲕⲁ]ⲓ ⲅⲁⲣ ⲡⲉⲧ̅ⲛ̅ϣⲗⲏⲗ̣ [
. . ⲉ̣ⲃ̣ⲟ̣ⲗ̣ ⲧⲁⲁⲥ ⲛ̅ⲡⲉⲥ[
. . ⲁ̣ⲃ̅ ⲛⲁⲓ̈ⲟⲧⲉ ⲉⲧⲧⲁⲓ̈[ⲏⲩ ⲁⲡⲁ ⲙⲱ]
ⲩⲥⲏⲥ ⲙ̅ⲛ̅ⲁⲡⲁ ⲉⲡⲓⲫ[ⲁⲛⲓⲟⲥ]
ϩⲓⲧⲛⲛⲓⲣⲉϥⲣ ⲛⲟⲃ[ⲉ]
ⲡⲉⲥⲩⲛⲑⲓⲟⲥ

4 ? [ⲛⲏⲩ. 5 ? ⲉⲧ]ⲟⲩⲁⲁⲃ.

209

⳨ ⲡⲉⲓ̈ⲉ̇ⲗⲁⲭ[
ⲙⲱⲩ̈ⲥⲏⲥ ⲉϥ[ⲥϩⲁⲓ ⲉϥ-]
ϣⲓⲛⲉ ⲉⲡⲉϥ[ⲉⲓⲱⲧⲉ
ⲛ̅ⲣⲉϥϣ̅ⲙ̅ϣⲉ ⲛⲟⲩ[ⲧⲉ ⲁⲡⲁ]
ⲉⲛⲱⲭ ⲙⲛⲁⲡⲁ̣ [
ⲙ̅ⲡⲁⲡⲁ ⲉⲡⲓⲫⲁⲛ[ⲓⲟⲥ ⲁⲣⲓ ⲧⲁ-]
ⲅⲁⲡⲏ ϣⲗⲏⲗ ⲉϫ[ⲱⲓ ϫⲉ-]
ⲁⲓ̈ⲣ̅ ϩⲁϩ ⲛ̅ⲛⲟⲃ[ⲉ ? ϣⲏ-]
ⲣⲉ ⲕⲟⲩⲓ̈ ⲙⲟⲩ· ⲁ[
ⲛ̅ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲛ[

210

⳨ ⲛϣⲟⲣⲡ ⲙⲉⲛ ⲙ̅ⲡⲉⲛϣⲁϫⲉ
ⲡⲉⲗⲁⲭ/ ⲧⲛⲥϩⲁⲓ̈ ⲧⲛϣⲓ̈ⲛⲉ ⲁⲩⲱ
ⲧⲛⲁⲥⲡⲁⲥⲉ ⲙ̅ⲡⲉϩⲗⲟϭ ⲛⲧⲉⲕⲙ̅ⲛ̅-
ϫⲟⲓⲥ ⲡⲉⲱⲧ ⲉⲧⲟⲩⲁⲃ ⲁⲣⲓ̈ ⲧⲁⲅ̅ⲡ̅ⲏ̅
[ⲛ]ⲅ̅ϣⲗⲏⲗ ⲉϫⲱⲓ̈ ⲛⲧⲉⲡⲛⲟⲩⲧⲉ
[ⲡⲁ]ϩⲙⲉⲧ ϩ̅ⲛ̅ⲧⲉⲓ̈ⲙ̅ⲛ̅ⲧϣⲏⲣⲉ ϣⲏⲙ

In another (?) hand, on side
⳨ ⲛϣⲟⲣ ⲙⲉⲛ [

4, 5, 7 *sic*.

211

θπλπ
ϥcωϭφ ϣ
λнλ εϫωϊ κθεϥ
cψ ϥωθπ ϩπ̣̄
θκθ ϭοϥθω π̄
αναχωρiτнc м̄πτοογ π
ϫεмε

The transliteration of the cryptogram is:

ανοκ
ιωcнφ ϣ-
λнλ εϫωϊ παει-
ωτ ιcακ м̄π-
απα нλιαc π̄-
αναχωρiτнc м̄πτοογ π-
ϫεмε

212

]χαρ̣ι[. .] π̣ροcι[
] αρι ταгαπн ϣλнλ ε[ϫωι
]π εϣωπε π̄τεπαϫ[
]ϊ εροογ ε[
]c̣ογ[

Verso]αcπ .[
] ετογααϭ απα επιφαπ[ιοc
] ϯ̣ ϩιτπмεг̣αc
]τ̣ π̄ελ

1 ? ζα]χαρι[αc] πρεcϭ[. 3 ? παϩм]. 9 ελ[αχιcτοc.

213

⳨ ϩαθн̣ мεπ πϩωϭ πιм
τππροcκ̣γпει π̄τεκ-
м̄π̄τмαϊпογτε ϩιτ̄π̄πεκ-
ϣλнλ м̄ππαπεϥειοτε ετ[ο]γααϭ
απα επειφαπιοc · м̄παπα
αϭραϩαм · απϫωκ π̄ρ̄ πмεγε
м̄πεπειωτ εϭολ ετεαπα αϭ-
ραϩαмπε · τεπογ εic π̄ϊκογϊ
π̄ρ̄ πмεεγε απϫοογϥ πнτ̄π̄
ετϭεπετ̄π̄ρωмε αρι τα[гα-]
πн εϣωπε ογπ θε м̄-
мαγ · αмογ εϩογπ
παπ м̄πειмαγ

Verso π̄τ̄π̄ϭ̄π̄τ̄κ̄ αγω π̄τ̄παπο̣-
λεγε м̄πεκcмογ м̄π̄ρ̄ϭω
ογπ ϫεκαc ερεπεπραϣε
ϫωκ εϭολ πεπειωτ ετογ-
ααϭ ϩιτ̄π̄πεϥcпнογ
πελαχ/ ϯ κмнр ϫε
α̣м̣ατ̄м̄π̄ λααγ εϩογ̄π̄
π̄τοοτκ

4 πεπειοτε can scarcely be read, but must be intended. 14 For απολαγε.
20 αм probably erased.

214

τετπ[
ετοοτ αγ[
πεϫ ϩεπρω̣м̣[ε
εc πϩολοκ/ мπρω̣[
πτετπταϥ πτετπ[
ρω παγ ϣαπτ.[
пммнτπ мπεκ̣[
cϩαι ειϯαмαρτερε̣ [
м̣π̄ρмεγε ϫεπταιογωϣ εϥιτ[ϥ π-]
τετнγτπ επϫιпϫн πτατα̣γ [πϩεπ-]

κοογε αλλα ετετпϣαпϣεп̣ ϩιc̣ε
πτετпει πταϣαϫε пммн-
τπ πτπωρϫ πϩωϭ ϫεппεпι-
[ρα]c̣мοc̣ ταϩοπ ππογτε πετcογп
[ϫεϣ]αιταϥ пнτπ ϩποгϩλοϭ προc
[θε πται]ϣαϫε пммнτπ ϩпχοιαχ
]м̣ατετпει εc̣ ϩнτε
]п̣οι εταаϥ пнτπ τппοογ
]ε ογατ̄ε̄ειει π̣ταϭωϣτ
] ϩппϫοειc ϯ

4 ? [мε. 8 For διαмαρτγρει; ? [ммωτп]. 10 Read ταϥ (*cf.* 15). 17 ? Read м]πατετп-.
18 Or]мοι. 19 ατ added above. 20 ογϫαι].

215

]. ⲁⲓⲧⲁϥ ⲛⲣⲱⲙⲉ .[
] ⲡⲣⲟⲥ ⲑⲉ ⲛⲧⲁⲛⲉϥⲛ[
]ⲧⲟⲧ ⲁⲩⲱ ⲙⲡⲣⲙⲉⲩⲉ [ϫⲉ-]
[ⲛ]ⲧⲁïⲟⲩⲱϣ ⲉϥⲓⲧϥ ⲉⲧ[ⲟ-]
[ⲧ]ⲏⲩⲧⲛ ⲛⲧⲁⲧⲁϥ ⲛϩⲉⲛⲕ-
ⲟⲟⲩⲉ ⲁⲗⲗⲁ ⲉⲓϣⲁⲛ-
ϣⲁϫⲉ ⲛⲙⲙⲏⲧⲛ ⲛ-
ⲧⲛⲱⲣϫ ⲛϩⲱⲃ
ϣⲁⲓⲧⲁⲁϥ ⲛⲏⲧⲛ
ⲟⲛ ⲡⲗⲏⲛ ⲉϣ-
ⲱⲡⲉ [

4 Copy has ϥⲓⲧϩ.

216

] ?
ϣⲁ]ϫⲉ ⲧⲛⲡⲣ[
ⲡϣⲟⲉⲓϣ · ⲛⲛⲟⲩⲣⲏⲧⲉ ⲛⲧⲉⲧⲛ[ⲙⲛ-]
ⲧϫⲟⲉⲓⲥ ⲡⲉⲓⲱⲧ: ⲡⲙⲁïⲡⲉⲭⲥ ϩⲛ-
ⲟⲩⲙⲉ ⲉⲡⲉⲓⲧⲁ ⲁⲛ ⲛⲛϯⲙⲉ ⲧⲏⲣϥ
ⲙⲟⲩϩ ⲛⲧⲥⲓⲛⲟⲩϥⲉ ⲕⲛ ⲧⲁⲧⲉⲧⲛ-
ⲙⲛⲧϫⲟⲉⲓⲥ ϣⲁϫⲉ ϩⲟⲗⲱⲥ ϩⲁ-
ⲡⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲧⲁⲡⲙⲟⲥⲧ ⲣⲱⲙⲉ
ⲁⲁϥ ⲙⲛⲛⲥⲱⲥ · ϩⲛⲛⲟⲩⲱϣⲉ ·
ⲙⲡⲛⲟⲩⲧⲉ · ⲟⲩⲁïⲡⲁⲣⲁⲥⲕⲉⲩⲁⲍⲉ
ⲙⲡⲉⲕⲗⲏⲣⲟⲥ ⲛϥⲉⲓ ⲉϩⲟⲩⲛ ⲛⲥⲟⲩ-
ⲣ ⲡⲙϣⲁ ⲙⲡⲣⲟⲥⲕ/ ⲛⲏⲧⲛ · ⲡⲣⲱⲧⲟⲛ
ⲇⲉⲩⲧⲉⲣⲟⲛ ⲛⲧⲉⲧⲛⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ
ⲙⲡⲉⲧⲛⲥⲕⲩⲗⲙⲟⲥ · ⲉⲧⲟⲩⲁⲃ ⲛⲧⲉⲧⲛ-
ⲉⲓ ⲉϩⲟⲩⲛ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲛⲧⲉⲧⲉⲓ-
ⲕⲉⲉⲓⲣⲏⲛⲏ ⲛⲛⲟϭ ϣⲱⲡⲉ ϩⲓⲧⲟⲧ-
ⲧⲏⲩⲧⲛ ⲧⲁï ⲉⲧϭⲟ ⲛⲥⲁⲉⲓⲣⲏⲛⲏ
ⲛⲙ ⲉⲁⲧⲉⲧⲛⲁⲁⲥ + ⲡⲙⲁï
ⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ϣⲉⲛ-
ⲟⲩⲧⲉ ⲡⲗⲁϣ/ ⲡϫⲏ-
ⲙⲉ ⲡⲉⲓⲉⲗⲁⲭ/

2 ⲡⲣ[ⲟⲥⲕ/ (*v.* 12). 5 ⲁⲛ=ⲟⲛ. 6 Read ⲥⲧⲓ-. 8 For ⲛⲧⲁ. 17 ϭⲟ=? ϭⲱ, or ϭⲟⲛ.

217

⳨ ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ϯ-
ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲧⲉⲕⲙⲛ-
ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ϩⲙⲡϫ-
ⲱⲕ ⲧⲏⲣϥ ⲛⲧⲁⲯⲩⲭⲏ ⲙⲛⲛ-
ⲥⲱⲥ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ
ϫⲉⲕⲁⲁⲥ ⲉⲕⲛⲁⲁⲥ ϩⲁⲡⲛⲟⲩⲧⲉ
ⲛⲅⲃⲱⲕ ⲛⲥⲕⲩⲗⲙⲟⲥ ⲛⲅⲉⲓ
ⲉⲓ ϣⲁⲧⲁⲙⲛⲧⲉⲗⲁⲭ/ ⲙⲙⲟⲛ ⲛⲧͦ-
ⲧⲉ ⲥⲟⲟⲩⲛ ⲧⲕⲭⲣⲉⲓⲁⲧⲉ ⲁⲩⲱ ⲡⲛⲟⲧⲉ
ⲥⲟⲟⲩⲛ ⲉⲕⲧⲙⲉⲓ ⲟⲩⲁïϩⲱϣ ⲕⲁⲓ ⲅⲁⲣ
ⲕⲙⲉⲉⲩⲉ ϩⲁⲣⲱⲙⲉ · ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ
. . . . ⲡⲥⲕⲩⲗⲙⲟⲥ · ϩⲁⲣⲟï
ϩⲙ . . . . . . ⲉⲧⲉ ⲕⲁⲓ ⲅⲁⲣ ⲁⲛϫⲟⲟⲥ
ⲛ ? ⲛⲥⲱⲓ ⲛⲛⲕⲉⲛ.
ⲡⲛⲁ ? ⲙⲛⲡⲙⲁ ⲉⲛ
ⲛⲛⲛⲟⲩ ? ⲥⲱⲟⲩⲛ ⲡⲁ-
ⲙⲉⲣⲓⲧ ? ϩⲏⲧ ⲧⲱⲡⲉ
ⲁⲣ ? ⲉⲧⲉⲛϯ
? + ⲧⲁⲁⲥ
? ⲧ ⲡⲉⲓⲱͭ
ⲉⲧⲟⲩ . . . . ⲁ ⲡⲉ-
ⲧⲣⲟⲥ ϩⲓⲧⲙⲛⲓ-
ⲗⲁⲧⲟⲥ

6 ⲩ above ⲟ. 9 For ⲧⲉⲭⲣⲉⲓⲁ; for ⲛⲟⲩⲧⲉ. 17 [ⲡⲉⲓⲱⲧ]. 20 [ⲡⲛⲁⲙⲉⲣⲓ]ⲧ. 21 ⲉⲧⲟⲩ[ⲁⲁⲃ ⲁ]ⲡⲁ.

218

⳨ ϣⲟⲣⲡ ⲙⲉⲛ ⲙⲡⲉⲛϣⲁϫⲉ
ⲡⲉⲗⲁⲭ/ ⲧⲛϣⲓⲛⲉ ⲉⲧⲉⲧⲛ-
ⲙⲛⲧⲥⲟⲛ ⲉⲧⲛⲁⲛⲟⲩⲥ ⲁⲡⲁ
ⲃⲓⲕⲧⲱⲣⲟⲥ ⲙⲡⲁⲡⲁ ïⲉⲣⲏⲙⲓ-
ⲁⲥ ⲙⲛⲛⲥⲱⲥ ⲉⲧⲃⲉⲡⲥⲟⲛ ⲁⲛ-
ⲇⲣⲉⲁⲥ ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁϥⲧⲁ-
ϭⲥϥ ⲉⲛⲙⲁ ⲛⲧⲁϥϫⲓⲧϥ
ⲁⲣï ⲡⲛⲁ ⲟⲩⲛ, ⲧⲉⲧⲛⲉï
ⲉϩⲣⲁï ⲛⲉϭⲛⲧⲉⲩⲧⲛ
ⲁⲣï ⲡⲛⲁ ⲟⲩⲛ ⲙⲡⲣⲕⲱ ⲛ-
ϣⲟⲩⲗⲟ ϩⲣⲁï ϩⲛⲟⲩϭⲉ-
ⲡⲉ ⲟⲩϫⲁï ϩⲙⲡϫⲟⲉⲓⲥ
ⲧⲁⲁⲥ ⲙⲡⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ
ⲙⲛⲡⲁⲡⲁ ïⲉⲣⲏⲙⲁⲓⲁⲥ
ϩⲓⲧⲛⲡⲉⲥⲛⲏⲩ

7 Or ϭϩϥ. 8 For ⲛⲧⲉⲧⲛ. 9 For ? ⲛⲧⲛϭⲛ-. 15 Written upon the edge.

219

⳨ ϣⲟⲣⲡ ⲙⲉⲛ ϯ[ⲡⲣⲟ]ⲥⲕⲩⲛⲉⲓ ⲛ-
ⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ϣⲁⲧⲛⲁⲩ ⲉⲓ-
ϫⲓ ⲡⲉⲛⲧⲉ ⲧⲉϥϩⲉ ⲙ̄ⲡⲉϩⲱ̣ⲓ̣
ⲧⲱϣ ⲣ̄ ⲡⲛⲁ ⲛⲅ̄ϫⲟⲟⲩ ⲛⲛⲁⲣⲱ̣-
ⲙⲉ ϩⲁⲧⲏⲕ ϫⲉⲙ̄ⲡ̄ⲛ̄ϭⲛ ⲣⲱⲙⲉ
ϯϩⲏϣ ϩⲁⲡⲉϩⲕ[ⲟ ⲛ]ⲁⲣⲁ ϩ-
ⲱⲃ ⲛⲓⲙ ⲉⲣϣⲁⲛⲛⲁϣⲏ-
ⲣⲉ ⲉⲓ ϯⲛⲁⲣ[. .]ϣ ⲧⲁⲙⲟ-
ⲟϣⲉ ϩⲓⲛ[. . .]ⲃ ⲡ̄ⲗⲏⲛ
ⲉⲕϣ[ⲁⲛⲕⲁ]ⲁ̣ⲧ ⲡ̄ⲕⲉ-
ⲥ̣[ⲟⲛ]ⲙ̣ϭ̣ⲓ̣[

3 ϩⲱⲃ possible. 8 Or]ϥ.

220

⳨ ⲁⲣⲓ ⲧⲁⲅⲁ-
ⲡ̣ⲏ ϣⲗⲏⲗ ⲉϫⲱⲓ̈
ⲛ̄ⲁⲅⲁⲡⲏ ⲁⲣⲓ ⲧⲁ-
ⲅⲁⲡⲏ ⲛ̄ⲧⲉⲧⲛⲉⲣ̄ ϯ-
ⲉⲛⲇⲱⲗⲏ ⲛⲁⲓ̈ ⲕⲉ
ⲅⲁⲣ ϯⲥ̣ . . ⲉⲣ̄ ⲉⲛⲇⲱⲗⲏ
ⲛⲙⲟⲟⲩ ⲛⲛⲓⲙ ⲛ̄ⲧⲉⲧⲛⲉⲣ̄
ⲡⲛⲁ ⲛ̄ⲧⲉⲧⲛⲉⲉⲓ ⲉⲛϩⲏⲧ
ⲛ̄ⲧⲉⲧⲛⲉⲧⲱϩ̄ ⲛ̄ϣⲏ ⲉ-
ⲡ̣ⲉⲗⲱⲗ̣ ⲛⲁⲓ̈ ⲛ̄ⲁⲅⲁⲡⲏ
[. . . . . .] ⲙ̄ⲛⲓ.ϭⲓⲛ ⲣⲱ̣-
[. . . . . ϩ]ⲙ̄ⲡϫⲟⲉⲓⲥ ⳨

7 For ⲙⲙⲟⲟⲩ. 9 For ϣⲉ. 11 Perhaps nothing lost before ϭ, so =ⲙⲛⲓϭⲛ ⲣⲱ[ⲙⲉ.

221

⳨ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ϩⲩⲡⲟⲙⲉⲓⲛⲉ
ϣⲧⲏⲕⲟⲩⲥ̄ⲡ̄ⲧⲉ ⲛ̣ⲕⲩⲣⲓⲁⲕⲏ
ⲡⲉ· ⲉⲛⲛⲟⲩⲧⲉ ⲧⲱϣ ⲛⲁϭ̄ⲛ̄
ⲛⲉⲛⲛⲉⲣⲏⲩ ⲟⲛ ⲁⲩⲱ
ⲟⲛ ϣⲗⲏⲗ ⲉϫⲱⲛ̄ ⲛⲁⲅⲁ-
ⲡⲏ ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ
ⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ ⲕⲁⲓ ⲅⲁⲣ ⲓ̈ⲥ ⲧⲱϣ
ⲛⲁⲛ ⲛ̣ . ϣⲁϫⲉ ⲙ̄ⲛ̄-
ⲛⲉⲛⲛⲉⲣⲏⲩ ⲟⲛ ⲁⲩ-
ⲱ ⲟⲛ ⲛⲉϣⲗⲏⲗ ⲉ-
ϫⲱⲧⲛ̄ ⲟⲩϫⲁⲓ̣

2 For ϣⲁⲧⲉⲓ-. 7 ⲉⲣⲱⲧⲛ above. 8 Or ⲛⲁⲛ ⲁⲓϣ.

222

] ⲧⲁⲁⲥ ⲛ̄ⲓ̈ⲱϩⲁⲛⲛⲏⲥ
ϯⲕⲓⲙⲉ ⲛ̄ⲑⲉ ⲁⲛ ⲛ̄ⲧⲁⲃⲱⲕ
ⲛ̄ⲧⲁⲕⲕⲱ ⲛⲁⲛ̣ⲓ̣ ϫⲉⲉⲛⲉⲧϫⲓ-
ⲟⲩⲉ ⲉⲣⲟⲓ̈ ⲉϣⲱⲡⲉ ⲕⲛⲁϣ .
ⲧ̄ⲛⲛⲟⲟⲩϥ ⲉϩⲟⲩⲛ ⲛ̄ⲛⲁⲓⲱ̣ⲧ̣
[ϩ]ⲁⲙⲏⲣ ⲛ̄ϥ̄ⲧⲛⲛⲟⲟⲩ ⲧ . .
an illegible line
ⲁϥϫⲟⲟⲥ ϫⲉϯⲛⲁ-
ⲧⲁⲁⲥ ⲛⲁⲕ

Verso

⳨ ⲁⲣⲓ ⲧⲁⲅⲁ-
ⲡⲏ ⲛ̄ⲅ̄ⲧⲛ̄ⲛⲟ-
ⲟⲩ ⲟⲩⲣⲱⲙⲉ
ⲛⲁⲓ̈ ⲛ̄ϥϥⲓ̈
ⲧⲕⲗⲟⲩⲉ
ⲉϣⲱⲡⲉ
ⲕⲟⲩⲁϣⲥ̄
ⲙ̄ⲙⲟⲛ
blank

1 [+], or nothing. 2 For ϭⲓⲛⲉ. 3 For ⲛⲧⲁⲕⲱ. 14 For ϭⲗⲟϭⲉ.

223

+ ⲡⲗⲁϣⲁⲛⲉ ⲉϥⲥϩⲁⲓ̈
ⲉϥϣⲓⲛⲉ ⲉⲡⲉϥⲙⲉⲣⲓⲧ
ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ
ⲓ̈ⲥⲁⲁⲕ ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ⲁⲛⲥⲱⲧⲙ̄
ϫⲉⲇⲁⲛⲓⲏⲗ ⲡⲓⲓ̈ⲁⲧⲣⲟⲥ
ⲛⲏⲩ̄ ⲉϩⲟⲩⲛ̄ ϣⲁⲧⲉⲕ-
ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲙ̄ⲡⲟⲟⲩ
ⲏ̄ ⲣⲁⲥⲧⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡ[ⲏ]
ⲟⲩⲛ ⲉϥϣⲁⲛⲉⲓ ⲉⲕϫⲟ[ⲟⲩ]
ⲛⲁⲛ ⲛ̄ⲧⲉⲛⲛⲏⲩ ⲉ̣[ϩⲟⲩⲛ]
. ⲓ̄ⲧⲁⲛ̣ ⲉϩⲟⲩⲛ [

9 Room for 3 in gap, ? [ⲟⲩϥ]. 10 For ⲛⲧⲛⲛⲏⲩ.

225

? ?
ⲙⲁⲓ̣[ⲛⲟⲩⲧⲉ
ⲉⲧⲧⲁⲉⲓ̣[ⲏⲩ ⲃⲓⲕ-]
ⲧⲱⲣ ϩⲓⲧⲛ̄ⲓ̈ⲁⲕ̣[ⲱⲃ ⲡⲉϥ-]
ϣⲏⲣⲉ ϣⲟⲣⲡ ⲙⲉ[ⲛ ϯⲡⲣⲟⲥ-]
ⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱ[ⲧ] ϯⲧⲁⲙ[ⲟ ⲛ̄]-
ⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ϫⲉⲁⲕⲙⲟⲟϣⲉ ϩⲓⲧⲉ[. .]
ϫⲉⲉⲕⲛⲁϫⲟⲟⲩ ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁ-
ⲧⲱϣ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ· ⲉⲓⲥ ϩⲏⲏⲧⲉ
ⲁⲓ̈ⲧⲟϣⲥ̄ ⲙ̄ⲡⲉⲓ̈ⲙⲁ ⲙ̄ⲡⲣϫⲟⲟⲩϥ
+ ⲟⲩϫⲁⲓ̈ ϩⲙ̄ⲡϫⲟⲉⲓⲥ

1 ? ⲡⲉⲓⲱⲧ]. 2 ? ⲁⲡⲁ ⲃⲓⲕ].
5, 6 ⲉⲓⲱⲧ inserted above.
6 Prob. ϩⲓⲧⲟ[ⲟⲩ], or [ⲧⲛ].

226

]ϫⲟⲟⲩ ⲁϩⲟⲩⲛ ⲛ[
]..ⲕⲩⲣⲁⲕⲏ ⲧⲉⲛⲟⲩ ϯ̣[ⲛⲏⲥⲧⲓⲁ]
ϣⲏⲙ' ⲉⲥ ⲥⲛⲱ ⲛ̄ϩⲟⲟⲩ .[
ⲛ̄ⲧⲁϩⲱⲗ ⲡⲁϭⲛ̄ ⲁϩⲣⲁⲓ̣[
ⲙ̄ⲛ̄ⲥⲁⲣⲁⲥⲧⲉ ⲉⲓ̈ⲕⲱⲧ[ⲉ
ⲛ̄ⲧⲁϭⲛ̄ⲧⲕ̄ ⲛ̄ⲅⲟⲩⲱ[
ϩⲛ̄ⲧⲛⲏⲥⲧⲓⲁ ϣⲏⲙ ϫ̣[ⲉ
ⲡⲁⲓ̈ ⲛ̄ⲧⲁⲉⲓ̈ ⲛ̄ⲅⲟⲩⲱ̣[

2 For ⲕⲩⲣⲓⲁⲕⲏ; ? read ⲧ[.
5 For ⲙⲛ̄ⲛ̄ⲥⲁ. 6 Same verb as in 8.

227

]ⲉ̣ⲓⲇⲓⲟⲉ̣ⲉⲓⲉⲓⲟ̣
ⲛ̄ϩⲱ ⲁ̣[ⲓ]ϣⲓⲛⲉ ⲛ̄ⲥⲱⲕ ⲙ̄ⲡⲉⲓ̈-
ϭⲛ̄ⲧⲕ̄ ϯⲛⲟⲩ ⲙⲁⲣⲉⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ
ⲟⲩⲱϣ ⲛ̄ⲅⲧⲱⲛ ⲛ̄ⲅⲧⲁϩⲟⲓ̈ ⲛ̄ⲥⲟⲟⲩⲧⲛ̄
ϫ̣ⲉⲧⲉⲭⲣⲓⲁⲧⲉ ⲙ̄ⲙⲟⲛ ⲉⲛⲁⲓ̈ⲣ̄ⲙⲟⲩⲁ
[..]ⲁⲟⲩⲱϣ' ⲟⲩϣⲟϥ̄ⲧ ⲛ̄ⲕⲁⲣⲁϥ
]ⲟⲩϫⲟϥ ⲁⲩⲱ [.]ⲩ̣ⲟⲩⲱϣ ⲛ̄-
] ? ? [

1 Or ⲇⲓⲟⲥ. 1, 2 ? ⲉⲓⲟⲛϩ ϣⲁ[ⲓ]-.
4 For ⲧⲱⲟⲩⲛ. 6 ? [ⲛ]. 7 ? [ⲛⲥ]ⲟⲩ-.

229

[ⲛ]ⲛⲁⲙⲉⲣⲁⲧⲉ ⲛ̄ⲥⲛⲏⲩ' ⲉⲧ-
[ⲧⲁ]ⲉⲓⲏ̣ⲩ̣ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ· ⲙ̄ⲛ̄-
[ⲁⲡⲁ ⲉ]ⲡⲉⲓ̣[ⲫ]ⲁⲛⲓⲟⲥ ⲁⲣⲓ ⲡⲛ̄ⲁ̄
ⲕ̣ⲱ̣ ⲛⲁⲛ ⲉⲃⲟⲗ' ⲛ̄ⲧⲉⲧⲛⲉⲓ'
.ⲛ̣̄ⲧⲁⲭⲏ ϫⲉⲙⲁⲛ

Verso ⲉⲓⲙⲏⲧⲉⲓ ⲛ̄ⲧⲉⲧⲛ̄ⲉ[
..ⲓ̣ⲧⲟⲩ ⲛ̄ⲛⲉⲛⲉⲣⲏⲩ· ⲁ[
? ⲗⲏ[

1 Or [+].
5 Prob. nothing before ⲛ̄. Not last line.

230

⳨ ⲛ̄ϩⲟⲥⲟⲛ
ⲙ̄ⲡϥⲧⲁ-
ⲁⲥ ⲛⲁⲕ ⲁ-
ⲙⲟⲩ ⲁⲓⲁⲓ ⲉ-
ⲡⲃⲱⲗ ⲉⲃⲟⲗ
ⲁⲛⲟⲕ ⲧⲓⲛⲁ-
ⲧⲁⲁⲥ ⲛⲁⲓ̈ ⲛ̄ⲧⲛ-
ⲉⲓ ⲙⲛ̄ⲧⲉⲕϩ-
ⲱⲃ ⲙⲛ̄-
ⲣⲱⲙⲉ

4 Read ⲛⲁⲓ. 7 Read ⲛⲁⲕ.

231

⳨ ⲁⲣⲓ ⲡⲛⲁ̀ ⲉⲕ[..]
ⲉⲓ̈: ⲁⲙⲟⲩ ⲉϩⲟⲩⲛ
ⲉⲛϩⲉⲣ ⲛ̄ⲧⲛ̄ⲥⲩ-
ⲛⲁⲅⲉ· ⲉⲓⲥ ⲡ̄ⲛⲟϭ
ⲛ̄ⲣⲱⲙⲉ ⲟⲛ ⲕⲁ-
ⲧⲁ ⲧⲉⲓ̈ϩⲉ: ϩⲓ-
ⲧⲛ̄ⲓ̈ⲱⲁⲛⲛⲏⲥ

1 ? [ϣⲁⲛ-].

233

ⲁⲣⲓ ⲡⲛⲁ' ⲉϣⲱⲡⲉ
ⲟⲩⲛ ⲑⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲕⲁ ⲡⲉⲛ-
ⲥⲟⲛ ⲡⲉⲧⲣⲟⲥ ⲛ̄ϥⲃⲱⲕ ⲙ̄ⲛ̄-
ⲧⲉⲓ̈ⲉⲡⲓⲥⲧⲟⲥ ⲛ̄ϥⲉⲓ' ⲛⲁⲛ ⲛ̄ⲣⲁⲥⲧⲉ

4 For ⲉⲡⲓⲥⲧⲟⲗⲏ.

234

⳨ ⲣ̄ ⲡⲛⲁ ϯ ϩ̣ⲓⲥⲉ ⲧⲉ-
ⲧⲛⲁⲅⲁⲡⲏ ⲧⲉⲧⲛ-
ⲉⲓ ⲉϩⲟⲩⲛ ϩⲁⲧⲁ-
ⲅⲁⲡⲏ

1, 2 For ⲛⲧⲉⲧⲛ-.

235

⳨ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ
ⲁⲙⲟⲩ

236

⳨ ϣⲟⲣⲡ̅ ⲙⲉⲛ ⲙ̅ⲡϣⲁϫⲉ
ⲧⲉⲡⲣⲟⲥⲕⲩⲛⲉ ⲁⲩⲱ ⲧⲉ-
ⲁⲥⲡⲁⲍⲉ ⲡϣⲟⲉⲓϣ ⲛ̅ⲛⲟⲩⲣⲏ-
ⲧⲉ ⲙ̅ⲡⲁϫⲟⲉⲓⲥ ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲕⲩⲣⲓⲁⲕⲟⲥ ⲡⲁⲛⲁⲭⲱ́ⲣⲓⲧⲏⲥ
ⲙ̅ⲡⲧⲟⲟⲩ ⲛ̅ⲧϫⲏⲙⲉ ⲡⲛⲟⲩⲧⲉ
ⲡⲉⲧⲥⲟⲟⲩⲛ ϫⲉⲉⲥ ⲟⲩⲙⲏϣⲉ ⲛ̅-
ⲣⲟⲙⲡⲉ ϯⲟⲩⲱϣ ⲁⲧⲣⲁⲉⲓ ⲉⲣⲏⲥ ⲛ̅-
ⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉ ⲛ̅ⲧⲉⲕⲙⲛ̅ⲡⲉⲧⲟⲩⲁⲁⲃ
[ⲙ̅]ⲡⲉⲡⲣⲟⲉⲓϣ ⲙ̅ⲡⲉⲕⲟⲥⲙⲟⲥ ⲕⲁⲁⲧ
[ϣⲁ]ⲧⲉⲛⲟⲩ ⲁⲗⲗⲁ ⲉϣⲱⲡⲉ ⲛⲟⲩⲱϣ ⲙ̅-
[ⲡⲛⲟⲩ]ⲧⲉⲡⲉ ⲛ̅ⲧⲁⲱⲛ̅ϩ ⲧⲉⲛⲏⲩ ⲉⲣⲏⲥ
[ⲛ̅ⲧⲁⲡ]ⲣⲟⲥⲕⲩⲛⲉ ⲛⲁⲕ ⲡⲁⲧⲁⲙⲟⲩ ⲕⲁⲓ
[ⲅⲁⲣ ⲁⲓϫⲟ]ⲟⲥ ϫⲉϯⲛⲁⲃⲱⲕ ⲛ̅ⲧⲁⲟⲩⲱϣ̅ⲧ̅
]ⲛ̅ⲧⲣⲟⲙⲡⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲉ
[ⲕⲟⲩⲱϣ] ⲁⲧⲣⲁⲃⲱⲕ ϫⲟⲟⲩ ⲛⲁϊ ⲉϣⲱ-
[ⲡⲉ ⲙ̅ⲙⲟⲛ ϫⲟⲟⲩ ⲛ]ⲁϊ ⲟⲛ ⲁⲩⲱ ⲟⲛ ⲉⲥ ⲇⲓⲙⲟ-
[ⲑⲉⲟⲥ ⲙ̅ⲛ̅ⲯ]ⲁⲧⲉ ⲉⲩⲱϣ ⲁⲧⲣⲁⲉⲓ ⲉⲃⲟⲗ
ⲃ]ⲱⲕ ⲛⲁϊ ⲉϩⲟⲩⲛ ⲁⲡⲁⲛⲏ̈
]ⲉ ⲉⲥ ⲟⲩϩⲟⲉⲓⲧⲉ
] . ⲫⲓⲗⲟⲑⲉⲟⲥ ⲡⲣ̅ⲙ̅-
ⲕⲟ]ⲩⲕⲗⲓⲟⲛ ⲁⲓⲧⲛ̅-
]ⲩ ⲉⲧⲉⲙⲁⲣⲑⲁⲧ[ⲉ]
]ϫⲉ ⲛⲁⲓ ⲉϣ.
]ⲡⲁϩⲏⲧ
] ⲛⲁⲕ
] . ⲕ

2 ⲧⲉ- for ϯ- (and in 12). 3 Read ⲙⲡϣⲟⲉⲓϣ. 4 Read ⲡⲉⲓⲱⲧ. 5 Accent doubtful. 8 For ⲉⲧⲣⲁ- (and in 16). 9 For ⲙⲛⲧ-. 10 For ⲣⲟⲟⲩϣ; ? for ⲡⲉⲓ-. 13 For ⲙⲡⲁⲧⲓ-. 19 For ⲉⲡⲁⲛⲓ.

238

⳨ϛ ⲛ̅ⲃⲉⲓⲱ̅ ⲛ̅ⲧⲉⲉϣ-
ϭⲱ ⲁ̅ⲛ̅ ⲙ̅ⲡⲉⲧⲛ̅ⲃⲟⲗ ⲧⲉⲛⲟⲩ
ⲇ̅ⲉ̅ ⲡⲁⲉⲓⲱⲧ ⲙ̅ⲡⲣ̅ⲙⲉⲩⲉⲩⲉ
ϫⲉⲛ̅ⲧⲁⲩⲃⲟⲣⲉ ⲙ̅ⲙⲟⲓ ⲛ̅ ⲉⲓ̈-
ϣⲱⲧ ⲛ̅ⲟⲩⲗⲁⲁⲩ ⲙ̅ⲙⲟⲛ
ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲥⲟⲟⲩⲛ ϫⲉⲛ̅-
ⲛ̅ⲧⲉϣⲟⲧ ⲁ̅ⲛ̅ ⲟⲩⲇⲉ ⲛ̅ⲧⲉϩⲟⲥⲉ ⲁ̅ⲛ̅
ⲁⲗⲗⲁ ⲛ̅ⲧⲁϊⲧⲱ̅ⲛ̅ ⲉⲣⲱⲧ̅ⲛ̅ ⲟ
ⲡⲁⲉⲓⲱⲧ ϛ ⲧⲉⲛⲟⲩ ⲇⲉ ⲉϣⲱⲡⲉ
ⲕⲛⲁϣⲡ̅ ⲟⲩⲙ̅ⲛ̅ⲧ̅ⲙⲁϊⲣⲱⲙⲉ
ⲛ̅ⲙ̅ⲙⲁϊ ⲛ̅ⲅ̅ⲛ̅ⲧ̅ ⲉϩⲟⲩⲛ ⲁⲣⲓ ⲧⲁⲕⲏ
ⲁⲗⲗⲁ ⲙⲉⲛ̅ⲧⲕϫⲟⲟⲥ
2 ll. erased

Verso

? ? ?
ϩⲓⲥⲉ . . ϫⲓⲥⲃⲟ ⲁ .
ⲉϣⲱⲡⲉ ⲛϩⲱⲃ ⲁⲣⲓⲥⲕⲉ
ⲛⲏⲕ ⲧ̅ⲛ̅ⲛⲟⲟⲩ ⲛϫⲱⲕ ⲛⲁϊ
ⲙ̅ⲡⲁⲉⲓϫⲱⲗ̅ϫ̅ ?
ⲕⲁⲗⲓⲛ ? ?
ϫⲛ̅ⲛ̅ⲛⲧⲁⲓ . . . . . ⲓⲥ ⲛ̅ⲉ
ⲃⲟⲧ ? ?
ϩⲟⲓ ? ?
ⲁ̅ⲛ̅ . ⲃⲉⲧⲉϣⲏ ⲛⲁⲓ
ⲟⲩϫⲁⲓ ϩⲛ̅ⲧϭⲟⲙ ⲛ̅-
ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ
? ? ?
ⲉϩⲟⲩⲛ ⲧⲏⲣ̅ϥ̅

1 After chrysmon, same sign as in 9; ⲛⲧⲉ- = ⲛϯ (so below). 8 For ⲱ. 11 For ⲧⲁⲅⲁⲡⲏ. 24 ⲙⲛ(?)ⲡⲉⲧⲛⲥⲱⲟⲩϩ.

239

⳨ ϩⲁⲑⲏ̓ ⲙ̅ⲡϣⲁ-
ϫⲉ ϯⲁⲥⲡⲁⲍⲉ ⲙ̅ⲡⲉⲧ̅ⲛ̅ⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲙ̅ⲛ̅ⲛ̅ⲥⲱⲥ ϯⲡⲣⲟⲥ-
ⲕⲩⲛⲉⲓ ⲛ̅ⲧϩⲁⲅⲓⲱⲥⲩⲛⲏ ⲛ̅ⲧⲉ-
ⲧ̅ⲙ̅ⲛ̅ⲧ̅ⲣⲉϥϣⲙϣⲉ ⲛⲟⲩⲧⲉ ⲉⲧⲧⲁϊ-
ⲏⲩ ⲉⲡⲉⲓⲇⲏ ⲁⲧⲉⲧⲛⲁⲅⲁⲡⲏ ϫⲟ-
ⲟⲩ ⲛⲁϊ ϩⲱⲥ ⲟⲩⲛ̅ ⲥⲩⲛⲥⲁⲧⲁⲥⲓⲥ
ϩⲛ̅ⲧⲙⲏⲛⲧⲉ ϯⲛⲟⲩ ϯⲉⲩⲭⲁⲣⲓⲥ-
ⲧⲁ ⲛ̅ⲧⲟⲟⲧϥ̅ ⲙ̅ⲡⲛⲟⲩⲧⲉ ϯ-
ⲉⲩⲭⲁⲣⲓⲥⲧⲁ ⲛⲧⲟⲟⲧⲥ̅ ⲛ̅ⲧⲉⲧⲛ̅-
ⲁⲅⲁⲡⲏ ⲁⲗⲗⲁ ⲛ̅ⲧⲁϊⲟⲩⲱϣ ⲙ̅-
ⲙⲁⲧⲉ ⲙⲁ ⲉⲃⲱⲕ ⲉⲡⲁⲧⲟⲟⲩ ⲁⲛ-
ⲟⲕ ⲭⲣⲓ[ⲥ]ⲧⲟⲇⲱⲣⲟⲥ ϯⲟⲩⲱϣⲧ̓ ⲙ-
ⲡⲉⲓⲭⲛⲟⲥ ⲛ̅ⲡⲉⲧ̅ⲛⲟⲩⲣⲏ-
ⲧⲉ ⲉⲧⲟⲩⲁⲃ + ⲏ ⲁⲅⲓ[ⲁ ⲧⲣⲓⲁⲥ]

7 For ⲥⲩⲛⲥⲧⲁⲥⲓⲥ. 8 For ⲧⲙⲏⲧⲉ.

240

ⲉⲧⲟ[
ⲉⲧⲟⲩⲁⲁ[ⲃ
ⲛ̅ⲡⲉⲧ̅ⲛ̅ϩⲓⲥⲉ ⲙ̅[
ϥⲉ ⲡⲓⲙ̓ ⲁⲛⲟⲕ [
ⲡⲁⲛⲟⲩⲥ, ⲉϣⲱⲡ[ⲉ] ⲁⲡⲉⲡⲉⲓⲱⲧ̓ ⲁⲡ[
ⲛⲟⲟⲩ ⲛⲟⲩⲱ ⲛⲁϊ ϩⲓⲧ̅ⲛ̅ⲡⲁⲡⲁ ⲁⲡⲁ[ⲛⲓⲁⲥ] ⲡⲡⲣⲉⲥⲃ/
ⲁⲡⲁ ⲥⲏⲑ ⲙ̅ⲡⲓ̈ⲱⲥⲏⲫ ϣⲓⲛⲉ ⲉⲣⲱⲧ̅ⲛ̅ ⲉⲙⲁⲧⲉ
ⲛ̅ϩⲟⲩⲟ ⲇⲉ ⲡⲁⲥⲟⲛ ⲛⲁϥⲣ̅ϩⲟ ⲙ̅ⲡⲉⲥⲛⲏⲩ
ⲧⲏⲣⲟⲩ ϫⲓⲛⲛⲟϭ ϣⲁⲧⲉⲛⲟⲩ ⲙ̅ⲡⲉⲓ̈ⲧⲁ-
ϩⲟ ⲛ̅ⲉⲓ̓ ⲁⲗⲗⲁ ϯⲛⲏⲩ ⲧⲉⲛⲟⲩ ⲉⲓ̈ϣⲁⲛϯ ⲟⲩⲱ̓
ⲧⲁⲁⲥ ⲛ̅ⲛ̅ⲁⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ ϩⲓⲧ̅ⲛ̅ⲛⲉⲩ-
ⲥⲟⲛ ⲛ̅ⲡⲉⲓ̈ⲗⲁⲭ/ ⲟⲩϫⲁϊ ϩⲙ̅-
ⲡϫⲟⲓ̈ⲥ + + +

4 ⲡⲓ]ϥⲉ. 5 ? [ⲁⲛⲧⲁ. 6 ⲧⲛ]ⲛⲟⲟⲩ. 9 After ⲛⲟϭ, ϣⲁⲛⲕⲟⲩⲓ omitted. 12 For ⲛⲉⲗⲁⲭ/.

241

⳨
ⲛ̅ϣⲟⲣⲡ̅
ⲙⲉⲛ ⲛ̅ⲡϣⲁϫⲉ ϯ-
ϣⲓⲛ̣ⲉ ⲉ̣ⲡⲁⲙⲉⲣⲓⲧ' ⲛ̅ⲉⲓⲱ̅
ⲥⲁⲕⲁⲩ̣ ϯⲁⲥⲡⲁⲍⲉ
ⲙ̅ⲡⲉⲕⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
ⲙⲁⲣⲉⲧⲉⲕⲙⲛ̅ⲧ̅ⲉⲓⲱⲧ
ⲟⲩⲱϣⲉ ⲛ̅ϭ̅ϫⲟⲟⲩ ⲛⲉⲕ̅ⲟⲩ-
ϫⲁⲓ̈ ⲛⲁⲓ̣̈ ⲉϣϫⲡⲉ ⲑⲉ'ⲧⲉ' ⲛ̅-
ⲧⲁⲉⲓ' ⲉⲛϩⲏⲧ ⲛ̣̅ⲟⲩⲱϣⲉ ⲅⲁⲣ
ⲉⲉⲓ ⲉⲛϩ[ⲏⲧ] ⲛⲁⲕ ⲧⲉⲛⲟⲩ ⲙ̅-
ⲡⲓϭⲛ̅ [ⲧ]ⲩ̣ⲡ̣[ⲟ]ⲥ̣ ⲉⲧⲃⲉⲟⲩϩⲱⲃ
ⲉⲁϥⲧⲁϩⲟⲓ̈ ⳨ ⲧⲁⲁⲥ
ⲛ̅ⲡⲁⲙⲉⲣⲓⲧ' ⲛ̅-
ⲉⲓⲱⲧ' ⲓ̈ⲥⲁⲁⲕ

Verso, in other direction

ϩⲓⲧⲛⲓⲱ-
ⲥⲏⲫ ⲡⲓⲉⲗⲁ-
ⲭⲓⲥⲧⲟⲥ +

242

ⲉⲧⲃⲉⲫⲱⲃ ⲛ̣[
ⲧ̣ⲛ̣ⲟⲟⲩϥ ⲛⲁⲕ ϫⲉⲟⲩϩ[ⲱ]-
ⲃ̣ ⲛ̅ⲁⲃϣⲁⲕ ⲉⲣⲟϥ ⲁⲛ̅-
ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ
ϫⲉⲉⲛⲉⲟⲩⲛ̅ ϭⲟⲙ ⲙ̅-
ⲙⲟⲓ̈ ⲛⲉⲓ̈ⲛⲁⲉⲓⲛⲉ
ⲛ̅ⲧⲁⲁⲡⲁⲛⲧⲁ ⲉⲣⲟ-
[ⲕ]ⲡ̣ⲉ ⲁⲗⲗⲁ ⲛ̅[. . .̅]
ⲛⲁⲕ ϯⲧⲉ ⲑⲉ [. . .]
ⲕ ϩⲱⲱ̣ⲕ ⲟ̣ⲛ ⲟⲩϫⲁ̣[ⲓ]
ϩⲙ̅ⲡϫⲟⲉⲓⲥ +

1 Not first line; ? ⲛ[ⲧⲁⲩ-], or [ⲧⲁⲓ-].
3 For ⲟⲃϣⲕ. 8 3, or 4 missing.
9 For ⲧⲁⲓⲧⲉ.

243

⳨ ⲁⲛⲟⲕ ⲁⲛⲁⲛⲓⲁⲥ
ⲡⲉⲧⲛⲥⲟⲛ ⲉⲛⲉⲓ'ⲧⲏ
ⲁⲓ̈ϫⲟⲟⲥ ⲛ̅ⲧⲉⲧⲛ̅ⲙⲛ̅[ⲧ-]
ⲉⲓⲱⲧ ϫⲉϯⲛⲏⲩ
ⲉⲛϩⲏⲧ ⲙⲡⲉⲓⲛⲁⲩ
ⲧⲉ̣ⲛ̣ⲟⲩ ⲙ̅ⲡⲣ̅-
ⲃⲓ ⲣⲟⲟⲩϣ ⲫⲱⲃ
ⲧⲏϣ ⲁⲛ

244

Fibres ↑→ ⲧⲉⲕⲥⲃⲱ ⲛⲥϫ̣[ⲱ̣] ϩ̣ⲓ̣ϫ̣ⲱ̣ⲓ̣ . . . . ⲓⲩ . . ⲣⲥ̣ . ⲕ . . . ⲓ̣
ⲛ̅ⲛ̅ⲥⲛⲏⲟⲩ ⲙ̅ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲧⲏⲣⲟⲩ ⲉⲧϩⲁϩⲧⲏⲕ——
ⲙⲁⲣⲉⲡⲉⲕⲛⲁ ⲧⲁϩⲟⲓ ⲟⲩⲛ ⲛ̅ⲅ̅ϭ̅ⲱ ⲙ̣ⲙⲏⲣ̣[
ⲙ̅ⲡⲉⲕϩ̅ⲙ̅ϩⲁⲗ ϩ̅ⲙ̅ⲡⲉⲕϩⲏⲧ' ⲁⲩⲱ ⲙⲁ̣[ⲣⲉ-]
ⲧⲉⲕϩⲙϩⲁⲗ ⲧⲁϣⲏⲣⲉ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̅ⲡϣⲟⲉⲓϣ
ⲛ̅ⲡⲉⲕⲟⲩⲉⲣⲏⲧⲉ ⲙ̅ⲛ̅ⲡⲁⲡⲁⲛⲓ̈ ⲧⲏⲣⲟⲩ ⲙⲁⲣⲉ-
ⲡⲉⲕⲛⲁ' ⲧⲁϩⲟ ⲙⲁⲕⲣⲓⲛⲁ ⲧⲁϣⲏⲣⲉ ⲟⲩⲛ——
ⲁⲩⲱ ⲧⲉⲕϩ̅ⲙ̅ϩⲁⲗ' ⲛ̅ⲅ̅ϣⲗⲏⲗ ⲉϫⲱⲥ ⲙ̅ⲛ̅-
ⲡⲁⲡⲁⲛⲓ̈ ⲧⲏⲣⲟⲩ ⲉⲡⲉⲓⲇⲏ ⲟⲩⲛ ⲁⲓ̈ⲉ ϫⲉⲉⲓⲛⲏⲩ
ⲉⲣⲏⲥ ⲛ̅ⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̅ⲧⲉⲕⲙ̅ⲛ̅ⲡⲉⲧ-
ⲟⲩⲁⲃ' ⲁⲩ̣ⲕⲟⲩⲓ̈ ⲛ̅ϩⲱⲃ ϫⲓ ⲣⲁⲧ ⲙ̅ⲡⲓ-
ⲥⲉⲣϥⲉ ⲙⲁⲣⲉⲡⲉⲕⲛⲁ' ⲧⲁϩⲟⲓ̈ ⲟⲩⲛ ⲣ̅ϣⲁⲛ-
ⲡⲥⲁϩ ⲙⲏⲛⲁ ⲉⲓ̈ ϫⲉⲉϥⲛⲏⲩ ⲉϩⲏⲧ ⲧ̅ⲛ̅ⲛⲟⲟⲩ
ⲡⲉⲕⲟⲩϫⲁⲓ̈ ⲛⲁⲓ̈ ⲉⲧⲛⲁⲛⲟⲩϥ ⲛⲁⲓ̈ ⲙ̅ⲛ̅-
ⲧⲉⲕⲥⲃⲱ ⲛ̅ⲥ̅ϫⲱ ϩⲓϫⲱⲓ̈ ⲙ̅ⲛ̅ⲡⲁⲛⲓ̈ ⲧⲏⲣ̅ϥ̅ ⲙ̅ⲛ̅-
ⲙ̅ⲛ̅ⲙⲁⲕⲣⲓⲛⲁ ⲧⲁϣⲏⲣⲉ ⲟⲩϫⲁⲓ̈ ϩ̅ⲙ̅ⲡϫⲟⲉⲓⲥ
ⲏ ⲁⲅⲓⲁ ⲧⲣⲉⲓⲁⲥ ⲉⲅⲣⲁⲫ/ ⲙⲏⲛⲓ ⲁⲑⲩⲣ ⲁ̅ ⲓ̈ⲛⲇⲓⲕ/
ⲓ̈ⲉ

1 ϫⲱ = ϭⲱ (*cf.* 15), but here not ⲧⲏⲣϥ; possibly [ⲙⲛⲡⲁⲛ]ⲓ ϯ[ⲡ]ⲣⲟ[ⲥ]ⲕ[ⲩⲛⲉ]ⲓ.
2 and 7 A line fills space at end. 3 For ⲕⲱ; prob. ⲙⲛⲟ[ⲩⲉ].
8 ⲁⲩⲱ was ϣⲗⲏⲗ. 9 ? for ⲁⲓⲉⲓ (*cf.* 13). 11 Or ⲁⲟⲩ.

245

⳨ ϩαθε μεν μ̅παϣαϫε ϯ-
ϣιπε ετεκμπ̅τσοπ ϩ̅μπαϩητ
τηρϥ̅ εις πικουει π̅σμου αειτ̅ππ̅οο-
υϥ παк π̅τ̣αυτιϥ παϊ ϫεταаϥ παк
μ̅μοπ μ̅πιταϩο ει επϩητ π̅τα-
ασπαζε μ̅μοκ ειϣαπταϩο
οπ ϯπαυ οπ μ̅παταϣη ετπασ-
χη αρι ταγαπη π̅τ̅ϣ̅λ̅ηλ
εϫωϊ ουϫαϊ ϩ̅μπϫοεις
+ ταας μ̅πασοπ ϊ-
ωϩαππης πμα-
θητης π̅παπα
ϊσаак ϩιτ̅π̅-
ιωσηφ πεκ-
σοπ π̅ελα-
χις//
+

4 For ταταаϥ. 5 Read εει.
7 ? For ϯπηυ.

246

καατ πτα̣ι[
ρημιας αϊτ̅π̅ι̣[οου
πεκουϊ π̅σμου ετε[
τ̅ρουεπ μ̅π̅ϩεποεικ μπϩ[επ
μ̅πιϭ̅π̅ λααυ κατα πε̣κ[μ̅πϣα
ϣλ̅ηλ εϫωϊ ϩ̅π̅πηι εϩρ[αϊ π̅πεκϭιϫ
μμοπ επρωμε ϣωπε [
π̅τεππουτε τουϫοϊ [
πει παк ϩ̅π̅πεϩμε [π̅ϩοου
ϫοου πεκϩωβ π̅ειρε̣ π̣[
ταаϥ εβολ παк π̅[
τρομπη + ουϫαι
ϩμπϫοεις +
ταας μπαμεριτ̅
πσοπ ϊωαππης
ϩιτπϣβ̅ηυ πρε-
σβ/ ⳨ η αγια τρι-
ας

2 ιε]ρημιας. 3 For πει-. 5 Or [ταειο.
10 Or ειρη[.

247

⳨ ϣορπ μεπ μ̅πα[ϣαϫ]ε πελαχ
ε̣ι̣σ̣ϩαϊ εϊϣιπε α[υω εια]σπαζε μ̣-
πεϩλοϭ π̅πετ̅π̅γαρ̣π[ος] ετα̣υ̣η
στ̣ηπουϥε · εβολ · μ̅π̅π̅σωс οπ
ϯπωϩ̅τ̅ μ̅μοεϊ επεσητ · επκαϩ · ϯ-
ουωϣ̅τ̅ μ̅πιχπος π̅πετ̅π̅ουερητε
ετουааβ · π̅ρωμε π̅ϩαγιος παμε π̅θε
μ̅παειωτ αпτωπιος πεστυλος
π̅ουαεϊπ μ̅π̅α̅πα μακαριος π̅ϣιητ
π̅τωτ̅π̅ ϩωωττηυτ̅π̅ ατετππωϩ
επευϣι ϩ̅π̅αρετη · πιμ επαπουϥ · ϯ-
ϣιπε οπ επετ̅π̅ϣηρε μ̅μαϊπουτε
κατα πευραп ϩ̅μ̅π̅ϫοεις χαιρετε·
επειδη · αϊει επϩητ πητ̅π̅ π̅ϩαϩ πσοπ
μ̅πετ̅π̅ουηπ · παϊ μ̅προ · ουδε μ̅πε-
τ̅π̅ϣαϫε [π]μ̅μαϊ π̅θε π̅λααυ π̅σοπ καιπερ
[ουπ]ταϊ ουποϭ π̅ουωϣ · εϩουπ ε̣ . . .
π̣[θ]ε̣ παπα παππουτε πϩωμολοκ̣η̣τ̣ης
[μ̅π̅α]πα αпτωπιος ταας παπα ϊσаак μ̅π̅ απα
ϩηλιας ϩιτ̅π̅φραπγας πε̣ι̣α̣τ . . .
αρι ταγαπη π̅τε ? ?
τ̅π̅ϣλ̅ηλ ετουааβ μ̅μοπ [πα-]
ποβε ο̅ϣ̅ εματε ο̣υ̣ϫ̣α̣ι [ϩ̅μ̅-]
π̣ϫ̣ο̣ε̣ις ο̣υ̣ ?
τως μ̅πιρας ?
απ̣ο̣ . ου .

3 For καρπος εττανε. 4 For сϯ-. 17 Probably ερωτη. 20 μπϣα (or μϣα).
21 ? [τηρ παμεεϥε ϩ̅π̅πε-]. 25 ? πιρασμος. 26 Written on the edge.

248

⳨
ⲛ̄ⲧⲟⲕ ⲇⲉ
ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ϣⲏⲣⲉ
ⲉⲡⲉⲓⲇⲏ ⲉⲓϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ
ⲙ̄ⲙⲏⲛⲉ ⲛⲁⲕ ϫⲉⲙⲁⲣⲓⲁⲙ ⲉ-
ⲥ̣ⲉ̣ⲛⲟⲭⲗⲉⲓ ⲛⲁⲓ̈ ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲕⲁⲥ
ϣⲁⲛⲧⲉⲥϩⲩⲡⲟⲙⲓⲛⲏⲥⲕⲉ ⲙ̄ⲙⲟⲥ̣ ⲕⲁⲗⲱⲥ
ϯⲛⲟⲩ ⲉⲥ ϩⲛ̄ⲧⲉ ⲁⲥⲟⲣϫ̄ ⲙ̄ⲡⲁⲣⲟ ⲁⲥⲕⲁⲉⲓⲥ̣
ϩⲓⲃⲟⲗ ⲙ̄ⲡⲣⲟ· ⲁ̣ⲥ̣ⲕ . . . ⲁⲛ̣ ϫⲓⲛⲛ̄ϣ-
ⲟⲣⲡ̄ ⲙ̄ⲡⲟⲟⲩ ϯⲛⲟⲩ ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ϣⲏⲣ-
ⲉ̣ ⲉⲓⲙⲉ ϫⲉⲉⲃ̣[ ]ⲣⲉⲩ̣
ⲕⲛⲁϣϫⲟⲟ̣[

5 ⲛⲁⲕ superfluous. 6 ⲥ (1°) very doubtful; for ⲕⲁⲁⲥ. 8 Perhaps nothing after ⲉⲓ. 11 Or ⲉⲕ[. 12 ϫⲟⲟ[ⲥ, or ϫⲟⲟ[ⲩ.

249 Fibres ↑→

A ⲥⲩ]ⲛⲧⲁⲍⲉ ⲉⲥⲙ̄ⲛ̄ [
ϩ]ⲁⲑⲏ ⲛ̄ⲡⲟⲟⲩ ⲙ̄ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲩϫ[
]ⲁ . . ⲛ̄ⲧⲉⲥϩⲩ̣ⲗ̣ⲏ ⲁⲓⲙⲉⲧⲁ[

B] ⲛⲧⲉⲧⲛ̄ⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ
]ⲉⲣ ⲡⲙ̄ϣⲁ ⲛ̄ⲡⲣⲟⲥⲕⲉⲛⲉⲓ ⲛⲏⲧⲛ̄
]ⲏ ⲁⲡⲉⲡⲓⲥⲕ[ⲟ]/ ϫⲟⲟⲥ ⲉⲣⲟⲓ̈ ϫⲉⲡⲁⲛⲣ
]ⲧⲉⲧⲛ̄ⲛⲉⲓ ⲟⲛ ϩⲏⲧ ⲉⲡⲉⲧⲛ̄ⲧⲟⲡⲟⲥ
margin

Verso, in other direction.

B margin
ⲡ]ⲉⲓⲧⲟϣ ⲛⲁⲑⲉⲣⲁⲡⲉⲩⲉ ⲙ̄ⲙⲱⲧⲛ̄ ⲛ̄-
]ⲍⲉ ⲛ̄ⲛⲉⲧⲛ̄ⲛⲟⲩⲏⲣⲏⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲙ̄ⲛ̄-
] ⲉⲧⲉⲧⲛ̄ⲉⲓⲣⲉ ⲛ̄ⲛ̄ⲙⲉⲩⲉ ϩⲛ̄ⲛⲉⲧⲛ̄ϣⲗⲏⲗ

A]ⲉ ⲉⲛⲉϩ ⲉⲓⲥ ⲡⲓⲕⲟⲩⲓ̈ ⲛ̄ⲟⲩⲁⲧ[ⲉ
] ϣⲁⲣⲱⲧⲛ̄ + ⲥϩⲁⲓ̈ ⲡⲉⲧⲛ̄ⲛⲟⲩ̣ϫ̣[ⲁⲓ̈

7 For ⲟⲛ ⲉⲛϩⲏⲧ. 8 Or ⲛ]. 9 ? ⲁⲥⲡⲁ].

250 Fibres ↑→

ϯⲡⲣ]ⲟⲥⲕⲩⲛⲉⲓ̣ ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲛ[
]ϥ ⲛ̄ⲧⲁⲯⲩⲭⲏ ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ϯⲥⲟⲛⲥ [
]ϣⲉⲣⲉ ⲉⲧϣⲱⲡⲉ ⲙ̄ⲙⲟⲛ ⲉ[
].ϩⲟⲓ̈ⲧⲉ ϯⲥⲟⲟⲩⲛ ⲁⲛ : ϫⲉⲟⲩⲁ̣[
]ⲧⲱⲃϩ ⲁⲩⲱ ⲉⲓⲥⲟⲡⲥⲛ ⲁⲩⲱ ⲉ[ⲓ
]ⲧⲉ ϫⲉⲉⲕⲛⲁⲧⲛ̣̄ⲛ̣ⲟⲟⲩ ⲟⲩⲥⲙⲟⲩ ⲛ̣[
]ⲛⲁⲓ̣ . ⲛ . ⲟ̣ⲩⲱϣ ⲧⲁⲣⲟⲩϣ.[
blank
] ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲁⲡ[ⲁ] ⲕ̣ⲩ̣ⲣ̣ⲓ̣[
] ⲡⲁⲡⲁⲭⲱⲣ/ + ⲡ̣ⲁⲛⲧ̣ⲱⲛ[
ⲡⲉⲕϣ[

2 ϩⲙⲡϫⲱⲕ ⲧⲏⲣ]ϥ. 4 Perhaps]ⲥ; ? [ⲓⲙⲱⲛ. 5 ⲉⲓ]. 6 ? ⲧⲉⲕⲙⲛⲧⲙⲁⲓⲛⲟⲩ]; ? ⲛ[ⲁⲥ. 8 ⲉⲧⲧⲁⲓⲏⲩ]; end quite doubtful. 9 Or ⲥⲱⲛ[. 10 Not ϩ[, perhaps [ⲏⲣⲉ.

251

⳨ ϩⲁⲑⲏ ⲙⲛϣⲁϫⲉ ϯⲡⲣⲟⲥⲕ/ [ⲁⲩⲱ]
ϯⲁⲥⲡⲁⲍⲉ ⲛⲛⲁϫⲓⲥⲟⲟⲩⲉ ⲉⲧⲧⲁⲓ̈ⲏⲩ ⲁ[
ϫⲉⲡⲥⲱⲙⲁ ⲙ̄ⲡⲛⲟϭ ⲛⲣⲱⲙⲉ [
ⲁⲛⲁϩⲏⲧ ⲙ̄ⲕⲁϩ ⲁⲗⲗⲁ ⲙ̄ⲛ̄ⲥⲱⲥ ⲁ[
ϫⲉⲥ ⲁϥⲙ̄ⲧⲟⲛ ⲁⲛⲁϩⲏⲧ ⲙ̄ⲧⲟⲛ ⲁⲣ[
ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁϥ ⲙ̄ⲡⲁⲣⲁⲛ ϣⲁⲛⲧ̣[
ⲁⲣⲓ ⲛ[

3 ? [ϣⲱⲡⲉ]. 4 ? [ⲕϫⲟⲟⲥ]. 5 For ϫⲉⲉⲓⲥ; ? [ⲓ ⲡⲛⲁ ⲡⲧ-]. 7 [ⲛⲁ.

252

⳨ ϩⲁⲑⲉ ⲙⲉⲛ ⲙ̄ⲡⲁ-
ϣⲁϫⲉ ⲡ̄ⲉⲗⲁⲭⲓⲥⲭ
ϯϣⲓⲛⲉ ⲉⲛⲁϫⲟⲉⲓⲥ ⲡ̄ⲉⲓ-
ⲱⲧ ⲙ̄ⲡⲉⲧⲉⲧⲛ̄ϣⲓⲛⲉ ⲛ̄-
ⲥⲱⲓ̈ ϩⲛ̄ϯⲡⲁⲥⲭⲁ ϫⲉϯ-
ⲟⲛϩ ϩⲛ̄ϯⲙⲟⲟⲩⲧ ⲉⲁⲛⲟⲛ ϩⲉ-
ⲛⲣⲱⲙⲉ ⲉϣⲁⲩϣⲱⲡⲉ ⲛ̄ⲗ-
ⲏⲛ ⲁⲛⲁϩⲏⲧ ϭⲱⲧⲛ̄ ⲉⲣⲟⲓ̈ ⲁⲗⲗⲁ
ⲉⲛϣⲁⲛⲱⲛϩ [

3 Read ⲛⲁϫⲟⲉⲓⲥ. 6 Prob. ϩⲛ-(ϣⲛ) ϫⲛ.

253 Fibres ↑→

⳨ ⲉⲓⲥ ⲛ̅ⲟⲉⲓ̈ⲕ ⲁⲓ̈ⲧⲛ̅ⲛⲟⲟⲩⲥⲟⲩ ϩ[ⲓⲧⲙ̅]ⲫⲓⲗⲏⲙⲱⲛ ⲉⲩⲥⲟⲗ̅ϭ̅ ⲉⲩⲧⲟⲟⲃⲉ ⲛ̅ⲧⲁⲓ̈ⲕⲁⲁⲩ ϣⲁⲛ[. . .]ⲉⲓ ϫⲉⲙ̅ⲡⲉⲣⲱⲙⲉ ⲛⲁⲩ ⲉⲣ[ⲟ]ⲟⲩ · ⲉⲧⲃⲉⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲇⲉ ⲙ̅ⲡⲥⲟⲛ ⲁⲓ̈ϫⲟⲟⲩ ⲁⲓ̈ⲛ̅ ⲃⲓⲕⲧⲱⲣ ⲉϩⲟⲩⲛ, ⲉⲛⲧⲟⲡⲟⲥ ⲁⲓ̈ϣⲁϫⲉ ⲛ̅ⲙ̅ⲙⲁϥ ⲁϥϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁⲓ̈ ϫⲉⲙ̅ⲛ̅ϫⲓ ⲗⲁⲁⲩ ⲛ̅ⲛⲟⲩⲃ ⲛ̅ⲧⲁⲡⲱⲣϫ̅ ⲗⲁⲁⲩ ⲛ̅ϣⲁⲣ ⲁⲗⲗⲁ ⲡⲉⲛⲧⲁϥϫⲓⲧϥ̅ ⲛ̅ⲧⲁϥϫⲓⲧϥ̅ ⲉϫⲙ̅ⲡϣⲁⲣ ⲉⲧⲛⲁⲡⲱⲣϫ̅ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉϣⲱⲡⲉ ⲕⲛⲁϫⲟⲟⲩ ⲣⲱⲙⲉ ⲉⲣⲏⲥ ⲙ̅ⲡⲁⲧⲁⲉⲓ' ⲉⲃⲟⲗ ϫⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲁϥ· ⲉϣⲱⲡⲉ ϥⲛⲉⲓⲑⲉ ⲛ̅ⲧⲛ̅ⲧⲁⲁⲩ ⲉϫⲛ̅ⲡϣⲁⲣ, ⲉⲧⲛⲏⲩ ⲉⲧⲛⲁⲡⲱⲣϫ̅ ⲕⲁⲛ ϩⲓⲧⲟⲟⲧϥ̅ ⲕⲁⲛ ϩⲓⲧⲟⲟⲧϥ̅ ⲛ̅ⲕⲉⲟⲩⲁ ⲛ̅ⲧⲛ̅ⲧⲁⲁⲩ · ⲙⲁⲣⲉϥϫⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲉⲛϩⲏⲧ, ϩⲓⲧⲟⲟⲧϥ̅ ⲙ̅ⲡⲉⲧⲕ̅ⲛⲁⲧⲛ̅ⲛⲟⲟⲩϥ· ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̅ⲧⲉⲕⲙⲛ̅ⲧⲉⲓⲱ^ⲧ ⲉⲧⲟⲩⲁⲁⲃ ϩⲁⲑⲏ ⲛ̅ϩⲱⲃ ⲛⲓⲙ + ⲟⲩϫⲁⲓ̈ ⳨ ϩⲁϩ ⲛ̅ⲟⲩⲟⲉⲓϣ· ϩⲁϩ ⲛ̅ϣⲁ'

Verso

⳨ ⲧⲁⲁⲥ ⲙ̅ⲡⲉⲛⲙⲉⲣⲓⲧ [ⲛ̅ⲉⲓⲱⲧ] ⲉⲓⲧ^ⲁ/ (ornament) ⲙ̅ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲁⲡⲁ ⲉⲗⲓⲥⲁⲓⲟⲥ ⲡⲁⲡⲁⲭ/ ϩⲓⲧⲛ̅[ⲓⲱⲁⲛⲛ]ⲏⲥ ⲡⲉⲓ̈[. . .]

2 ? [ⲧⲁ], or [ⲧⲕ], but ⲉⲓ may be ⲙ. 4 ⲛⲙⲙⲁϥ altered from -ⲙⲁⲓ. 7 For ϫⲟⲟⲩ ⲟⲩⲣⲱⲙⲉ. 16 [ⲉⲗⲁⲭ/], or [ⲉⲗ/].

254 Fibres ↑→

[+ ⲡⲣⲟⲥ ⲑ]ⲉ ⲛ̅ⲧⲁⲥⲇⲟⲝⲏ ϩⲓϩⲏ ⲛ̅ⲧⲉⲧⲛ̅ⲙⲁⲕⲁⲣ^ⲧ [ⲛ̅ϫⲟⲉⲓ]ⲥ ⲛ̅ⲉⲓⲱⲧ' ⲉⲧⲟⲩⲁⲁⲃ ϫⲉϣⲁⲧⲉⲧⲛ̅ [. . . . .]ⲉⲣ̅ⲙⲟⲛⲧ ⲛ̅ⲧⲉⲧⲛ̅ⲛ̅ ⲛⲛⲟⲙⲓⲕⲟⲥ [ⲉⲧⲣⲉϥ]ⲥⲙ̅ⲛ̅ ⲧⲡⲣⲟⲥⲫⲟⲣⲁ ⲛ̅ⲡⲙⲁⲕⲁⲣⲓⲟⲥ [ⲁⲑⲁⲛ]ⲁⲥⲉ ⲧⲓⲁⲓⲧⲉⲓ [. . .]ⲟⲩⲛ ⲛ[.] ⲧⲉⲧⲛ̅ϩⲁⲅⲓⲱⲥⲩⲛⲏ ⲛ̅ⲧⲉⲧⲛ̅ⲧⲛ[ⲛⲟ]ⲟⲩ ⲛⲧⲉⲧⲛ̅ⲛ̅ⲧϥ̅ [ⲛ̅]ⲧⲁⲉⲓ ⲉⲣⲏⲥ ⲛ̅ⲧⲁⲥⲙ[ⲛ̅]ⲧϥ̅ ⲛ̅[.] ⲡⲁⲧⲁⲃⲱⲕ ⲛⲁⲓ̈ + ⲁⲛⲟⲕ ⲕⲟⲙⲏⲧⲛ̅ ⲧⲓⲡⲣⲟⲥⲕ/ ⲛ̅ⲡϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ ⲛ̅ⲛⲟⲩⲣⲉⲧⲏ ⲛ̅ⲧⲉⲧⲛ̅ⲙⲛ̅ⲧϫⲟⲉⲓⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ

Verso ⲛ̅ⲧⲉⲧⲛ̅ⲣ̅ ⲡⲁⲙⲉⲉⲩⲉ ϩⲛ̅ⲛⲃⲓ ⲉϩⲣⲁⲓ̈ ⲛ̅ⲛⲉⲧⲛ̅ϭⲓϫ ⲉⲧⲟⲩⲁⲁⲃ +

+ ⲡⲁϫⲟⲉⲓⲥ ⲛ̅ⲙⲁⲕⲁ ⲣⲓⲟⲧⲏⲥ ⲛ[
ⲁⲡⲁ ⲡⲉⲥⲩⲛⲑⲓⲟⲥ ⲡⲉⲡⲓⲥⲕ/ ϩⲓ[ⲧⲛ̅

2 ϫ altered from or to ⲁ.
5 Cannot be only [ⲟ]ⲩⲛ; perhaps nothing lost at end.
7 Perhaps nothing lost at end.
13, 14 Spaces for ribbon.

255

]ⲛ ⲡⲣⲟⲥ ⲑⲉ ⲉ[ ]ⲧ ϣⲁⲧⲉⲛⲟⲩ [ϭ]ⲛ ⲑⲉ ⲛ̅ⲉⲓ̈ ⲛ̅ⲧⲁⲟⲩ[ ]ⲡⲣⲟⲥⲇⲟⲕⲉⲓ ϫⲉϥⲛⲁ[ ]ⲧ̄ ⲁⲩⲱ ϣⲁϯⲛⲟⲩ ⲙ̅ⲡⲉ[ϩ]ⲱⲃ ⲉⲓ̈ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲟⲩⲛ' ⲛ[ ]ⲱⲧ' ⲉⲧⲟⲩⲁⲁⲃ ⲛ̅ⲧⲉⲧⲛ̅ⲡⲣⲉⲛ[ⲛ]ⲧⲉⲧⲛ̅ϣⲧⲱⲣⲉ· ⲛ̅ϥⲧⲥⲁⲛⲟ ⲧⲁⲙⲓⲥⲑⲱⲥⲓⲥ ⲛⲁⲓ̈ ⲉⲧⲉⲥⲛ̅ⲧⲉ ⲛ̅ⲣⲟⲙⲡⲉ ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲧⲥⲁⲛⲟ ⲧⲙⲓⲥⲑⲱⲥ/ ⲛⲁϥ· ⲏ ⲙ̅ⲙⲟⲛ ⲛ̅ⲧⲉⲧⲛ̅ⲧⲣⲉⲩϥⲓ' ⲡⲉϥϭⲱⲙ ⲛⲁϥ· ⲛ̅ϥϯ ⲛⲁⲥⲗ ⲗⲁⲁⲩ ⲛⲁⲓ̈ ⲉⲛⲧⲁⲓ̈ϫⲟϥ ⲉⲃⲟⲗ ⲛ̅ⲧⲁⲧⲱⲟⲩⲛ ϩⲁⲛⲟⲥⲉ ⲛ̅ⲛ̅ⲧ̅ⲃ̅ⲛⲟⲟⲩⲉ ⲉⲛⲧⲁⲓ̈ⲙⲟⲟⲩⲧⲟⲩ ⲉⲧϩⲣⲁ ⲉⲣⲟϥ ⳨ ⲧⲁⲁⲥ ⲛ̅ⲛⲁϫⲓⲥⲟⲟⲩⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ϩⲏⲗⲓⲁⲥ ⲙ̅ⲡⲁⲡⲁ ⲓ̈ⲥⲁⲕ ϩⲓⲧⲛ̅ⲁⲡⲁ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⳨

3 ? [ⲱϣⲧ. 6, 7 [ⲧⲉⲧⲛⲙⲛⲧⲉⲓ]. 7 ? ⲡⲣⲉⲥ[ⲃⲉⲩⲉ. 12 Or ⲛⲁⲟⲗ.

256

. ⲕⲁⲧⲁ ⲑⲉ
ⲛⲧⲁⲧⲉⲕⲙⲛⲧⲓ̈ⲱⲧ ⲥϩⲁⲓ ⲛⲁⲓ
ϩⲁⲡϣⲏⲣⲉ ⲙⲡⲣⲉⲥⲃⲩⲧⲩⲣⲟⲥ
. . . ⲙ̣ⲛⲧⲉϥⲥϩⲓⲙⲉ ⲁⲓ̈ⲃⲱⲕ ⲉⲛ-
ϩⲏⲧ ⲕⲁⲧⲁ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲛⲧⲉⲕⲙⲛ-
ⲧⲓ̈ⲱⲧ ⲙ̣ⲡ̣ⲉⲓ̈ⲱⲃ ⲛ⳨ⲛ ⲕⲱ ⲗⲁⲩ̣ⲉ ⲛⲁ-
ⲣⲓⲕⲉ ϩⲓⲱϥ ⲙⲛⲧⲉϥⲥϩⲓⲙⲉ ⲁⲥⲧⲟⲕⲓ̈
ⲛⲧⲓ̈ϩⲉ ⲉⲧⲉⲣⲉⲧⲙⲁⲩ ⲛⲧⲉⲥϩⲓⲙⲉ
ⲙⲡϣⲏⲣⲉ ⲛⲓ̈ⲱⲃ ⲙⲡⲉⲥϣⲏⲣⲉ
ⲛ. ⲟⲩⲣⲱⲙⲉ ⲡⲉⲩⲡⲟⲣⲟⲥ ⲡⲉϥ-
ϣⲡ ⲧⲱⲣⲉ ⲉⲧⲟⲧ ⲉⲓⲟ ⲙⲡⲉⲕⲡⲣⲟⲥⲟ-
ⲡⲟⲛ̅ ϩⲁⲛϩⲱⲃ ⲙⲡⲉⲥⲭⲁⲧ ⲉⲧⲛ-
ⲧⲱⲧⲟⲩ · ⲁⲣⲓ ⲡⲛ̅ⲁ̅ ⲙⲛⲓ̈ⲱⲃ ⲡⲕ-
ⲛⲧϥ ⲉϩⲟⲩⲛ̅ ϫⲉⲙⲡⲉϥⲕⲱ ⲁⲣ[ⲓ-]
ⲕⲉ ϩⲓⲱϥ ⲙⲛⲧⲉϥⲥϩⲓⲙⲉ ⲉⲩϣⲁⲛ̣-
ⲡⲗⲁⲛⲁ ⲟⲛ ⲙⲛⲧⲟⲩⲙ ⲡⲣⲱⲙ
ϯⲡⲁⲕⲁⲩ ϩⲓⲃⲟⲗ ⲡⲁⲙⲉⲣⲓ̈ⲧ
ⲛⲓ̈ⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲇⲁⲛⲓ̈-
ⲏⲗ ⲃⲓⲧⲱⲃ ⲡⲉⲗⲁⲭⲓⲥⲧⲟⲥ
[ⲙ̅]ⲡ⳨/

1 Not 1st line. 4 [ⲓ]ⲱⲃ possible, but nothing is legible. 6 Monogram for ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ, ⲛ (2°) superfluous. 8 For ⲉⲧⲣⲉ-. 10 After ⲛ a letter prob. erased. 14 ϥ (2°) above. 16 For ⲣⲱⲙⲉ. 19 For ⲃⲓⲕⲧⲱⲣ.

257

] ⲛ̅ϩⲱⲃ ⲛⲓⲙ ⲧ̅ⲛϣⲓⲛⲉ ⲉⲧⲉⲧ̅ⲛⲙⲛ̅ⲧ-
]ⲛ ⲧ̅ⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲇⲉ ⲛ̅ⲧⲉⲧ̅ⲛⲁⲅⲁⲡⲏ
ⲛ]ⲁⲣ̅ ⲡⲛⲁ̓ ⲛ̅ⲧⲉⲧ̅ⲛⲁⲁⲥ ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ ⲛ̅ⲧⲉⲧ̅ⲛ-
]ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲡⲗⲁϣⲁⲛⲉ ⲉⲗⲓⲥⲁⲓⲟⲥ
]. ⲡⲁⲛⲁⲭⲱⲣⲉ ⲙ̅ⲛ̅ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲛ̅ⲉⲩⲇⲟⲝⲓⲁ
] ⲛ̅ϥ̅ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲛ̅ϥ̅ⲧⲣⲉⲓ̈ⲁⲕⲱⲃ ⲛ̅ ⲧⲇⲓⲁⲑⲏⲕⲏ
]ⲧ ⲡⲡⲣⲉⲥⲃ/ ⲁⲡⲁ ⲃ[ⲓⲕⲧ]ⲱⲣ ⲉⲃⲟⲗ ⲛ̅ⲥ̣ⲉ̣ⲉⲓⲙⲉ ϫⲉ-
]ⲥⲙ̅ⲛ̅ⲧ̅ⲥⲧⲉ̓ ⲉⲧⲓ̓ ⲉϥϩ̅ⲙ̅ⲡⲥⲱⲙⲁ ⲉⲁⲩϩⲩⲡⲟⲅⲣⲁⲫⲉ
]ϥ̣ϭⲓϫ ⲛ̅ⲥⲉⲧⲁⲩⲟ ⲧⲙⲉ ⲛⲁⲛ ⲛ̅ⲧⲉⲡⲉⲛϩⲏⲧ ⲕⲱ ⲉⲃⲟⲗ
ⲡⲉ]ⲛ̣ϩⲏⲧ ⲙⲟⲕ̅ϩ̅ ⲉⲣⲟⲛ ϫⲉⲙ̅ⲛ̅ϥ̅ϣⲓⲛⲉ ⲛ̅ⲥⲁ-
]ⲣ̅ϫ ⲛ̅ϥ̅ⲉⲓⲙⲉ ⲉⲧⲙⲉ ⲙ̅ⲡⲁⲧ̅ϥ̅-
]ⲏ̣ ⲛ̅ⲧⲙ̅ⲣ̅ ϣ̅ⲙ̅ⲙⲟ̓ ⲉⲛ[
]ⲛ̣ⲉ ⲁϥϫⲓ ⲧⲉϥⲉ̣[
]ⲉⲓ̣ ⲛϩⲓ̣[

1 [+ ϩⲁⲑⲏ ⲙⲉⲛ], or [+ ⲛϣⲟⲣⲡ ⲙⲉⲛ]. 2 ? ⲥⲟ]. 7 ? ⲉⲓⲱ]. 9 ? ϩⲛⲧⲉ]ⲩ. 11 ⲱ].

258

+ ϩⲁⲑⲏ ⲙⲉⲛ ⲙ̅ⲡⲉⲛϣⲁϫⲉ ⲛ̅-
ⲉⲗⲁⲭⲓⲥⲧⲟⲛ, ⲧ̅ⲛϣⲓⲛⲉ ⲉⲧⲉⲕⲙ̅ⲛ̅ⲧ̅ⲥⲟⲛ
ⲉⲧⲛⲁⲛⲟⲩⲥ ⲙ̅ⲛⲛⲁ̣ⲧ̣ⲉⲛⲟ̣ ?
? ⲕ̣ⲁⲗ̣ⲉ ⲙ̅ⲡⲁ̣ ?
? ⲉ̣ⲡ̣ⲉ̣ⲓ̣ⲇⲏ ⲁⲡⲉⲛⲥⲟⲛ ⲓ̣ⲁ̣ⲕ̣ⲱⲃ
ⲉ̣ ? ⲁ̣ⲧⲉⲧ̅ⲛ̅ⲙ̅ⲛ̅ⲧ̅ⲥⲟⲛ ϩⲱⲥⲧⲉ
ⲉⲧⲣⲉϥϣ[ⲧ]ⲣⲧⲱⲣⲧ ϩⲁⲛϩⲱⲃ ⲛ̅ⲛⲓⲕⲟⲩⲓ̈ ⲙ̅ⲛ̅-
ⲡⲉⲩⲥⲭⲉⲩⲉ̣ ϫⲉⲁⲛⲟⲕ̓ ⲁⲓ̈ⲕⲱⲗ̣ⲉ̣ ⲙ̣ . .
ⲧⲉⲧ̅ⲛ̅ⲙ̅ⲛ̅ⲧ̅ⲥⲟⲛ ⲟ̓ ⲁⲛ ⲛ̅ⲁ.ⲧ̣ ?
ⲧⲁⲥϣⲱⲡⲉ ?
ϩ̅ⲛ̅ⲧⲉⲥⲧⲁⲡⲣⲟ ⲛ̅ϭⲓ̣ ⲧ̣ⲉ ?
ⲡⲉⲥⲛⲏⲩ ⲉ ?
ⲙⲁⲩ· ⲁⲩⲱ ϥⲛ̣ ?
ⲙ̅ⲛ̅ⲧⲉⲩⲙⲁⲩ· ⲁⲩⲱ ⲡⲥⲟⲛ ⲛ̅ⲧⲉⲩⲙⲁⲩ ⲙ̣̅ⲛ̣̅-
ⲡⲉⲩⲉⲓⲱⲧ· ⲧⲉⲛⲟⲩ· ⲉϣϫⲉ ⲧⲉⲧ̅ⲛⲟⲩⲱϣ
ⲡⲁⲙⲉ ⲉⲣⲉⲧⲉⲓ̈ⲣⲏⲛⲏ ϩ̅ⲛ̅ⲧⲉⲛⲙⲏⲧⲉ
ⲕⲁⲧⲁ ⲡⲩ̊ⲧⲉ ⲙ̅ⲡ̅ⲣ̅ⲟ̓ ⲙⲁⲓ̣ϫⲁϫⲉ ⲉⲣⲟ-
ⲙⲉ ⲉⲧⲥ̣ⲡ̣ ? ? ⲥ̣ⲏ̣ϩ
ϫⲉⲉ̣ ? ? ⲕⲱ ⲛⲁⲓ
ⲉⲃⲟⲗ ϫⲉⲁⲓⲣ̅ ϩⲁϩ ⲛ̅ϣⲁϫⲉ
ϯ ⲟⲩϫⲁⲓ̈ ϩ̅ⲙ̅ⲡ̅ϫⲟⲉ̣ⲓ̣ⲥ̣

4 Or ⲇⲉ. 6 ? ϣⲁⲧⲉⲧⲛ.. 8 For ⲥⲕⲉⲩⲏ; ? ⲙⲙⲟⲟⲩ. 9 ? ⲛⲁⲧⲥⲟⲟⲩⲛ.
11 ⲛϭⲓ improbable, ? ⲛϭⲟⲗ. 16 For ⲉⲣ ⲧⲉⲓⲣⲏⲛⲏ. 17 For ⲣⲱⲙⲉ.

259

+ ⲁⲛⲟⲕ [ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡⲉ-]
ⲗⲁⲭⲓⲥⲧⲟⲥ ⲉϥ[ⲥϩⲁⲓ ⲉϥϣⲓⲛⲉ]
ⲉⲧⲉϥⲙⲉⲣⲓⲧ [ⲙ̅ⲙⲁⲁⲩ ϫⲉⲁⲣⲓ ⲧⲁ-]
ⲅⲁⲡⲏ ⲛ̅ⲧⲉϫⲟⲟ[ⲩ . . . . .]ⲣ̣ⲟ̣ⲥ̣ ⲡⲁⲑⲉⲣ-
ⲙⲟⲩⲑⲓⲟⲥ ⲉⲧⲃⲉⲧⲁⲡ̣ⲟ̣ⲕ̣ⲣ̣ⲓ̣ⲥⲓⲥ ⲛ̅ⲡ̅ϣ[ⲏ-]
ⲣⲉ ? ϫⲉⲛⲕⲁⲓⲣⲟⲥ-
ⲡⲉ ⲡⲁⲓ ? ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ
ⲧⲱϣ ⲉⲣϫⲟⲟⲩⲥ ⲉϩⲣⲁï ⲛⲁï·
ⲉϣⲱⲡⲉ ⲁⲛⲁϩⲟⲙⲛ̣ⲧ̣ . . ⲟ̣ⲩ̣ⲧ̣ⲣⲓⲙⲏⲥⲓ̣-
ⲟⲛ ⲡⲉ ⲧ̅ⲛ̅ⲛⲟⲟⲩϥ ⲛⲁï ⲙ̅ⲛ̅ⲛ̅ϩⲟⲙⲧ̅
[. . .]ⲡⲉⲥⲛⲁⲩ ϯ ⲛⲏⲣ̅ⲡ̅ ⲡⲉ ϫⲟⲟⲩ ⲧⲁⲡⲟ̣-
[ⲕⲣ]ⲓⲥⲓⲥ ⲛⲁï ϫⲉⲛⲓⲙ ⲡⲉⲛⲧⲁϥϯ ⲡⲉ
ⲙ̅ⲛ̅ⲣ̅ϭⲱ ⲟⲩⲛ ⲉⲧⲃⲉⲧⲁⲡⲟⲕⲣ/ ⲛ̅ⲛ̅-
ϣ̣ⲏ̣ⲣ̣ⲉ̣ ⲛ̣ⲡ̣ⲁ̣ . . . . ⲭⲣⲓ-
ⲁⲧⲉ· + ⲧⲁⲁⲥ ⲛ̅ⲧⲁⲙⲉⲣⲓⲧ ⲙ̅-
ⲙⲁⲁⲩ ϩⲓⲧ̅ⲛ̅ⲡⲉⲡⲓⲫⲁⲛⲓⲟⲥ
ⲡⲓⲉⲗⲁⲭ/

4 ⲙⲡⲕⲩ]. 11 ? [ⲟⲛ ⲙ]. 14 ϫⲉⲧⲉⲭⲣⲓ.

260

⳩ ⲉⲧⲃⲉⲡⲛⲱ ⲛⲧⲁⲓϣⲱ-
ⲡⲉ ⲉⲁϥϭⲛ ⲁⲣⲓⲕⲉ ⲉⲣⲟⲓ ⲛⲧⲉ-
ⲣⲉⲓϣⲁϫⲉ ⲛⲙⲙⲁϥ ϩⲁϩⲉⲛⲕⲟⲩⲓ
ⲛⲛⲟⲩⲃ ⲉⲛⲟⲩⲓ ⲡⲉⲙⲁϥⲛⲉ ⲉⲁⲓⲟⲩ[ⲱ-]
ϣⲉ ϫⲉϣⲁⲣϯ ⲡⲁⲙⲉⲣⲟⲥ ϩⲁⲛⲉⲛⲧⲁⲓ̣[
ⲧⲟⲩ ⲁϫⲱⲓ ⲛⲧⲉⲣⲉⲩϣⲟⲗⲧ ⲉⲁⲓϫⲟⲟⲩ̣
[ⲉ]ⲃⲟⲗ ⲉⲣⲟⲓ ϩⲙⲡⲙⲁ ⲙⲡⲡⲁⲉⲓⲱⲧ ⲓⲁ-
ⲕⲱⲃ ⲉⲁϥⲁⲣⲓⲕⲉ ⲁⲣⲟⲓ ⲁⲙⲁⲧⲉ ⲉϥ-
ⲱ ⲙⲟⲥ ϫⲉⲙⲁⲓⲕⲁⲕ ⲁϯ ⲗⲁⲩⲉ ⲡ-
ⲱ ϩⲁⲧⲁⲛⲓⲥⲧⲏⲥ ⲉⲁϥϩⲟⲣϣ ⲧ.[
[.]ⲛϣⲁϫⲉ ⲉⲁϥϫⲟⲟϥ ⲛⲁï ϫⲉⲛ̣[
ⲛⲧⲁϩⲱⲃ ϣⲱⲡⲉ ⲙ̣ⲙⲟⲓ̣ [
ⲟⲛ ⲛⲕⲧⲁⲩ ⲟⲩⲁⲓϫⲓ ⲗ̣[
ⲡ ⲙⲛⲛⲉⲕⲣⲱⲙ̣[ⲉ

Verso blank, or quite illegible.

1 For ⲛⲁⲩ. 5 ? [ϫⲓ-], ⲁⲩ[ⲛ-] less probable.
9 Read ϫⲱ ⲙⲙⲟⲥ; for ⲛⲁⲩ (*cf.* 1).
10 For ⲇⲁⲛⲓⲥⲧⲏⲥ; ? ⲧⲟ[ⲡⲟⲩ], or ⲧⲱ[ⲛⲉ].
11 [ⲉ]. 13 ? For ⲧⲁⲁⲩ, or ⲧⲁⲩⲟⲟⲩ; or ⲡ[.

261

⳩ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ϣ-
ⲗⲏⲗ ⲉϫⲱⲓ ⲛ̅ⲁⲅⲁⲡⲏ
ⲛ̅ⲧⲉⲧ̅ⲛ̅ⲡⲟⲗⲅ ⲙ̅ⲛ̅ⲙⲁⲑⲓ-
ⲁⲥ ⲛ̅ⲑⲉ ⲉⲧⲉⲧⲛⲛⲟⲩⲱϣ ϯ-
ⲡⲓⲑⲉ ⲙ̅ⲙⲟⲛ ⲉϥⲟⲩⲉⲓⲕⲉ
ϯⲛⲁϩⲓⲥⲉ ⲛ̅ⲑⲉ ⲉⲧⲉ-
ⲧⲛⲁϩϣ ⲉⲛⲧ̅ⲥ̅ ⲉⲃⲟⲗ
ⲁⲣⲓⲥ ϯⲡⲓⲑⲉ ⲛ̅ⲧⲱⲧⲛ-
ⲡⲉ ⲉⲧⲣⲱϣⲉ ⲧⲁⲁⲥ ⲛ̅ⲡⲁ-
ϫⲟⲉⲓⲥ ⲡ̅ⲉⲓⲱⲧ ⲛ̅ⲣⲱⲙⲉ
ⲉⲧⲫⲟⲣⲓ ⲙ̅ⲡⲉⲭ̅ⲥ̅ ⲁⲡⲁ ïⲥⲁⲕ
ⲙ̅ⲛ̅ⲁⲡⲁ ϩⲏⲗⲓⲁⲥ ϩⲓⲧ̅ⲛ̅-
ïⲱⲥⲏⲫ ⲡⲣⲉϥⲣ̅ ⲛⲟ-
ⲃⲉ ⲡ̅ⲉⲗⲁⲭⲓⲥⲧⲟⲥ +
⳩ ⳩ ⳩ ⳩

6, 7 For ⲉⲧⲉⲧⲛⲛⲁϣ-.

262

]ⲁ̣ⲙⲉ ⲉⲣⲟï
]ⲏⲧ̅ ⲁⲗⲗⲁ
] ϣⲁ̣ⲛⲧⲁⲉⲓ
ⲉⲛϩ̣[. . . . .] ⲡⲉⲙⲁϥ̅
ⲉⲡⲛⲟⲩⲧⲉ ⲧⲱϣ ⲛ̅ⲧⲁⲡⲱⲗⲕ
ⲕⲁⲛ̅ ⲁⲩϣⲓⲧ̅ ⲛ̅ⲕⲉⲗⲁⲩⲉ ⲕⲁⲛ
ⲉ̣ị̈ⲉϩⲓⲗⲉ̅ ϯⲛⲏⲩ̅ ⲉⲛϩⲏⲧ̅ ϩⲛ̅-
ⲟⲩϭⲉⲡⲏ̅ ⲛ̅ⲧⲁⲡⲱⲗ̅ⲕ̅ ⲛⲣⲱⲙⲉ
ⲉⲃⲟⲗ ⲁⲩⲱ̅ ⲟⲛ̅ ⲡⲉⲧ̅ϥ̅ⲛⲁⲧⲁϩⲟϥ̅
ϩ̣ⲁⲡⲉϥ̅ϩⲱⲃ ϯⲛⲁⲧⲁϥ̅
ⲛⲁϥ̅ ⲉⲓϣⲁⲛⲉ ⲛ̅ϩⲏⲧ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲟⲩⲛ
ⲛ̣ⲅⲡⲓⲑⲉ
ⲙ̣ⲙⲟϥ̣

1 Or]ⲙ, or]ⲕ. 2 ? ϩ]ⲏⲧ.
4 [ⲏⲧ ⲧⲁⲡⲱⲗⲕ]. 7 Or ⲁⲓⲉϩⲓⲗⲉ.
11 For ϣⲁⲛⲉⲓ.

264

⳩ ⲉⲡⲉⲓⲇⲏ ⲁïⲥϩⲁï ϩⲓⲇ̣[ⲓⲁⲑⲏ-]
ⲕⲏ ⲛ̅ⲧⲁⲉⲓⲥϩⲁⲉⲓⲥ ⲇ̣ⲉ̣
ⲥⲧⲃⲁⲉⲓⲣ̣ ⲡⲁⲡⲁⲧⲉⲣⲙⲟⲩ-
ⲧⲉⲛⲉ ⲁïⲙⲁϣ̅ⲧ̅ ⲕⲁⲧⲁ ⲡⲛⲟⲩ-
ⲧⲉ ϫⲉⲟⲩⲡⲁⲣⲁ ⲡⲇⲓⲕⲉⲱⲛⲡⲉ
ⲧⲉⲛⲟⲩ ⲛ̅ⲕⲁ ⲛⲓⲙ ⲉⲧϩⲓ-
ⲇⲓⲁⲑⲏⲕ ⲡⲁⲡⲁⲧⲉⲣ-
ⲙⲟⲩⲧⲉⲛⲉ ⲙ̅ⲛ̅ⲡⲁⲩ-
ⲗⲟⲥ ⲛ̅ⲧⲟⲟⲩ ⲙ̅ⲛ̅-
ⲡⲉⲩⲉⲣⲏⲩ ⲁⲛⲟⲕ
? ⲁ̣ⲓ̣ ⲛⲥ̣ⲟ̣ϥ
] ⲁ̣ïⲥϩⲁï

2 ? ϫⲉ. 3 ⲣ̣ altered ? to or from ϩ.

266

⳨ ⲛⲡⲉⲧⲟⲩⲁⲁⲃ
ⲡ̅ⲉⲓⲱⲧ ⲁⲡⲁ ⲕⲩⲣⲓ-
ⲁⲕⲟⲥ ⲙⲁⲣⲉⲡⲉⲕ-
ϣⲗⲏⲗ ⲧⲁϩⲟï ⲛ̅ⲧⲁ-
ⲱⲡ̅ϩ̅ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲛ̅ⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ϫⲉ-
ⲕⲁⲥ ⲉⲕⲛⲁⲧⲁⲩⲟ ⲟⲩ-
ϩⲱⲃ ⲛⲁï ⲉⲧⲃⲉⲡⲁⲙⲉⲣⲟ[ⲥ]
ⲛ̣̅.[

9 Perhaps ⲛⲕ[ⲁϩ.

267

? ⲧ]ⲁⲯ[ⲩⲭⲏ
? ⲙⲉⲣⲓⲧ .[
? ⲛ̅ⲅ̅ⲥⲡⲟⲩⲇⲁ[ⲍⲉ
? ⲩ̣ϭⲉⲡⲏ· ⲉⲩ̣ⲧⲙ[
? ⲟⲛ ⲧⲛⲛⲟⲟⲩ [
? ⲟⲣⲉⲓ ⲁⲛ ⲱ̣ⲙ[
? ⲛⲁï ϫⲉϥⲟⲩⲉϣ ⲏⲣ[
? ⲁⲣⲓ ⲁⲡⲁⲧⲟⲟⲧⲕ ⲉⲧⲣⲉϥ ..[
? ⲧⲟⲟⲧⲕ ϣⲁⲛⲧⲁⲉⲓ ⲉⲣⲏⲥ .[.]
? ⲡⲱⲗϭ̅ ⲛⲙⲙⲁϥ̣· ⲟⲩϫⲁⲓ
? ⲧⲁⲁⲥ ⲡ̅ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ϩⲓⲧⲛ-

4 ϩⲛⲟⲩϭⲉⲡⲏ.
6 ? ⲟⲗⲓⲅⲟⲣⲉⲓ, or ⲉⲩⲡⲟⲣⲉⲓ; or ⲛⲙ[.
7 ? ⲏⲣ[ⲡ, or [ⲏⲛⲏ.

268 Fibres ↑ →

]ⲧⲉⲧ̅ⲛ̅ⲙ̅ⲛ̅ⲧ̅ⲙⲁïⲛⲟⲩⲧⲉ ⲡ̅ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉ̣ⲡ̣ⲉ̣ⲓ̣[ⲇⲏ
]ⲡⲉⲓⲣⲱⲙⲉ ⲉⲡⲱïⲛⲉ ϫⲉⲇⲁⲛⲓⲏⲗ ϫⲉϥϩⲁϩⲧ̣ⲛ̣[
]ⲟ̣ ⲙ̅ⲡⲟⲩⲥⲱⲱⲡⲉ ⲉⲧⲱⲛⲧⲉ ⲉⲁⲛⲥ̅ⲙ̅ⲛ̅ ⲧⲉⲥⲉⲗⲉⲩ̣[
]ⲥ̣ⲱ̣ⲕ ⲛⲁⲥ ⲡⲉϫⲁⲩ ϫⲉϥⲁⲙⲫⲓⲃⲁⲗⲉ ϩⲁⲡ̣ⲉ̣ ..[
]ⲟⲥ ϫⲉⲉϥⲟⲩⲁϣ̅ⲥ̅ ⲁⲣⲓ ⲧⲙ̅ⲛ̅ⲧⲉⲓⲱⲧ ⲟⲩⲛ ⲛ̅ⲅ̅ⲧ̅ⲛ̅ⲛⲟⲟⲩ [
]ⲡⲉⲓⲅⲣⲁⲙⲙⲁⲧⲏⲫⲟⲣⲟⲥ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲉⲧ̅ϥ̅ⲛⲏⲩ ..[
]ϩⲣⲁï ⲉⲡⲉϥϭⲓϫ ⲛⲙⲁ ⲉⲧ̅ϥ̅ⲟⲩⲉϣ ⲧⲁⲁϥ ⲉⲣⲟϥ ..[
]ⲇ̣ⲩ̣ⲡⲉⲩⲉ ⲉⲧⲟⲟⲧ̅ⲥ̅ ⲛ̅ⲧⲉⲧ̅ⲛ̅ⲙ̅ⲛ̅ⲧⲉⲓⲱⲧ ϩⲁⲣⲟϥ ⲉⲧ̅ⲙ̅ⲧ̣ⲣⲉ̣[
]ⲧⲁϩⲟϥ ⲕⲁⲧⲁ ⲗⲁⲁⲩ ⲛ̅ⲥⲙⲟⲧ ⲁⲗⲗⲁ ϣⲁïϭ̣ⲛⲉ̣ⲓ̣ ..[
].ⲙⲏⲛⲉ ⲡⲗⲏⲛ ⲧ̅ⲛ̅ⲛⲟⲟⲩ ⲡⲣⲱⲙⲉ ⲉϩⲟⲩⲛ ⲉⲡⲉϥ̣ .[
]ⲁⲣⲓⲥⲧⲉⲓ ⲛ̅ⲧⲉⲧ̅ⲛ̅ⲙ̅ⲛ̅ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲟⲛⲓⲥⲱ

Verso, in other direction

]ⲧ̣ ⲛⲁⲓ ⲉⲧⲣⲁⲥϩⲁï ϣⲁⲣⲱⲧ̅ⲛ̅ ϩⲁϩⲉⲛⲛⲟⲩϩ ⲛ̅ϭⲱⲥ̣[
]ⲛ ⲛ̅ⲥⲱⲧ̅ⲛ̅ ⲧ̅ⲛ̅ⲛⲟⲟⲩ ⲛⲁï ϫⲉϣⲁⲛϭ̅ⲛ̅ ⲟⲩⲏⲣ ⲛ̅ⲥⲭⲟ̣ⲓ̣[
]ⲩ̣̅ ⲛ̅ⲧ̅ⲛ̅ⲛⲟⲟⲩⲥ ⲛⲁⲕ ⲛ̅ⲅ̅ⲧⲁⲁⲩ ⲛⲁⲛ ϣⲗⲏⲗ ⲉϫⲱⲛ

In original direction

]ⲡ̣ⲙⲁïⲛⲟⲩⲧⲉ ⲡ̅ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲁⲃⲣⲁϩ̣[ⲁⲙ
ⲃⲓⲕⲧⲱⲣ[

1 Perhaps [ⲇⲏ], with nothing further missing; so too all following lines.
2 ⲏ[ⲓ, or ϩⲁϩⲓⲥ[ⲉ. 3 Or]ⲣ; [ⲑⲉⲣⲓⲁ. 4 Not]ⲃⲱⲕ; ? ϩⲁⲡⲗⲟ[ⲅⲟⲥ.
6 ? ϣ[ⲁ. 7 ⲉ]. 8 ⲕⲓⲛ]; or ϩⲁⲣⲟⲛ. 9 Or ⲧⲁⲥⲟϥ; ϭⲛ ⲥⲛ, or ⲣ̅ ⲡⲥⲛ.
10]ⲙⲙⲏⲛⲉ; ⲡⲉϥⲏⲓ possible. 11 ⲉⲩⲭ]. 12 Not ϭⲱⲙ.
15 Perhaps only [+].

269 Fibres ↑→

A

[..]ⲩⲛ ⲛⲛ[
ϯⲧⲁⲙⲟ ⲙ̅ⲡⲁϫⲟⲉⲓ[ⲥ
ⲗ[ⲙ]ⲁ ⲛ̅ϫⲟ[ⲟⲩ
ⲁⲁⲃ ⲛ̅ⲛ̅ϩⲱⲧ̅ⲛ̅ [
ⲁϥⲧⲁⲩⲉ ⲟⲩⲁⲡⲟ[
ⲉⲓⲥ ϩ̅ⲛ̅ⲟⲩ[
ϫⲉⲉⲡⲉⲓⲅ̓ⲁⲏ ⲁ[
ϩⲁⲡⲧⲟⲟⲩ ⲛ̅ⲧ[......ⲟ]ⲩ̣ⲉϣ ⲟⲩⲣⲱⲙⲉ [
ⲛ̅ⲧⲉⲣⲉⲅ̓ⲉⲓ ⲟ[ⲩⲛ ⲛ̅]ϩⲏⲧ ⲁⲓ̈ϣⲁϫⲉ ⲙ̅ⲛ̅ϩ[
ⲉⲧⲣⲉϥⲃⲱⲕ ⲉⲡⲙⲁ ⲉⲧⲙ̅ⲙⲁⲩ · ⲡⲉϫⲁϥ [
ⲛ̅ⲥⲱϥ ϩ̅ⲛ̅ⲟⲩϩⲱⲛ ⲕⲛⲁϭ̅ⲛ̅ ⲡⲉϥⲥⲕⲟⲡ[ⲟⲥ
ⲉⲃⲱⲕ ⲉϣⲱⲡⲉ ⲧⲉⲕⲙ̅ⲛ̅ⲧ̅ⲉⲓⲱⲧ ⲛⲓⲑ[ⲉ
ϩ̅ⲙ̅ⲡⲟ[ⲟⲩ] ⲛ̅ϩⲟⲟⲩ ⲉⲧⲉⲡⲥⲁⲃⲃⲁⲧⲟⲛⲡ[ⲉ
ⲧⲉⲕⲙ̅ⲛ̅ⲧ̅ϫⲟⲉⲓⲥ ϩ̅ⲛ̅ⲟⲩϭⲉⲡⲏ ⲙ̅ⲛⲟⲩ[
ϫⲉⲙⲏⲡⲱⲥ ⲛ̅ⲧⲁⲃⲱⲕ ⲛ̅ⲧⲁⲧ̅ⲛ̅ⲛⲟⲟⲩ[
ⲁϥϫⲟⲟⲥ ⲉⲣⲟⲓ̈ ϫⲁⲣⲓ ⲁⲧⲣⲟⲟⲩϣ ⲛⲁⲕ̣ [
]ⲛⲧⲉ[..]ⲥ̅ⲃ̅ⲧⲱⲧ · ⲉⲓ̣[
[ⲡⲉ]ⲕⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲕ[
[ⲕⲁ]ⲧ̣ⲁ ⲡⲉⲧⲣ̅ ⲁⲛⲁⲕ · ⲑⲉ ⲉⲛⲧⲁϥ[

B

]ⲧ̣ⲉ̣ⲕⲙⲛⲧⲉⲓⲱⲧ ⲛϥⲁⲓⲣⲟⲟⲩϣ ϩⲁⲛⲉ̣ⲡ̣ⲯⲩⲭⲏ ⲉⲓⲙⲉ ⲉⲧⲃⲉⲟⲩ̣
]ⲉ ⲉⲥϩ̅ⲙ̅ⲫⲁⲙⲡⲁⲛⲉ ⲉⲧϣⲉⲉⲣⲉ ⲛ̅ⲕⲁⲗⲁⲛⲏⲥⲓⲟⲥ ⲙ̅ⲡⲉⲣⲅⲁⲙⲓⲟⲥⲧⲉ
]ⲩⲥ ⲛ̅ⲧⲁⲩⲙⲟⲟⲩⲧ̅ϥ̅· ⲉⲥⲃⲏⲕ ⲉϩⲟⲩⲛ ⲉϭⲱⲥ ⲉⲥⲡⲟⲣⲛⲉⲩⲉ ⲙ̅ⲛ̅-
]ⲅ̅· ⲙⲁⲥϭ̣[ⲱ] ϩⲓⲧⲉⲙ̅ⲛ̅ⲧ̅ ϩ̅ⲛ̅ⲟⲩⲡⲁⲣⲣⲏⲥⲓ[ⲁ]

---

3 ⲧⲟ]ⲗⲙⲁ. 4 ⲉⲧⲟⲩ]ⲁⲁⲃ. 5 ? ⲁⲡⲟ[ⲕⲣⲓⲥⲓⲥ, or [ⲫⲁⲥⲓⲥ. 8 ? ⲧ[ⲥⲛⲧⲉ. 11 ? ϣⲓⲛⲉ] ⲛⲥⲱϥ. 16 For ϫⲉⲁⲣⲓ. 17 Or [.]; or ⲉⲡ[. 20, 21 About 8 letters lost on left.

270 Fibres ↑→

+ ϩⲁⲑⲏ ⲙⲉⲛ ⲛ̅ϩⲱ̣[ⲃ
ⲧ̅ⲛ̅ⲧⲁⲙⲟ ⲛ̅ⲧⲉⲧ̅ⲛ̅[
ϫⲉⲙ̅ⲛ̅ⲛⲁⲩ ⲉϥϩ̅ⲛ̣̅[
ⲗⲟⲓⲡⲟⲛ ⲙ̅ⲛ̅ⲛ̅ϭ̅ⲛ̣̅[
ⲁⲥⲃⲱⲕ ⲉⲧϫⲏⲙⲉ [
ⲙ̅ⲡⲉϥⲏⲓ̈ ⲧⲉⲛⲟⲩ [
ϩⲏⲧ ϩⲓⲧ̅ⲛ̅ⲧⲉⲧ̅ⲛ̅ⲙ[ⲛ̅ⲧ
ⲑⲉⲛⲉ̅ⲉ̅ⲧ̅ⲉ̅ ⲙ̅ⲡⲕⲩⲣ[
ⲉⲛϣⲓⲛⲉ ϩ̅ⲛ̅ⲟⲩⲱⲣ[ϫ
ⲉⲣⲟⲓ̈ · ⲛ̅ϯⲛⲁϩⲟⲛ̅ϥ̅ [
ϣⲱⲡⲉ ϩ̅ⲛ̅ⲧⲉⲩⲙⲏⲧⲉ [

Verso, different hand

+ ϣⲉⲛⲉⲧⲱⲙ
ⲛⲟⲩⲱϩⲉ
ⲛϣⲉ ⲙ̅ⲛ̅ϭⲁⲗⲉ
ϩ̅ⲙ̅ⲡⲁϣⲙⲉ
ⲁϥⲛⲉϫ ⲧⲉϥⲥϩ[ⲓ-]
ⲙⲉ ⲉⲃⲟⲗ ⲉⲧⲉ-
ⲧⲉϭⲱϣⲉⲧⲉ
ⲁϥϥⲓ ⲧⲉⲣⲏⲧ
ⲧϣⲉ ⲛ̅ⲕⲟⲙⲉⲥ
ⲙ̅ⲡⲁⲣⲏ · ⲁⲩⲱ
ⲁϥϯ ⲧⲉϥϣⲉ-
ⲉⲣⲉ ⲙ̅ⲡⲉⲥ-
ϣⲏⲣⲉ
ⲓ̈ⲛⲇ/ ⲓ̈ +

---

3 Or ⲙ[. 4 Or ⲙ[. 8–11 Older writing, washed off, makes these lines less legible. 8 ⲕⲩⲣ[ⲓⲟⲥ, or ⲕⲩⲣⲓⲥ, or ⲕⲩⲣ[/.

271

ϯⲡⲣⲟⲥⲕ/ ⲛ̄ⲧⲉⲕⲁⲅⲓⲱⲥⲩⲛⲏ
ⲡ̄ⲉⲓⲱⲧ ⲉⲧⲧⲁⲉⲓⲏⲩ ⲡⲁ-
ϫ̣ⲟ̣ⲉ̣ⲓ̣ⲥ̣ ⲡ̣ⲉⲓⲱⲧ ⲕⲁⲓ ⲅⲁⲣ ⲙ[ⲛ̄-]
ⲧⲁⲓ̈ ⲕⲉⲃⲟⲏⲑⲟⲥ ⲛⲥⲁⲡⲛⲟⲩⲧ̣[ⲉ]
ⲛ̄ⲙⲙⲁⲕ ⲉⲓⲥ ϣⲁⲧⲣ̄ⲡⲉ ⲁϥ-
ⲉⲓ᾽ ⲁϥϥⲓ ⲧⲉϩⲧⲱⲣⲉ ⲛϫ̣ⲟ
ⲉⲓⲥ ⲛⲧⲉⲡⲉⲭⲩⲣⲟⲛ ⲁϥⲉⲓ ⲁϥ-
ϩⲩⲃⲣⲓⲍⲉ ⲙ̄ⲙⲟⲓ̈ ⲁⲓ̈ⲧⲁⲁⲥ ⲛⲁ[ϥ]
ⲟⲛ ⲛ̄ⲧⲉⲩⲛⲟⲩ ϯⲡⲁⲣⲁⲕⲁ-
ⲗⲉⲓ ⲟⲩⲛ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧϫⲟⲉⲓⲥ
ⲡ̄ⲉⲓⲱⲧ ⲉⲧⲣⲉⲕⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄-
ϩⲏⲗⲓⲁⲥ ⲛ̄ϥⲛ̄ ϣⲁⲧⲣ̄ⲡⲉ ⲛ̄ϥ-
ⲛ̄ ⲧⲉϩⲧⲱⲣⲉ ⲛ̄ϥⲁⲁⲥ ⲛ̄ϣⲁⲣ
ⲛⲁⲓ̈ ⲙ̄ⲙⲟⲛ ⲁⲓ̈ϩⲗⲟⲡⲗⲉⲡ᾽ ⲛ̄-
ϩⲏⲧ᾽ ⲁⲓ̈ⲧⲁⲁⲥ ⲛⲁϥ ⲁϥⲃⲱⲕ
ⲡⲁϫⲟⲉⲓⲥ ⲡ̄ⲉⲓⲱⲧ ⲉⲧⲙ̄ⲡϣⲁ
ⲛ̄ⲧⲁⲉⲓⲟ᾽ ⲛⲓⲙ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟ[ⲥ]
ⲗⲁⲍⲁⲣⲟⲥ ⲡⲉⲕϩⲙ̣ϩⲁⲗ
an illegible line

1 For ⲡⲣⲟⲥⲕⲩⲛⲉⲓ. 19 ? [ⲡⲉⲗⲁⲭ/].

272

ⲡⲥ[
ⲉⲧⲟⲧ̄ϥ̄ ⲛ̄ⲧ[
ⲉϥϣⲁⲛⲧⲥⲁⲃⲟⲟⲩ̣ [
ⲧ̣ⲁⲁⲥ ⲛⲁϥ ⲉϥϣⲟⲡⲥ̣ ⲕⲁⲛ [
[. . ⲧ]ⲓⲙⲏ ⲡⲉϫⲁϥ ⲧⲉⲛⲟⲩ .[
[. . .]ⲥⲧⲏⲥ ⲉⲧⲙ̄ⲙⲁⲁⲩ ⲉⲧⲟⲧϥ [
ⲣⲙⲟⲛ̄ⲧ̄ ⲁϥⲣ̄ ⲧⲉϥⲉⲕⲇⲓⲕⲏⲥⲓⲥ ⲛ̄ⲙⲙ̣[
ⲁⲧⲉⲧⲛ̄ⲡⲁⲣⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟϥ ⲉ̣[. . .]ϯⲧⲉ ⲟⲩⲛ ⲱ̣[
]ⲉ ⲛⲧⲁϥⲧⲁⲁϥ ϩⲁⲣⲟⲥ ϯⲙ̣[ⲉ]ⲉⲩⲉ ⲁⲛⲟ[ⲕ
]ϣ̣ⲱⲡⲉ ⲁⲧⲉⲧⲛ̄ϣⲡ̄ ⲧⲱⲣⲉ ⲉⲧⲟⲧϥ [
ⲡⲟ]ⲗ̣ϭϥ ⲉⲃⲟⲗ ⲉϣⲱⲡⲉ ⲧ[ⲉ]ⲧⲛⲥⲟ[
]ϩ̣ⲛ ⲁⲛⲛⲉ ⲡⲣ̄ⲙⲉⲣⲙⲟⲛ̄[ⲧ̄
]ϥ.[.]ⲉ[
]ⲡ̣ⲉ ϫⲉ[
ⲉϥⲟ ⲡⲥ̣ⲧ̣ . . ⲉ̣ ⲙⲙⲱ[. . ⲧ]ⲡ̣ⲁⲥⲡⲁⲍⲉ ⲇⲉ [
ⲉⲧⲟⲩⲁⲁⲃ + ⲧⲁⲁⲥ ⲙ̄ⲡⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̄ⲥⲟⲛ ⲉⲧ̣[. .]
ⲁⲡⲁ ⲓ̈ⲱⲥⲏⲫ ⲡⲡⲣ[ⲉ]/ ϩⲓⲧⲛ̄ϩⲗⲗⲟ ⲙ̄ⲡⲡϩⲱⲧⲡ
+
ⲡⲓⲉⲗⲁⲭ/

6 Prob. [ⲇⲁⲛⲓ]. 10 ? ⲉϣ]. 11 ? ⲥⲟ[ⲟⲩⲛ. 16 ? [ⲧ/].

273 Fibres ↑→

]ⲙ᾽ ⲁⲩⲱ ⲁⲛⲣⲁϣⲉ ⲉⲙⲁⲧⲉ ϫⲉⲁⲛⲉⲓⲙⲉ ⲉⲡⲉⲧⲛ̄ⲟⲩϫⲁⲓ̈ ⲉⲃⲟⲗ ⲛ̄ϩⲏ-
ⲧ]ⲉⲧⲛ̄ⲣ̄ ⲛ̄ⲡⲙⲉⲩⲉ ϩⲓⲧⲛ̄ⲛⲉⲧⲛ̄ϣⲗⲏⲗ ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ ⲣ̄
ⲕⲉ]ⲗⲉⲩⲉ ⲛⲁⲓ̈ ⲉⲧⲃⲉⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲣ̄ⲙⲟⲩⲟⲓ̈ⲉ ϫⲉⲉϥⲭⲣⲉⲱⲥⲧⲉⲓ
] ⲁⲛⲟⲕ ⲧⲉⲱⲥ ⲡⲁϫⲟⲉⲓⲥ ⲡ̄ⲉⲓⲱⲧ ϯⲡⲁⲥⲧⲏϩⲓⲥⲧⲁ ⲙ̄ⲙⲟ̣[.]
]ⲡⲉ̣ ⲉϥⲅⲣⲩⲡⲁ̣ⲍⲉ ⲛ̣̄ⲧⲉϥⲇⲉⲥⲡ[ⲟ]ⲧⲉⲓⲁ ⲙ̄ⲡⲡⲇⲏ̣ⲙ̣[ⲟⲥ-]

Verso + ⲡⲁϫⲟⲉⲓⲥ ⲡ̄ⲉⲓⲱⲧ᾽ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉⲧⲙⲉϩ ⲛ̄[

1 ⲛ̄ϩⲏ[ⲧⲟⲩ. 4 ⲙⲙⲟ[ϥ, or ⲙⲙⲟ[ⲟⲩ. In this line only space for 1 letter. 5 Or ⲅⲣⲩⲛⲓⲍⲉ; not space for [ⲟⲥⲓⲟⲛ]. 6 ⲛ[ⲁⲣⲉⲧⲏ ⲛⲓⲙ.

275

3 illegible lines
]. ⲛ̄ⲧⲁⲕϣⲡ̣ ⲧ̣ⲱ̣[ⲣⲉ
]ⲓ̈ⲟⲛ ⲙⲙⲟⲟⲩ .[
]ⲡ̣ⲓⲧⲉϩⲟ̣ ⲉⲓ ⲉⲛϩⲏⲧ̣ ϫⲉ-
ⲧ]ⲛⲛⲟⲟⲩ̣ ⲛ̄ⲣⲱⲙⲉ ⲉⲩⲛ̄ϩⲟⲩⲛ
ⲉ̣ⲛⲧⲟⲟⲩ ⲧⲁϩⲟⲩⲱϩ ⲛ̄ϩⲱⲃ
ⲉⲣⲟⲓ̈ ⲛ̄ⲧⲁⲣⲉⲡϫⲟⲉⲓⲥ ⲥⲙⲟⲩ
ⲉⲣⲟⲕ ⳁ ⲟⲩϫⲁⲓ ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ

2 ? ⲇⲏⲙⲟⲥ]. 3 ⲙ]; for ⲧⲁϩⲟ ⲉⲉⲓ, or ⲧⲉϣ(ⲧⲏϣ) ⲉⲉⲓ.

277

+ ⲥⲩⲛⲭⲱⲣⲉⲓ ⲛⲁⲓ ϫ[ⲉ]ⲉⲣⲉⲧⲁⲟⲩⲉⲣⲏⲧⲉ ϣⲱ̣-
ⲡⲉ ⲙ̄ⲡⲓϭ̄ⲛ̄ ⲑⲉ ⲛ̄ⲧⲁⲉⲓ̣ ϯⲁⲥⲡⲁⲍⲉ ⲛ̄ⲧⲉⲕⲙⲛ̄[ⲧ̄-]
ⲉⲓⲱⲧ ϩⲁⲑⲏ ⲛ̄ϩⲱⲃ ⲛ̣ⲓ̣ⲙ̣ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ̣̣
ⲙ̄ⲡⲁϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟ̣ⲩ̣ⲁⲁⲃ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ⲙⲁⲥⲟⲛ
ⲙ̣ⲙⲁⲓⲛⲟⲩⲧⲉ ⲁⲡⲁ ⲇⲁⲛⲓ[ⲏⲗ] ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧ-
ⲙⲁï̈ⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ ⲉ[ⲧⲣⲉⲕ]ⲣ ⲡⲛⲁ ⲛ̄ⲙⲙⲁï̈ ⲉϣⲱⲡⲉ
ⲛ̄ϩⲱⲃ ⲛⲁⲣ ⲁⲛⲁⲕ̣ ⲛ̣ⲛ̣[ⲧ̄ⲛ̄ⲛ]ⲟ̣ⲟⲩ ⲛ̄ⲧⲣⲓⲙⲏⲥⲓⲟⲛ ⲛⲁï̈ ϩⲓⲧⲛ̄-
ⲡ̣ⲉⲩⲗⲁⲃⲉⲥⲧⲁⲧⲟ̣ⲥ̣ . .[. .]ⲁⲥ ϫⲉⲥⲉⲁⲥⲡⲁⲍⲉ [ⲙ̄]ⲙⲟï̈
ϩⲁⲣⲟϥ ⲉⲙⲁⲧⲉ ⲉⲧⲣ̣[. .]ⲧ̣ⲁⲁϥ ⲛ̄ϩⲏⲗⲓⲁⲥ ⲛⲥⲟ̣[ⲛ ⲙ̄ⲡ]ⲉ̣ⲛⲉⲓ-
ⲱⲧ᾽ ⲉⲧⲟⲩⲁⲁⲃ ⲡⲉⲡⲓⲥⲕ[ⲟ]ⲡⲟⲥ ϩⲁⲡⲙⲁϩ[ⲉ . . . . . .]ⲓ̣ⲁ̣ⲥ̣
ϩⲁ ⲛ̄ⲧⲁⲩϯ ⲟⲩⲃ̄ⲣ̄ⲣⲉ ⲛⲁⲓ̈᾽ [. .]ⲁ̣ⲁⲩ ⲛⲁϥ [
ⲧ̣ⲉ̣ⲓ ⲛ̄ϩⲟⲙⲛ̄ⲧ ⲛⲁϥ ⲛⲣ[

Verso [ⲧ]ⲛⲟⲟⲩϥ ⲛⲁⲓ ⲙⲡⲟⲟⲩ ⲛ̣ⲧ̣ⲁï̈ϫⲟⲟⲥ ⲛⲁⲕ ϩⲁⲣⲟϥ
ⲉⲛⲉϩ · ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛⲁï̈ ⲛ̄ⲧⲉϥⲧⲁⲡⲣⲟ ϫⲉⲉ-
ϫⲉⲙⲁⲕⲧⲁⲁϥ ⲛⲁï̈ ⲧⲉⲛⲟⲩ · ⲟⲩⲱⲣ̄ϩ̄ ⲡⲙⲁϩⲉ
ⲛⲁï̈ ⲛ̄ⲧⲁϯ ⲧⲉⲕⲃ̄ⲣ̄ⲁ̄ ⲥⲱϣⲉ ⲛⲁⲕ · ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ-
ⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ ϩⲱⲥ ⲉⲙⲛ̄ ϩⲱⲃ ⲛⲁⲣ̄ ⲁⲧϭⲟⲙ ⲛⲁⲕ ⲉ-
ⲧⲣⲉⲕⲣ̄ ⲥⲡⲟⲩⲇⲏ ⲛⲓⲙ ⲛ̄ⲅ̄ⲃⲁⲗ̄ⲧ̄ ϩ̄ⲙ̄ⲡⲉï̈ⲕⲉϩⲱϣ ⲕⲁ-
ⲧⲁ ⲑⲉ ⲉⲧⲛ̄ϥⲓ ⲣⲟⲟⲩϣ ϩⲁ[ⲧ]ⲛⲟϥⲣⲉ ⲛ̄ⲕⲁⲓⲣⲟⲥ ⲛⲓⲙ
ⲙ̣ⲁⲗⲓⲥⲧⲁ ⲧⲉⲛⲟⲩ ϫⲉⲕⲁⲥ [ⲉⲓⲛⲁ]ⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ ⲛ̄ⲧⲟⲟⲧⲕ̄
ⲟⲩϫⲁⲓ ϩ̄ⲙ̄ⲡϫ[ⲟⲉⲓⲥ . . . .] . ⲛ̣ⲡⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲉⲓⲱ[ⲧ]
[ⲁⲡ]ⲁ ⲡⲥⲟⲛ ⲡⲁ[ⲡⲁⲭⲱⲣⲓⲧⲏ]ⲥ̣ ϩⲓⲧⲙ̄ⲙⲁⲣⲕⲟⲥ ⲡⲉï̈ⲉⲗ[
] . ⲁ ⲙ̄ⲡⲉⲛⲉⲓⲱ̂ ⲛⲉⲛⲓ[
]ⲉ ⲛ̣̄ⲛⲕⲉⲧⲣⲓⲥ . ⲉⲛ̄[

9 Not ⲉⲧⲃ̄[, prob. ⲉⲧⲣ[ⲁ]. 11 ⲧ]ⲁⲁⲩ. 12 [ⲟⲥ; perhaps not last line. 14, 15 ? ⲉ(ϣ)ϫⲉ, or omit ϫⲉ (2°). 19 Not space for [ⲡⲉⲧⲣ]. 21 ? ⲧⲁⲁⲥ ⲙ̄]ⲛⲛ. 22 [ⲁⲭ/. 23 [ⲥⲕⲟⲡⲟⲥ.

278

ⲙ̄ⲛ̄ⲛ̄ϭ̄ⲛ̄ ⲭⲁⲣⲧⲏⲥ ⲛ̣[
ⲉⲥϩⲁï̈ ⲛⲏⲕ
⳨ ⲁⲛⲟⲕ ⲁⲡⲁ ï̈ⲱⲁⲛⲛ[ⲏⲥ
ⲉ]ϥ̣ⲥϩⲁï̈ ⲉϥ[
]ⲥ̣ⲟ̣[
]. ?
]ϩⲧ̣ ?
]· ⲁⲩ̣[. .]ⲙ̣ⲧⲉ ?
]ⲧⲉⲧⲛ̄ ?
]ⲉⲛⲧⲁï̈ϥⲓ ?
ⲁⲗ]ⲗⲁ ⲁï̈ⲧⲁⲟⲩⲥ ?
ⲛ]ϩ̄ⲙ̄ϩⲁⲗ ⲛ̄ⲥⲉ[ⲛⲟⲩ]ⲑⲓⲟⲥ ⲡϣⲏⲣⲉ [ⲙ̄-]
]ⲉⲓⲛ· ⲙ̄ⲛ̄ⲡϣⲏⲣⲉ ⲙ̣ⲙ̣[. . . . .]ⲓϩⲁⲕ
]ⲕ̣ⲉⲣ̄ⲙ̄ⲥⲛⲉ · ϩⲓⲧ̄ⲙ̄ⲣ̣[. . . . . .] ϩⲟⲗⲱⲥ
ⲛ]ⲧⲉⲓⲥⲟⲟⲩⲛ ⲁⲛ᾽ ϫⲁⲧⲁⲛ[. . . .]ⲁ̣ϣⲧⲉ
[. .] ⲉⲓⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉⲧⲱⲧⲛ̄ⲧⲉ ⲛ̄ⲥⲟ̣ⲩ̣ⲧⲁⲁⲥ ⲛⲁï̈
ϩⲁⲟⲩⲕⲉⲣⲁⲧⲥⲉ ⲛ̄ϩⲟⲙⲛ̄ⲧ ϯⲛⲁϥⲓⲧ̄ⲥ̄ ⲁⲛ · ϫⲉ-
ⲉⲛⲱ᾽ ⲛ̄ⲥⲁⲛ ⲙ̄ⲛ̄ⲛⲉⲛⲉⲣⲉⲩ᾽ ⲧⲉⲛⲟⲩ ⲉⲓⲥ ⲛ̄ⲣⲱⲙⲉ
ⲉⲛ᾽ⲧⲁⲁⲩⲧⲉⲓⲟⲩ ⲉⲃⲟⲗ ⲛⲏⲛ ⲁï̈ⲧⲁⲟⲟⲩ ⲛⲏⲧⲛ̄
ⲁⲩⲱ ⲁⲛ[. . ϥ]ⲧ̣ⲟⲟⲩ᾽ ⲛ̄ϩⲟⲗⲟⲕ/ ϩⲁⲣⲟⲟⲩ
ⲁⲩⲱ ⲁⲛ[. . .]ⲃ̣ⲱⲛ ⲉⲓ ⲉⲛⲉⲧⲉⲙⲟⲩⲧ ⲉⲩϫⲱ
ⲙ̄ⲙⲟ[ⲥ ϫⲉ]ⲛⲟⲩⲛⲉ · ⲙ̄ⲡⲟⲩⲧⲁⲁⲩ
ⲛ . [.] ⲁⲩϭⲱⲛ ⲣⲱⲙⲉ ⲛ̄ⲧⲏⲛ
ⲁⲩⲙⲱϩ᾽ ϩⲁⲣⲟⲟⲩ· ⲙ̣ⲟ̣ⲛ̣ⲟ̣ⲛ̣
ⲉϣⲱⲡⲉ ⲛⲟⲩⲕ ⲉⲓⲥ ⲛ̄ⲣⲱⲙ̂ (ⲉ above)
ⲁⲛⲧⲁⲟⲩⲟ̣ⲩ ⲛⲏⲕ ⲧⲁⲁⲥ
ⲙ̄ⲡⲗⲁϣⲁⲛⲉ ϩⲓ-
ⲧ̄ⲛ̄ⲁⲡⲁ ï̈ⲱⲁⲛ-
ⲛⲏⲥ

1 Or ⲛ[. 1 and 2 added later. 6–15 On the right of these the text is entirely illegible. 8 Or ⲁϩ[. 13 ? ⲡⲗ]. 14 ? ϩⲉⲛ]. 15 For ϫⲉⲁ-. 19 For ⲉⲛⲧⲁⲩⲧⲁⲁⲩ; for ⲁⲓⲧⲁⲟⲩⲟⲩ. 21 Not ⲁⲣ]ⲭⲱⲛ. 22 For ⲛⲟⲩⲛⲉ. 23 Perhaps ⲛⲧ[.

279

]ⲧⲉⲧⲛ-
ⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲛ̄ⲣⲉϥϣⲙϣⲉ
ⲛⲟⲩⲧⲉ ϩⲛⲟⲩⲙⲉ · ⲙⲛⲛ̄ⲥⲱⲥ ϯⲧⲁⲙⲟ ⲛ̄-
ⲧⲉⲧⲛⲁⲅⲓⲱ̣ⲥ̣[ⲩⲛⲏ ϫⲉⲁ]ⲧⲉⲭⲣⲓⲁ ϣⲱⲡⲉ
ⲛ̄ⲟⲩⲛⲁϣⲉ ⲛ̄ϩ̣ . . . . . ⲣ̣ⲟ̣ⲥ ⲟⲩⲱϣ ⲛ̄ⲧⲉⲧⲛⲛⲟⲟⲩⲥ
ⲛⲁϊ ϩⲓ[ⲧⲙ]ⲡⲓⲅⲣⲁⲙⲙⲁ̣ . . ⲉ̣ ⲛⲁⲛⲟⲩⲥ ϫⲉ-
ⲧⲉⲭⲣⲓⲁⲧⲉ ⲛ̣̄ⲧ̣ⲛ̣ⲧⲱⲧ ⲉⲧⲛⲛⲟⲟⲩ ⲉⲕⲉ-
ⲙⲁ· ϫⲉϯⲥⲟⲟⲩⲛ ϫⲉⲧⲉⲧⲛⲣ ⲭⲣⲓⲁ· ⲛ̄. [. .]
ⲛⲕⲟⲩϊ ⲛ̄ϩⲱⲃ ⲛ̄ϭⲓϫ ⲉⲃⲟⲗ· ⲡⲉ̣[. .]ⲕⲁⲓⲟⲛ
[ⲇ]ⲉ ⲛⲁ[ϫⲓ]ⲥⲟⲟⲩⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲧⲉⲧⲛⲧⲱⲃϩ
[ⲡ]ϫⲟⲉⲓⲥ ϩⲁⲣⲟⲛ̣ ϩⲙⲡⲃⲓ ⲉϩⲣⲁϊ ⲛ̄ⲛⲉⲧⲛ-
ϭⲓϫ ⲉⲧⲟⲩⲁⲁⲃ · ⲉⲧⲃⲉⲛⲁϣⲁϊ ⲛ̄ⲛⲁⲛⲟⲃⲉ
[ⲟ]ⲩϫⲁϊ ϩⲙⲡϫⲟⲉⲓⲥ · ⲏ ⲁⲅⲓ[ⲁ ⲧⲣⲓⲁⲥ ?]
ⲧⲁⲁⲥ ⲛ̄ⲛⲁⲉⲓⲟⲧⲉ ⲉⲧⲟⲩ[ⲁⲁⲃ ⲛ̄ⲣⲉϥϣⲙ-]
ϣⲉ ⲛⲟⲩⲧⲉ · ⲁⲡⲁ ϩⲏⲗⲓⲁⲥ ⲙⲡⲁⲡⲁ ϊⲥⲁⲕ
ϩⲓⲧⲛⲡⲉⲧⲣⲟⲥ ⲡⲉⲗ/ ⲛ̄ⲇⲓⲁⲕ/ ⳨

2 ⲁⲩⲱ above. 5 Hardly space for ϩⲟⲗⲟⲕⲟⲧⲓⲛⲟⲥ, perhaps ϩⲟⲗⲟⲕ/ ⲛϩⲃⲟⲥ; ⲟⲩⲱϣ above; for ⲛⲧⲉⲧⲛⲧⲛⲛⲟⲟⲩⲥ. 6 ⲅⲣⲁⲙⲙⲁⲧⲏⲫⲟⲣⲟⲥ, but abbreviated. 9 Read ⲡⲕ[ⲉⲫⲁ]ⲗⲁⲓⲟⲛ, not ⲡⲇ[ⲓ]ⲕⲁⲓⲟⲛ[ⲡ]ⲉ. 11 ? ϩⲁⲣⲟⲓ (*cf.* 1st sg. in 12). 13 Prob. +].

280

+̣ ⲁ̣ⲛ̣ⲟⲕ ⲇⲁⲩⲉⲓⲇ ⲉϥⲥϩⲁϊ ⲉϥ-
ϣⲓⲛⲉ ⲉⲡⲉϥⲙⲉⲣⲓⲧ ⲛⲉⲓ̈ⲱⲧ
ϊⲱϩⲁⲛⲛⲏⲥ ϫⲉⲉⲛⲉⲧⲏ ⲁⲕϫⲁⲩ
ⲧⲉⲕⲁⲣⲁⲧⲥⲉ ⲛϩⲟⲙⲛⲧ ⲛ̄ⲧⲟⲧϥ ⲛ̄-
ⲡϣⲏⲛ ⲛ̄ϊⲱⲥⲏⲫ ⲛ̄ⲧⲁⲥⲓⲁ ⲁⲧⲁⲙⲁⲩ
ϫⲁⲩ ⲛⲁϊ ϫⲉⲁⲓⲧⲏⲛⲛⲁⲩ ϩⲙⲉ ⲛ̄ϣⲉ
ⲛ̄ϩⲟⲙⲛⲧ ⲉϩⲟⲩⲛ ⲛⲁⲕ ϫⲉϫⲁⲩⲥⲟⲩ ⲛⲁ̣ⲓ̣
ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲉⲣⲱ-
ⲙⲉ ⲉⲧⲛⲏⲩ ⲛⲁⲕ ⲙⲛⲧⲉⲃⲉⲗϫⲉ ϯ
ⲛⲕⲟⲩⲥⲉⲡⲉ ⲛⲁϥ ⲛ̄ϥⲏⲛⲧϥ ⲛ̣ⲁ̣ⲛ̣ ϫ̣ⲉ̣ . -
ⲟⲩⲛϩ ⲛ̄ϩⲟⲩⲛ ⲛ̄ⲡⲉϥⲏⲓ̈ ϫⲉⲛ̄ⲛ̣ . . . ⲁ .
ⲧⲁ̣ϊⲉϊ ⲉⲛϩⲏⲧ ⲛ̄ⲧⲁⲧⲁⲩ ϩⲁⲛⲉⲃⲓⲣ
ⲛ̄ⲕⲁⲕⲉ ϫⲉⲁ̣ϊϩ̣ⲓ̈ⲥⲉ ⲉ̈ⲓⲟⲩⲱϩ ⲗⲁⲩⲉ
ⲉⲣⲟϥ ⲛⲉⲛ̄ⲧⲁϥⲁⲩ ⲛⲁ̣ⲕ ⲙⲡⲉⲛ̣̄-
ⲣⲱⲙⲉ ⲙⲉ̣ϩ̣ ⲛⲁϊ ⲉ̈ⲓⲁⲧ̣ⲉⲁⲩ ⲛⲁϊ ⲁ-
ⲛⲉϩⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡ ⲛⲅⲙⲟⲩϩ ⲧⲉⲉ-
ⲃ̣ⲱ ⲛⲉⲛⲉϩ ⲛⲁϊ ⲉⲥ ⲡⲁⲛⲉϩ ⲙⲛ̣-
]ⲡⲁⲩⲗⲟⲥ ⲡⲉⲓⲉ[

Verso, in other direction

ⲟⲩⲁⲕϥ ⲉ̄ⲣⲟⲥ ϫⲁⲩ ⲉ̄-
ϩⲣⲁϊ ⲛ̄ⲅϫⲓⲧϥ ⲛ̄ⲧⲟ-
ⲧϥ ⲛ̄ⲡⲁⲩⲗⲟⲥ ϫⲉⲕ . ⲛ̄ⲛⲁ
ⲧⲉϩⲟ ϫⲁⲩ ⲉ̄ϩⲣⲁϊ ⲁⲛ̄ ⲉ̄-
ⲡⲣⲱⲙⲉ ⲕⲁⲧⲉⲭⲉ
ⲅⲉ ⲅⲁⲣ ⲅⲉⲣⲟϊ erasure
1 line erased
ⲅⲉⲣⲱ ⲡⲣⲱⲙⲉ ⲛ̄ⲧ̣ . . .
ⲧⲛⲛⲁⲩⲟⲩϥ ⲛⲁⲕ . . .
ϩⲙⲟ . . . ⲁⲛⲉϩⲉ +
ϫ̣ⲁⲓ ϩ̣ⲙⲡϫⲟⲉⲓⲉ +
. ⲙ̣ⲛ̄ⲧⲁϥⲁⲩ ⲛⲁ̣ .

3 For ϫⲟⲟⲩ (also in 6, 7, 19). 5 Read ⲡϣⲏ ⲛ̄-. 6 For ⲧⲛⲛⲟⲟⲩ (*cf.* 27). 9 For ⲧⲉⲓ-. 10 ? ϫⲉϥ-. 15 For ⲧⲁⲁⲩ. 16 Read ⲁⲅⲁⲡⲏ. 16, 17 ⲉⲃⲱ = ⲉⲩⲱ?. 17 For ⲛⲛⲉⲛⲉϩ. 24 For ⲕⲁⲓ ⲅⲁⲣ. 28, 29 [ⲟⲩ]ϫⲁⲓ; for ϫⲟⲉⲓⲥ.

281

[+ ⲉⲧⲃ]ⲉⲛϩⲱⲃ ⲛ̄ⲁⲡⲁ ⲕⲩⲣⲓⲕⲟⲥ
[ⲡⲁⲉ]ⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲛⲁⲣⲁ ⲥϩⲁⲓ
[ⲛ]ⲁ̣ï ϫⲉⲁⲩϯ ⲡⲉϥⲧⲟⲟⲩ ϩⲟⲗⲟⲕ/ ⲛ̄ⲑⲉ-
ⲟⲇⲟⲣⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
+ ⲕⲟ ⲛⲁⲛ ⲉⲃⲟⲗ ⲛⲧⲛ ϫⲉⲙ̄ⲡ̄ⲛ̄ϭⲛ ⲭⲁ/
ⲡⲣⲟⲥ ⲑⲉ ⲛ̄ⲧⲁⲛⲥϩⲁï ⲛ̄ⲧⲉⲧⲛ̄ⲙ̄ⲛ̄ⲧⲉⲓⲱⲧ ϫⲉ-
ⲉⲣϣⲁⲛⲛⲁⲣⲭⲏⲙⲁⲛⲧ/ ⲃⲱⲕ ⲛⲁϥ ϣⲁï-
ⲉⲓⲛ̄ ⲧⲁⲛⲟⲕⲣⲓⲥⲓⲥ ⲉⲓⲥ ϩⲏⲧⲉ ⲁïⲉï ⲁïϩⲉ
ⲉⲣⲟⲥ ⲉⲁϩⲉⲛⲕⲉϣⲁϫⲉ ϣⲱⲡⲉ ⲁï-
ⲥϩⲁï ⲛ̄ⲧⲉⲧⲛ̄ⲙ̄ⲛ̄ⲧϫⲟⲉⲓⲥ ⲙⲏⲡⲟⲧⲉ
ⲛ̄ⲧⲉⲧⲛ̄ϫⲟⲟⲥ ϫⲉⲁïⲣ̄ ⲁⲧⲥⲱⲧⲙ̄ ⲙ̄ⲡⲉⲓⲉⲓ
ⲉⲡ̄ϩⲏⲧ' ⲁïϫⲟⲟⲥ ⲉⲧⲣⲁⲥϩⲁï ⲡϫⲱⲕ
ⲙ̄ⲡϣⲁϫⲉ ⲛⲏⲧⲛ̄ ⲧⲏⲣϥ̄ ⲙ̄ⲡⲥⲥⲁϩϥ̄
ϫⲉⲙ̄ⲡⲓϭⲛ ⲭⲁⲣⲧ/ ⲁⲗⲗⲁ ⲁïϫⲟⲟⲥ
ⲉⲡⲉⲡⲣⲉⲥⲃ/ ⲡⲉⲥⲩⲛⲑⲓⲟⲥ ⲉⲧⲣⲉϥ-
ⲧⲁⲩⲟⲩⲟ ⲡϫⲱⲕ ⲧⲏⲣϥ̄ ⲉⲣⲱⲧⲛ̄
ⲛ̄ⲧⲁⲡⲣⲟ ϩⲓⲧⲁⲡⲣⲟ ⲁⲣⲓ ⲡⲁⲙⲉ-
ⲉⲩⲉ ϩ̄ⲛ̄ⲛⲉⲧⲛ̄ϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲃⲃⲁ ⲯⲟⲛ ⲡⲁⲛⲁⲭⲱⲣ/
ⲕ̄ⲑ̄ⲭ̄ⲟ̄ⲗ̄ⲱ̄ ⲡⲉⲧⲛ̄ϩⲙ̄-
ϩⲁⲗ ⲡⲉⲗⲁⲭ/ ⲟⲩ-
ϫⲁⲓ

5 ⲛⲧⲛ cancelled; for ⲭⲁⲣⲧⲏⲥ (*cf.* 14).
7, 8 For ϣⲁⲓⲛ. 13 For ⲙⲡⲉⲓ-.
20 Cryptogram reads ⲡⲁⲩⲗⲟⲥ.

282

⳨ ϩⲁⲑⲏ ⲙⲉⲛ
ⲙ̄ⲡⲉⲛϣⲁϫⲉ ⲛ̄ⲉ̀ⲗⲁⲭ/ ⲧ̄ⲛ̄-
ϣⲓⲛⲉ ⲉⲧⲉⲧⲛ̄ⲙ̄ⲛ̄ⲧⲣⲉϥϣⲙϣⲉ ⲛ̄ᵒ-
ⲧⲉ ⲉⲧ̄ⲧⲁⲉⲓⲏⲩ ϫⲓⲛⲛⲕⲟⲩï ϣⲁ-
ⲡⲛⲟϭ ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ ⲭⲁïⲣⲉⲧⲉ:
ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ⲧ̄ⲛ̄ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄-
ⲙⲱⲧⲛ̄ ϩ̄ⲙ̄ⲡⲣⲁⲛ ⲙ̄ⲡⲉⲛϫⲟ̈ï̈ⲥ
ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ϫⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲣ̄ ⲥⲡⲟⲩ-
ⲇⲏ ⲛⲓⲙ' ⲛ̄ⲧⲉⲧⲛ̄ϣⲓⲛⲉ ⲛ̄ⲥⲁ-
ⲡϩⲱⲃ ⲉⲛⲧⲁⲛϣⲁϫⲉ ⲛ̄ⲙ̄ⲙⲏⲧⲛ̄
ϩⲁⲡϩⲱⲃ ⲛ̄ⲛ̄ⲕⲩⲙⲏⲗⲓⲟⲛ, ⲉⲓⲥ
ⲛⲟⲩⲁ ⲛ̄ϩⲟⲗⲟⲕ/ ⲉⲧϩⲁⲧⲟⲟⲧⲛ̄ ⲁⲛ-
ⲧⲁⲁϥ ⲙ̄ⲡⲣⲱⲙⲉ ⲧⲉⲛⲟⲩ ⲧⲁϩⲟⲛ
ⲧⲁⲭⲏ ⲙ̄ⲡⲛⲉⲧⲉⲣⲉⲛⲛⲟⲩ̄ⲧⲉ
ⲛⲁⲥ̄ⲃ̄ⲧⲱⲧ̄ϥ̄: ϫⲉⲛ̄ⲛⲉⲛ-
ϩⲱ̣ⲃ ⲧⲁⲕⲟ ⲧⲁⲁⲥ ⲛ̄ⲛⲉⲡⲣⲉⲥ-
ⲃⲩⲧⲉⲣⲟⲥ ϩⲓⲧ̄ⲛ̄ⲡⲁⲛⲁ-
ⲛⲓⲁⲥ ⲉⲗⲁⲭ/ ⲭ̄ⲥ̄ +

283

⳨ ⲧⲁⲁⲥ ⲙ̄ⲛ̄ⲑⲉⲟⲫⲓ^ⲉ^ⲗ/ ⲛ̄ⲥⲟⲛ
ϩⲗⲗⲱ ϩⲓⲧ̄ⲛ̄ⲇⲁⲛⲓⲏⲗ ⲡⲓⲉⲗⲁⲭ/
ⲁïⲁⲛⲁⲛⲧⲁ ⲉⲣⲟⲕ ϩⲓⲧⲛⲁⲣⲁⲇⲓ . .
ⲁïϫⲛⲟⲩⲕ ϩⲁⲛ̄ⲗⲁⲕⲱⲛ ⲁⲕ-
ϫⲟⲟⲥ ⲉⲣⲟï ϫⲉϣⲁïϣⲓⲛⲉ ⲛ̄ⲥⲱ-
ⲟⲩ' ⲉⲓⲥ ⲡⲉⲓⲣⲱⲙⲉ ⲉⲛⲱïⲛⲉ
ⲁïⲧ̄ⲛ̄ⲛⲟ^ⲟ^ⲩϥ ϣⲁⲧⲉⲕⲙⲛ̄ⲧ-
[ⲥ]ⲟⲛ ⲧⲁⲣⲉⲕⲧ̄ⲛ̄ⲛⲟⲟⲩ ⲡϫⲱⲕ
ⲛⲁï ϩⲓⲧⲟⲟⲧ̄ϥ̄ ⲁⲩⲱ ϫⲉⲟⲩⲏⲣ-
ⲧⲉ ⲧⲧⲓⲙⲏ ⲛ̄ⲧⲁⲧ̄ⲛ̄ⲛⲟⲟⲩⲥ
ⲙ̄ⲛ̄ⲛⲕⲁⲙⲟⲩⲗ ⲛ̄ⲧ̄ⲛ̄ⲛⲟ-
ⲟⲩⲥⲟⲩ ⲛⲁï · ⲡⲗⲏⲛ ⲧ̄ⲛ̄-
[ⲛⲟⲟⲩ ⲡ]ϫⲱⲕ ⲛⲁï ϩⲓ-
] . ⲧ̣̄
?

3 end, ? ⲥⲉ, perhaps in different hand. 13 ϩⲓ[ⲧⲛ, or [ⲧⲟⲟⲧϥ ⲛ-.

284

ⲑ̣ⲉⲟⲧ̣-
ⲣ.ⲉ ⲃⲱⲕ ⲁ-
ⲙⲁ ⲛⲡⲓⲥⲣⲁⲏⲗ̣
ϩⲛⲥⲟⲩⲙⲛⲧⲁϥⲧⲉ
ⲙⲡⲁⲱⲛⲉ ϩⲛⲛ-
ⲙⲉϩⲥⲛⲁⲩ ⲛϩⲟⲟⲩ
ⲛⲟⲩⲱϣ ⲧⲁϥ̣ⲉ̣ⲓ̣
ϩⲛⲥⲟⲩϫⲟⲩⲧϣⲙⲏⲛⲉ̣
ⲙⲡⲁⲱⲛⲉ

Verso +
ⲁⲓϥⲓ ⲕⲉ-
ⲯⲓⲥ ⲛⲟⲛⲩⲓⲁ
ⲛⲛ/ ϩⲛⲡⲁⲡⲉⲧⲣ-
ⲟⲥ ⲁⲓⲧⲛⲛⲟⲟⲩⲥⲟ-
ⲩ ⲡⲁⲛϣⲛ ⲡⲁⲧⲧ-
ⲓϩⲛⲉ ⲁⲧϩⲏⲛⲉ̣ ⲛ-
ⲛϩⲃⲟⲟⲥ ⲛⲧⲏⲓ ⲙ-
ⲡϩⲗⲗⲟ ϣⲁⲛⲧ-
ⲁϫⲓ ⲛ̣. ⲛⲧⲁⲩⲓ̣
ⲁⲛⲉϥⲙⲁ

1 Before ⲑ possibly a letter, ⲁ? 2 Prob. nothing between ⲣ and ⲉ. 7 For ? ⲛⲧⲁϥ-.
12 ⲛ/=ⲛⲟⲩⲃ. 18 ⲛⲛ/ possible (*cf.* 12); ⲛⲧⲁⲓ (*sic*) possible.

285

⳨ ⲛ̄ϣⲟⲣⲡ ⲙⲉⲛ
ⲙ̄ⲡϣⲁϫⲉ ϯϣⲓⲛⲉ
ⲉⲧⲉⲕⲙⲛ̄ⲧⲣⲉϥϣⲙϣⲉ ⲛⲟⲩⲧⲉ
ⲉⲧⲧⲁïⲏⲩ ϩⲛ̄ⲡⲁϩⲏⲧ ⲧⲏⲣϥ ⲁⲣⲓ
ⲡⲛⲁ̀ ⲛ̄ⲅ̄ⲣ̄ ⲡⲉⲙⲙⲉⲉⲩⲉ ϩⲛ̄ⲛⲃⲓ ⲉϩⲣⲁï
ⲛ̄ⲛⲉⲕϭⲓϫ ⲉⲧⲟⲩⲁⲁⲃ ⲧⲛ̄ⲧⲁⲙⲟ ⲙ̄-
ⲙⲟⲕ ϫⲉⲁⲛ̄ⲇⲓⲁⲕ/ ⲡⲉⲧⲣⲟⲥ
ϫⲟⲟⲥ ⲉⲣⲟï ϫⲉⲁⲕϫⲟⲟⲩ ⲛⲁï ϫ[ⲉ-]
ϯ ⲧⲛⲏⲛϣⲉ ⲛ̄ϩⲟⲗⲟⲕ/ ⲛⲁⲛ
ϯⲛⲟⲩ ⲙ̄ⲡⲉⲣⲕⲟ ⲡⲉⲥⲣⲟⲟⲩ[ϣ .]
ⲟⲟⲕ ⲁϥϫⲟⲟⲥ ⲛⲁⲛ ⲉⲧⲃⲏ[
ⲡϫⲟⲉⲓⲥ ⲧⲱϣ ⲡϩⲱⲃ [
ⲧⲁⲁⲥ ⲛⲏϥ ϥⲛⲁⲧ̣[
ⲙⲁⲩⲁⲧ + ⲟⲩϫ[ⲁⲓ
ⲧⲁⲁⲥ ⲙ̄ⲡⲙⲁ[
ⲁⲡⲁ ïⲥⲁⲁⲕ ⲡⲁ̣[
ⲭⲟ̣̄..[
ⲡ̣ⲉⲗⲁ[

10 ? ϩⲓ-]. 11 For ? ⲱⲱⲕ; ? [ⲏⲧⲥ. 15 [ⲓⲛⲟⲩⲧⲉ. 16 [ⲡⲁ-]. 17 ⲭⲟⲣ̄, or other abbreviation. 18 [ⲭⲓⲥⲧⲟⲥ].

286

]ⲉⲛⲡⲣⲉⲥⲃⲩⲧⲉⲣ[ⲟⲥ
ⲙⲡⲉϥ[. . . . .]ϥ . . ϣⲁϯⲛⲟⲩ ⲛ̄ⲧⲁ̣ .
ϫⲟⲟⲥ ⲛⲏⲧⲛ ϫⲉϫⲟⲟⲥ ⲛⲁϥ ϫⲉⲉⲕϣⲁⲛ-
ϯ ϩⲙⲉ ⲛ̄ϣⲏ ⲛⲁï ⲛ̄ⲥⲁⲩⲧⲛ̄ ⲧⲕⲟⲩⲥⲉⲛⲧⲉ
ⲛ̄ⲕⲉⲣⲁⲧⲥⲉ ⲟⲩⲁⲣϩ ⲛⲁⲕ ϯⲛⲟⲩ ⲉⲓⲥ ϩⲏⲧⲉ ⲁ-
ⲣⲉⲧⲛ̄ϫⲟⲟⲥ ϫⲉⲛ̄ϩⲟⲙⲛⲧ ⲟⲩⲁⲣ̄ϩ̄ ⲉⲓⲥ
ϩⲏⲧⲉ ⲁⲉⲓⲧⲱϩ ϯⲛⲟⲩ ⲉⲓϣⲁⲛ-
ⲛ̄ ⲧⲉⲙⲟⲛⲉ ϯⲛⲁⲛⲁⲩϩ̄ⲧ̄ ⲁ̣ⲛ̣
ⲉϫⲱⲧⲛ̄ ⲉⲓϣⲱⲡⲉ ⲙ-
ⲁⲧⲉⲧⲛ̄ϫⲓ ⲥⲟⲩⲉⲛ̣
ⲡⲁϫⲱⲙⲉ ⲛⲁï ⲙⲁⲧⲉ-
ⲧⲛ̄ϣⲏϩⲣⲏⲟⲩ
. . ⲱ̣ï

1 ? ⲡ]. 2 ? ⲛⲧⲁⲓ-. 4 For ϣⲉ. 9 end, not ⲙⲛ-.

287

ⲁⲛⲟⲕ ⲇⲓⲟⲥ ⲙ̄ⲙⲱϋⲥⲏ[ⲥ]
ϣϣⲗⲏⲗ ⲉϫⲱï
⳨ ⲁⲛⲟⲕ ⲯⲁⲛ ⲉⲓⲥϩⲁï
ⲙ̄ⲡⲉϥⲙⲉⲣïⲧ ⲛ̄ⲥⲁⲛ
ϫⲉⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ̄ⲥϩⲁï
ⲉⲃⲟⲗ ⲛⲁⲅⲁⲧⲉⲣ ⲛ̄ϥⲛ ⲛ̄-
ϣⲙⲟⲩⲛ̄ ⲛ̄ϣⲏ ⲛ̄ϩⲁⲙ̄ⲧ̄ ⲛ̄-
ⲧⲁϯⲟⲩ ϩⲁⲧⲉⲙ̄ⲧⲁⲧ ⲉⲛ-
ⲧⲁⲟⲩⲥⲉ ⲛⲁⲥ ⲛⲁï ⲉⲛⲁⲙ̣ⲉⲟ̣ⲩ
ϩⲁⲧⲱⲧ: ⲟⲩⲁïϯⲟⲩ ϣⲁⲁⲧⲁ-
ⲕⲛⲧ̄ⲕ̄ ⲙ̄ⲛⲛⲥⲱⲥ ⲡⲉϫⲉ
ⲡⲉⲧⲣⲟⲥ ϫⲉⲉⲓⲛⲁϣ ⲙϫ
ⲡⲕⲁⲙⲟⲩⲗ ⲛⲕⲟⲩⲱϣⲉ-
ⲡⲉ ϫⲟⲟⲩ ⲉⲃⲟⲗ
ⲛⲁï

1 In same hand as rest.
2 Different pen, inserted.
9 For ϩⲁⲧⲟⲟⲧ; ⲁ (4°) above.
9, 10 For ϣⲁⲛⲧⲁϭⲛⲧⲕ. 10 ⲛ (2°) above.
11 For ⲉⲙϫ.

288

⳨ ⲁïⲃⲱⲕ ⲉⲙⲁ ⲙ̄ⲡⲥⲙⲟⲩ [
ϫⲉⲉⲓⲁϫⲓ ⲛ̄ϩⲟⲙⲛⲧ ⲁϥⲁ[
ⲗ̣̄ⲧ̄ ⲉⲩⲣⲱⲙⲉ ⲡⲉϫⲁϥ ϫⲉ[
ⲧⲁϥϯ ϩⲟⲙⲛⲧ ⲛⲁⲕ ⲁⲛ[
ⲕⲟϣ ⲛⲧⲉⲣⲙⲏϩⲉ ⲛⲟⲩⲃ [
ⲛ̄ⲧⲁϫⲓⲧϥ ⲛ̄ⲧⲟⲟ̣ⲧ . . [
ⲛ̄ⲧⲁⲛ̣̄ⲧ̣ϥ ⲛ . . . . . ⲁ [
ϫⲓ ⲛⲕⲟ̣ⲩ̣ⲗⲉⲓⲛⲁⲥ ⲛ̄[
ϩⲟⲙⲛⲧ ⲙⲡ̣ⲓ̣ⲥⲉⲣ-
ϥⲉ ⲟ . . . . .
ⲟⲩϫⲁⲓ ϩ̄ⲙ̄-
ⲡϫⲟⲉⲓⲥ

1, 2 Perhaps nothing lost.
5 For ⲕⲟⲩⲱϣ (?) ⲛⲧⲉⲣⲙⲏⲥⲉ ⲛⲛⲟⲩⲃ.
7 ? ⲛⲁ[.

289

⳨ ⲁⲣⲓ ⲡⲛⲁ̀
ⲕⲥⲟⲟⲩⲛ ϫⲉ-
ⲁⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲥⲟⲛ
ϩⲁⲛϩⲟⲗⲟⲕ/ ⲛ̄ⲉⲛⲉⲛ-
ⲁⲁⲩ· ⲁⲕⲁⲙⲉⲗⲉⲓ ϣⲁ-
ⲧⲉⲛⲟⲩ· ⲁⲣⲓ ⲡⲛⲁ̀ ϯ
ⲛ̄ϩⲟⲙ̄ⲛ̄ⲧ̄ ⲧⲏⲣⲟⲩ ⲛ̄ïⲱϩⲁⲛⲛⲏⲥ
ⲛ̄ⲧⲉⲛⲣⲱⲙⲉ ⲉⲓ̄ ⲛ̄ϥ̄ϩ̄ⲉ ⲉⲣⲟ-
ⲟⲩ· ⲉⲩⲥⲃ̄ⲧⲱⲧ· ⲙⲏ[ⲡⲟ-]
ⲧⲉ ⲛ̄ⲧⲉⲛⲥⲟⲛ ⲧⲱϩ̣[. . . .]
ⲧⲁⲁⲥ ⲙ̄ⲡⲉⲛ̣[ⲥⲟⲛ ⲓⲱϩⲁ-]
ⲛⲏⲥ ϩⲓⲧ̣[ⲛ . . . .]
ⲡⲉⲥ[ⲛⲏⲩ]

11 ? [ⲙ +].

290

+ ⲁⲛⲟⲕ ⲕⲱⲥ
ⲉⲧⲥϩⲁⲓ ⲉⲧϣⲓⲛⲉ
ⲉⲡⲁⲙⲉⲣⲓⲧ ⲉⲥⲟⲛ ⲏ̓ⲗⲓⲁⲥ
ⲙⲛⲥⲟⲩⲥⲁⲛⲛⲁ ⲙ̅ⲛ̅ⲡϣ-
ⲛⲟⲥ ⲙ̅ⲛ̅ⲡⲁⲥⲟⲛ ⲩⲣⲩⲙⲉⲓ-
ⲁ̣ⲥ̣ ⲙ̅ⲛ̅ⲡⲁⲥⲟⲛ ⲡⲁⲩⲗⲟⲥ
ⲙ̅ⲛⲧⲁⲙⲟⲩ ⲧϩⲩⲣⲏ
ⲙⲛⲧϩⲩⲣⲩ ⲧϩⲓⲙⲉ
ⲛ̅ⲩⲣⲩⲙⲉⲓⲁⲥ ϫⲟϥ ⲛⲓ-
ⲧ̣ⲛ̣ ⲛ̅ⲛϩⲟⲙⲧ ⲩⲣⲛ̣
ⲡ̣ⲉϫⲟⲟⲩ ⲕⲁⲧⲓⲧⲟⲩⲥ̣
ⲡ̣ⲉⲧ̣ϣⲏⲉⲓ
ⲣ̣ⲏ̣ⲥ
ⲁ̣ⲃⲟⲗ ⲧⲁⲁⲥ ⲏ̓ⲗⲓⲁ-
ⲥ ϩⲓⲧⲏⲛⲕⲱⲥ

3 For ⲛⲥⲟⲛ. 5 For ⲓⲉⲣⲏⲙⲉⲓⲁⲥ.
7 For ⲙⲁⲁⲩ. 14, 15 Written on edge.

291

⳨ ϩⲁⲑⲉ ⲙⲉⲛ ϩⲱⲃ ⲛⲓⲙ
ⲧⲉϣⲓⲛⲉ ⲉⲧⲉⲕⲙⲛ̅ⲧⲥⲟⲛ
ⲙ̅ⲡ̣ⲥⲱⲥ ⲧⲉⲧⲁⲙⲱ ϫⲉⲉⲡⲉ-
[ⲇ]ⲏ ⲁⲕⲃⲱⲕ ⲉⲣⲏⲥ ϩⲓⲧⲱⲧ
ⲁⲉ . ⲕ̣ⲟ ⲫⲱⲃ ⲉⲧⲃⲉⲡⲉⲛ̅ⲓ̅
ⲧⲉⲛⲟⲩ ϫⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ
ⲛ̅ⲧⲟⲧϥ ⲛⲁⲛⲇⲣⲉⲁⲥ ⲉⲧⲃⲉ-
ⲧⲟⲩⲧⲓⲙⲏ ϫⲉⲁⲕϫⲓ ⲧⲟⲩⲧⲓⲙⲏ
ⲉϣⲱⲡⲉ ⲇⲉ ⲛ̅ⲡⲉⲕⲉϣ
ϭ̅ⲙ̅ ϭⲟⲙ ⲧⲁⲁⲩ ⲉⲃⲟⲗ ϫⲟⲟⲩ
ⲧⲁⲡⲟⲕⲣⲓ[ⲥⲓⲥ
ϫⲟⲟⲩ ⲛⲧⲟ̣[
ⲛ̅ⲡⲁⲙⲉ[ⲣⲓⲧ
ϩⲓⲧⲛ̣[
ϩⲓ̣[

4 For ϩⲓⲧⲟⲟⲧ. 5 Prob. ⲁⲉⲓⲕⲱ.
8 For ⲧⲉⲩ-.

294

ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ⲛⲓⲕⲁ
[⳨ ⲁ]ⲛⲟⲕ ⲉⲛⲱⲭ ⲉϥⲥϩⲁï ⲛⲁⲡⲉϥⲉⲓⲱⲧ
[ⲙ̅]ⲛ̅ⲧⲉϥⲙⲁⲁⲩ ϫⲉⲁⲣⲓ̈ ⲧⲁⲅⲁⲡⲏ ⲛⲧⲉ-
]ϫⲱⲟⲩⲧ ⲛ̅ϣⲉ ⲛⲍⲉⲃⲉⲇⲁⲓⲟⲥ
]ϯϭⲛⲧⲥ ⲁⲩⲱ ϯⲛⲁⲡⲟⲗⲟⲩ̣ . .
] ϩⲁⲣⲟⲟⲩ ⲁⲩⲱ ⲛ̣ⲉⲓ̣ⲁ̣ϫⲓⲧⲥ̣
ⲙ̅ⲡ]ⲉ̣ⲣⲕⲱ̅ ⲛϣⲟⲩⲛⲉϥ ⲥⲟⲩⲟ̣
] ?

5 Or ⲡⲟⲗϭⲉϥ, not -ⲗⲟⲩⲓⲍⲉ. 6 Or ⲙⲉⲓⲁ-.
7 ? For ⲛϣⲟⲩⲏ ⲛⲉϥ-.

295

⳨ ⲉⲓⲥ ⲉⲧⲃⲉⲡ-
ϣⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ
ⲛⲩϫⲁⲟⲩ ⲫⲱⲗⲟⲕⲟⲧⲥⲉ
blank

296

⳨ ⲛϣⲟⲣ̅ⲛ̅ [ⲙⲉⲛ]
ⲙ̅ⲛϣⲁϫⲉ ⲛ̅ⲧⲉ[ⲕⲙ̅ⲛ̅ⲧ-]
ⲉⲗⲁⲭ/ ⲧ̅ⲛϣⲓⲛⲉ ⲉⲧ̣ⲉ̣[ⲕⲙ̅ⲛ̅ⲧ-]
ⲉⲓⲱⲧ ⲉⲧⲧⲁïⲏⲩ ϩ̅ⲙ̅ⲡϫⲱ[ⲕ ⲧⲏⲣ̅ϥ̅ ⲛ̅-]
ⲧⲉⲛⲯⲩⲭⲏ ⲁⲣⲓ ⲡⲛ̅ⲁ̅ ⲛ̅ⲅ̅ⲣ̅ ⲡⲉⲛⲙⲉ[ⲉⲩⲉ ϩ̅ⲙ̅-]
ⲡϥⲓ ⲉϩⲣⲁï ⲛ̅ⲡⲉⲕϭⲓϫ ⲉⲧⲟⲩⲁⲁⲃ ⲙ̅ⲛ̅[ⲛ̅ⲥⲱⲥ]
ⲁⲣⲓ ⲡⲛ̅ⲁ̅ ⲉϣⲱⲡⲉ ⲫⲱⲃ ⲙⲟⲩ̅ⲛ̅ ⲉⲣⲟⲕ ⲉ̣[ⲕ-]
ϭ̅ⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲉϥⲛⲁⲃⲱⲕ ⲉⲛϩⲏⲧ ⲉⲡⲙⲁ
ⲛ̅ⲁⲡⲁ ïⲱⲁⲛⲛⲏⲥ ⲙ̅ⲡϣⲟⲩ̅ⲛ̅ⲃ̅ ⲉⲕⲣ̅
ⲡⲛ̅ⲁ̅ ⲛ̅ⲅ̅ϫⲟⲟⲩ ⲛⲁϥ ⲙ̅ⲡⲉⲕⲣⲁⲛ
ⲛϥϫⲟⲟⲩ ⲉϩⲟⲩ̅ⲛ̅ ⲉⲕⲛⲏⲩ ⲛ̅ϥ̅ϣⲓ-
ⲛⲉ ⲛ̅ⲥⲁⲟⲩⲁⲙⲣⲏ ⲉϥⲥⲟⲟⲩ̅ⲛ̅
ⲛ̅ⲧⲱⲕ ⲕⲁⲗⲱⲥ ⲉϥⲥⲟⲟⲩ̅ⲛ̅ ⲛ̅ⲣ̅
ⲥⲓⲣ ⲛ̅ϥ̅ϫⲟⲟⲩ̅ϥ̅ ⲉⲣⲏⲥ ⲛⲁⲛ
ϣⲁⲥⲟⲩⲥⲛⲁⲩ ⲛ̅ⲛ̅ϯ
ⲁϩⲣⲏ ⲛ̅ϥ̅ⲧⲱⲕ ⲛⲉⲛ-
ⲟⲉⲓⲕ ⲛⲁⲛ ⲛ̅ⲧ̅ⲛ̅ϯ ⲡ-
ⲉϥⲃⲉⲕⲉ ⲛⲁϥ
ⲁⲣⲓ ⲡⲛ̅ⲁ̅ ⲙ̅ⲛ̅ⲣ̅-
ⲁⲙⲉⲗⲉⲓ ⲉϫⲟⲟⲩϥ̣
ⲧⲁⲁⲥ ⲙ̅ⲡⲡⲉⲧⲟⲩ-
ⲁⲁⲃ ⲛ̅ⲉⲓⲱⲧ
ⲁⲡⲁ ïⲥⲁⲕ
ϩⲓⲧ̅ⲛ̅ⲛⲓ-
ⲉⲗⲁⲭ/
. . .

297

⳨ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉⲣϣⲁⲛ-
ⲓ̈ⲉⲍⲉⲕⲓⲏⲗ ϣⲏⲙ̀ ⲉⲓ̈ ⲉϩⲟⲩⲛ ⲛⲁⲕ,
ϩⲱⲛ, ⲉⲧⲟⲟⲧ̅ϥ̅ ⲕⲁⲗⲱⲥ, ⲉⲧ̅ⲙ̅ⲧⲣⲉϥ-
ϫⲟⲟⲥ ⲛ̅ⲗⲁⲁⲩ ⲛ̅ⲣⲱⲙⲉ· ⲉⲓⲙⲏ ⲉⲛⲉϥ-
ⲉⲓⲟⲧⲉ ⲙ̅ⲙⲁⲧⲉ· ⲁⲩⲱ ⲛ̅ⲧⲟⲟⲩ ϩⲱⲟⲩ
ⲛ̅ⲥⲉⲧ̅ⲙ̅ϫⲟⲟⲥ ⲛ̅ⲣⲱⲙⲉ· ⲛ̅ϥ̅ϫⲟⲟⲥ
ⲛⲁⲩ ⲛ̅ⲥⲉⲥ̅ⲓ̅ⲕ̅ⲧ ⲟⲩⲙⲁϫⲉ ⲛ̅ⲥⲟⲩⲟ
ⲛⲥⲉⲛⲁⲧ̅ⲥ̅ ⲛ̅ⲛⲟⲉⲓⲧ̀ ⲉϥϣⲟⲟ-
ⲙⲉ, ⲛ̅ϥ̅ⲛ̅ⲧ̅ⲥ̅ ⲉϩⲟⲩⲛ ⲛⲁⲕ
ⲛ̅ⲅ̅ⲛ̅ⲧ̅ⲥ̅ ⲛ̅ⲅ̅ⲕⲁⲁⲥ ϩⲓ-
ϫ̅ⲙ̅ⲡⲣⲟ· ⲙ̅ⲙⲟⲛ
ϯϣⲱⲡⲉ ⲉⲓⲥ·
ϩⲉⲛ̣ϩⲟⲟⲩ ⲛ̅-
ϯⲉϣ ⲟⲩ-
ⲱⲙ ⲁⲛ

Verso

⳨ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̅ⲡ̅ⲣ̅ϫⲟⲟⲥ ⲛ̅ⲛ-
ⲥⲛⲏⲩ ϣⲏⲙ, ⲉⲛⲧⲏⲣϥ ϫⲉϯ-
ϣⲱⲡⲉ ⲛ̅ⲅ̅ϫ̅ⲱ̅ⲗ̅ⲙ̅ ⲡⲉⲩϩⲏⲧ·
ⲕⲁⲓ ⲅⲁⲣ ϯⲛⲁⲙ̅ⲕⲁϩ ⲛ̅ϩⲏⲧ̀ ⲛ̅ⲙ̅-
ⲙⲁⲕⲡⲉ ⲙ̅ⲡⲓⲥⲟⲛ ϣⲁϩⲣⲁⲓ̈ ⲉⲛⲙⲟⲩ
ⲟⲩⲇⲉ ⲟⲛ ⲙ̅ⲡ̅ⲣ̅ϫⲟⲟⲥ ⲛ̅ϭⲉⲣⲱⲙⲉ

298

⳨ ϯⲁⲓⲧⲉⲓ ⲛ̅ⲟⲩⲥ̣ . . . . . ⲙⲉ̣ . .
ⲙ̅ⲡⲟⲩⲕⲱ̣ ⲉⲃⲟⲗ ϫⲉⲙ̅ⲡⲓ̣ϭ̣ⲛ̅
ⲭⲁⲣⲧⲏⲥ ϩⲏ̣ⲛ̣ ⲉⲣⲟⲓ̈ ϫⲉⲉⲓϩⲉ̣ . . ⲁ̣-
ⲙⲁ ⲁⲛ · ϯⲡⲣⲟⲥⲕ/ ⲛ̅ⲧⲉⲕ̅ⲙ̅ⲛ̅ⲧ̅ϫⲟⲉⲓⲥ
ⲧⲟⲛⲉ ϩ̅ⲛ̅ⲟⲩⲛⲟϭ ⲛ̅ⲉⲡⲓⲑⲩⲙⲓⲁ· ⲉⲓⲥ
ⲛϩⲟⲗⲟⲕ/̊ ⲁⲛϫⲟⲟⲩ ⲛ̅ⲥⲟⲩⲟ ⲡⲣⲟⲥ ⲑⲉ
ⲛ̅ⲧⲁⲛⲉϣ ϭⲙ ϭⲟⲙ· ⲡϫⲟⲉⲓⲥ ⲥⲟⲟⲩⲛ ⲁⲓ̈ⲣ̅
ⲉⲡⲁⲧⲟⲟⲧ ⲉⲙⲁⲧⲉ ⲕⲁⲧⲁ ⲧⲁϭⲟⲙ· ⲙ̅ⲡ̅ⲣ̅ⲧⲣⲉ-
ⲧⲉⲕ̅ⲙ̅ⲛ̅ⲧ̅ϫⲟⲉⲓⲥ ϭⲛ̅ ⲁⲣⲓⲕⲉ ϩⲱⲥ ϫⲉⲛ̅ⲧⲁⲓ-
ⲁⲙⲉⲗⲉⲓ̈ ⲉⲛ̣ . . . ⲥ̣ . . . ⲣ . ⲟ̣ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ
ⲁⲩϯ ⲛϩⲟⲗⲟⲕ/ ϫ̅ⲛ̅ⲧⲙ̣ⲁ . . . ⲧⲁⲩⲧⲁⲁϥ ⲟⲛ ⲛ-
ⲛ̅ⲑⲉ ⲙ̅ⲡⲉⲥⲟⲩⲟ
ⲣⲟⲥ ϫⲟⲩⲱⲧ ⲟⲩⲁ ⲟⲩⲕⲁⲥ· ⲧ̅ⲛ̅ⲛⲟⲟⲩ ⲛϣⲁⲣ
ⲙⲉⲛ ⲙ̅ⲡϫⲟⲓ̈ ϥⲟ ⲛ̅-
ϩⲟⲩⲟ·

Verso

+ ⲁⲗⲗⲁ ϯⲙⲉⲉⲩⲉ ϫⲉⲛⲁⲛⲟⲩ ⲛⲉⲥⲟⲩⲟ
ⲛⲁⲓ̈ ⲁⲛϥⲓ̅ⲧ̅ϥ̅ ⲡⲣⲟⲥ ϫⲟⲩⲱⲧ ⲟⲩⲁ̀ ⲁⲩ-
ϭⲛ̅ ⲛϩⲟⲗⲟⲕ/̊ ϣⲁⲁⲧ ⲛ̅ⲟⲩⲛⲏϣⲏ
ⲛ̅ⲕⲉⲣⲁⲧⲓⲁ ⲁⲩϭⲱϫ ⲉⲃⲟⲗ ⲡⲣⲟⲥ ⲧⲁⲛⲁ-
ⲗⲟⲅⲓⲁ· ⲙ̅ⲛ̅ⲛ̅ⲥⲱⲥ ⲁⲩϥⲓ ⲛⲟⲩⲁ̀ ⲛ̅ⲕⲁ-
ⲙⲟⲩⲗ ⲛ̅ϩⲉⲙⲉ ϩ̅ⲛ̅ⲛϩⲟⲗⲟⲕ/̊ · ⲡⲁϩⲏⲧ
ϣ̅ⲧ̅ⲣ̅ⲧⲱⲣ ⲙⲏⲡⲱⲥ ⲛ̅ⲧⲉⲡⲉⲕϩⲏⲧ
ϩⲓⲥⲉ· ⲡϫⲟⲉⲓⲥ ⲥⲟⲟⲩⲛ ⲙ̅ⲡⲟⲩⲱϣ
ⲙ̅ⲡⲁϩⲏⲧ ϫⲉⲁⲓ̈ⲣ̅ ⲧⲁϭⲟⲙ ⲧⲏ̅ⲣ̅ⲥ̅
ϩ̅ⲛ̅ⲥⲡⲟⲩⲇⲏ ⲛⲓⲙ ⲕⲁⲇⲏ
ⲥⲟⲟⲩⲛ ⲱϣ ⲧⲉⲓⲕⲉⲃⲗϫⲉ

1 Prob. ⲥ[ⲩⲛⲭⲱⲣ]ⲏⲥ[ⲓⲥ]. 2 end, ? ⲙⲙⲟⲛ. 3 end, ? ⲡⲁ-, or ϩⲙⲡⲁ-. 11 Altered from, or to ⲁⲣϯ; ? ⲛⲧⲁⲩ. 24 ⲕ altered; ⲇ for ⲗ?

299

ϩⲓ̅ⲧ̅ⲙ̅ⲡⲟⲩⲱϣⲉ,
ⲟⲩⲛ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲡⲡⲉⲧ̅ⲛ̅-
ϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲛϩⲉ
ⲉⲛⲇⲓⲁⲕ/ ϥ̅ϣⲓⲛⲉ ⲉⲣⲱⲧ̅ⲛ̅ ⲉⲙⲁ-
ⲧⲉ ⲁⲩⲱ ϥ̅ⲁⲓⲧⲉⲓ ⲉϣⲗⲏⲗ ⲉϫⲱ[ϥ]
ⲙ̅ⲛ̅ⲛⲉϥϣⲏⲣⲉ ·· ϯϩⲟⲙⲟⲗ[ⲟⲅⲉⲓ ⲛ̅-]
ⲧⲉⲧ̅ⲛ̅ⲙ̅ⲛ̅ⲧⲉⲓⲱⲧ̀ ϫⲉⲁⲛ̣[
ⲧⲁⲙⲟⲓ̈ ⲉⲥⲛⲁⲩ ⲛⲥⲓⲅ[.]ⲥ̣ ⲛⲥⲟⲩⲟ̀
ⲁⲗⲗⲁ ⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲛ̅ϩⲟⲩⲟ̀ⲡⲉ ⲡⲁⲓ̈
ⲉⲓⲥ ⲙⲏⲧ̀ ⲛ̅ⲣ̅ⲧⲁⲃ ⲛ̅ⲥⲟⲩⲟ̀ ϩⲓ̅ⲧ̅ⲙ̅-
ⲡⲙⲁⲛϭⲁⲙⲟⲩⲗ· ⲁⲩⲱ ϣⲙⲟⲩⲛⲉ ⲙ̅-
ⲙⲁⲁϫⲉ ⲛ̅ϩⲏⲙⲉ · ⲉ[ⲧ]ⲃⲉⲑⲉ ⲇⲉ ⲛⲧⲁⲧⲉ-
ⲧ̅ⲛ̅ⲥϩⲁⲓ̈ ϫⲉⲁⲣⲏⲩ ⲧⲉⲧⲛⲁϩⲉ ⲉⲛ-
ϩⲉⲛⲕⲟⲩⲓ̈ ⲛ̅ϩⲟⲙ̅ⲛ̅ⲧ̅ ⲧⲉⲛⲟⲩ ⲣⲱ ⲙ̅ⲛ̅
ⲟⲩⲟⲛ ϭⲁ̅ⲗ̅ⲡ̅ ⲉⲣⲟⲛ · ⲁⲗⲗⲁ ⲉⲣ-
ϣⲁⲛⲡⲛⲟⲩⲧⲉ ⲧⲱϣ̀ ⲟⲩⲟⲛ ⲟⲛ ⲧ̅ⲛ̅-
ⲛⲁⲇⲓⲟⲓⲕⲏ ⲙ̅ⲙⲟⲟⲩ ⲟⲛ· ϫⲉⲕ-
ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉⲉⲓⲟⲩϣ
ⲉⲧⲁⲙⲉⲓ̈ⲟ ⲛⲉⲥⲕⲉⲩⲉ ⲉⲛ-
ⲧⲁⲛϫⲟⲟⲥ ⲙ̅ⲡⲛⲉⲛⲉ-
ⲣⲏⲩ ⲙ̅ⲡⲓϩⲟⲟⲩ
ⲟⲩϫⲁⲓ̈ ϩⲙⲡϫⲟⲓ̈ⲥ
⳨ ⳨ [⳨]

7 ? [ⲇⲓⲁⲕ/]. 16 ⲟⲛ ? superfluous. 18 Read ⲟⲩⲱϣ.

300

\+
] ⲛⲧⲉⲕⲙⲛⲧ-
] ⲁⲩⲱ ϯⲁⲥⲡⲁ-
[ⲍⲉ ⲙ̅ⲡⲓ]ⲭ̅ⲛⲟⲥ ⲛ̅ⲟⲩⲏⲣⲏ-
[ⲧⲉ ⲛ̅ⲧ]ⲉⲕⲙⲛ̅ⲧ̅ⲙⲁⲓⲛⲟⲩⲧⲉ ⲡⲁϫⲟ̣-
[ⲉ]ⲓⲥ ⲛ̅ⲉⲓⲱⲧ ⲁⲛⲟⲕ ⲧⲉϩⲙϩⲁⲗ
ⲛ̅ⲭⲏⲣⲁ ⲉⲧⲉϩⲗⲗⲱⲧⲉ ⲛ̅ⲡⲙⲁⲕⲁⲣⲓ-
ⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲙ̅ⲡⲗⲱⲥ ϩⲓⲧⲥⲟⲟⲩϩ̅ⲥ̅ ⲙ̅ⲡⲧⲏⲛⲉ ϯⲧⲁⲙⲟ ⲛ̅ⲧⲉⲕⲙⲛ̅ⲧ̅- (above: ⲉⲓⲱⲧ)
ϫⲉⲛ̅ⲧⲟⲕ ⲛ̅ⲧⲁⲡⲛⲟⲩⲧⲉ ⲧⲓⲕ ⲉⲧⲣⲉⲕϣⲓⲛⲉ ⲛ̅ⲥⲁⲛϩⲱⲃ ⲛ̅ⲛ̅ϩⲏⲕⲉ
ϩⲁⲑⲏ ⲅⲁⲣ ⲙ̅ⲡⲁⲧⲉⲙ̅ⲡⲉⲣⲥⲟⲥ ⲉⲓ ⲉⲣⲏⲥ ⲁⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁϩⲁⲓ̈
ϯ ϩⲉⲛⲥⲟⲩⲟ' ⲛⲁⲡⲣⲉⲥⲃ/ ⲛ̅ⲁⲡⲁ ϣⲉⲛⲉⲧⲱⲙ ⲙ̅ⲛ̅ⲥⲁⲕⲁⲩ
ⲛ̅ϫⲟⲩⲓ̈ ⲁⲩϫⲟⲟ̣ⲩ ⲉⲧⲕⲁⲉ ⲙ̅ⲡⲟⲩϯ ⲗⲁⲩⲉ ⲛⲁⲓ̈ ϩⲓ-
ⲱⲩ ϣⲁⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲉⲓⲥ ϩⲏⲧⲉ ⲁⲓ̈ϯ ⲟⲩⲙⲏϣⲉ ⲛ̅ⲕⲟⲧ
ⲉⲣⲟⲟⲩ ϫⲉⲥϩⲁⲓ̈ ⲛⲁⲓ̈ ⲉⲣⲟⲟⲩ ϣⲁⲛⲧⲉⲛⲙⲁ ⲙ̅ⲧⲟⲛ
ⲛ̅ⲧⲉⲧⲛ̅ϯ ⲟⲩⲕⲟⲩⲓ ⲛⲁⲓ̈ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ ⲁⲩⲃⲱⲕ
ⲉⲛϩⲁⲛ ⲙⲛⲛⲉⲩⲉⲣⲏⲩ ⲁⲥⲇⲟϩⲓ ϫⲉϣⲁⲣⲉⲡ̣[ⲟⲩⲁ]
ⲡ̣ⲟⲩⲁ ⲥϩⲁⲓ̈ ⲉⲡⲉϥⲙⲉⲣⲟⲥ · ⲉⲓⲥ ⲡ̣[

8 For ⲧⲁⲁⲕ. 12 For ⲱⲟⲩ.

301

\+
ϩⲁⲑⲏ ⲙⲉⲛ ⲙ̣-
ⲡϣⲁϫⲉ ⲛ̅ⲧⲁⲙⲛⲧⲉⲗⲁⲭ/
ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̅ⲧⲉⲧⲛ̅ⲙⲛ̅ⲧⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲙⲛ̅ⲛ̅ⲥⲱⲥ ϯⲧⲁⲙⲟ' ⲙ̅ⲙⲱ-
ⲧⲛ̅ ϫⲉⲉⲓⲥ ⲟⲩⲟⲓ̈ⲡⲉ ⲛ̅ⲥⲟⲩⲟ ⲁⲓ̈ⲧⲛ̅-
ⲛⲟⲟⲩⲥ ⲛⲏⲧⲛ̅ ϩⲓⲧⲟⲟⲧϥ̅ ⲛ̅ⲁⲡⲁ ⲓ̈ⲁⲕⲱⲃ
ⲙ̅ⲛϥⲧⲟⲉ ⲛ̅ⲇⲓⲇⲁⲓⲛ̅ⲗⲁ ⲛ̅ⲏⲣⲡ̅ ⲡⲛⲟⲩ-
ⲧⲉ ⲥⲟⲟⲩⲛ' ϫⲉⲛ̅ⲧⲁⲩⲥⲩⲛⲧⲓⲙⲁⲍⲉ
ⲙ̅ⲙⲟϥ ⲉϩⲙⲉ [ⲛ̅]ϣⲉ ⲁⲗⲗⲁ ⲁⲓ̈-
ⲟⲩⲱϣ ⲉⲃⲁⲣⲉⲓ ⲙ̅ⲙⲟⲓ̈ ⲛ̅ϩⲟⲩⲟ
ⲛ̅ⲧⲉⲡⲉⲧⲛ̅ϩⲏⲧ ⲙ̅ⲧⲟⲛ ⲁⲣⲓ ⲧⲁ-
ⲅⲁⲡⲏ ⲉϣⲱⲡⲉ ⲟⲩⲛ̅ ⲑⲉ ⲃⲱⲕ
[ⲡⲉⲥ]ⲕⲩⲗⲙⲟⲥ ⲛ̅ⲧⲉⲧⲛ̅ⲉ[. . .]
[. .] ⲛ̣̅ⲧⲛ̅ⲛⲁⲛⲁⲛⲧⲁ [
ⲧⲥ]ⲁ̣ⲃⲱⲧⲛ̅ ⲉⲓ̣[
]ⲥⲙⲛ̅ⲧⲟⲩ [
ⲁⲡ]ⲁ ⲓ̈ⲱⲥⲏ[ⲫ
]ⲥ̣[

13 ? ⲉ[ⲓ. 14, 15 ? [ⲉⲛⲉⲛⲉⲣⲏⲩ], or [ⲉⲣⲱⲧⲛ].

303

⳨ ⲡⲁⲩⲗⲟⲥ ⲉⲧⲥϩⲁⲓ
ⲉϥϣⲓⲛⲉ ⲉⲙ̅ⲙⲁⲓ̈ⲛⲟⲩ-
ⲧⲉ ⲛ̅ⲥⲛⲏⲩ ⲡⲁⲩⲗⲟⲥ ⲙ̅ⲛ̅-
ⲁⲃⲣⲁϩⲁⲙ ⲉⲡⲉⲓⲇⲏ ⲁⲧⲉⲧⲛ̅-
ϫⲟⲟⲥ ⲛⲁⲓ̈ ϫⲉⲓ̈ⲱϩⲁⲛⲛⲏⲥ
ⲟⲩⲱϣ ⲟⲩϩⲟⲗⲟⲕ/ ⲛ̅ⲥⲟⲩⲟ ⲧⲉ-
ⲛⲟⲩ ⲉⲓⲥ ⲟⲩϩⲟⲗⲟⲕ/ ⲛ̅ⲥⲟⲩⲟ ⲉⲛⲁ-
ⲛⲟⲩϥ ⲁⲓ̈ϩⲉ ⲉⲣⲟϥ ⲉϣⲱⲡⲉ ϥⲟⲩ-
ⲁϣ̅ϥ̅ ϯ ⲛ̅ϩⲟⲗⲟⲕ/ ⲙ̅ⲡⲓⲣⲱⲙⲉ ⲉⲧ-
ⲛⲏⲩ ϣⲁⲣⲱⲧⲛ̅ ⲙ̅ⲡⲧⲉⲓ̈ⲃ̅ⲗ̅ϫⲉ
ⲛ̅ⲧⲁⲧⲁⲗⲟ ⲛ̅ϩⲟⲗⲟⲕ/ ⲉⲣⲏⲥ
ⲙ̅ⲡϣⲁⲣ ⲛ̅ⲛ̅ⲕⲟⲟⲩⲉ ⲉϣⲱⲡⲉ ⲟⲛ
ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲟⲩⲁϣ̅ϥ̅ ⲁⲛ ϣⲓⲛⲉ
ϩⲓⲧⲛ̅ⲕⲉⲟⲩⲁ ϫⲉⲧⲉⲭ̅ⲣⲓⲁ-
ⲧⲉ ⲟⲩϫⲁⲓ̈ ϩ̅ⲙ̅-
ⲡϫⲟⲉⲓⲥ

304

⳨
ⲛ̅ϣⲟⲣⲡ̅
ⲙⲉⲛ ⲙ̅ⲡϣ-
ⲁϫⲉ ϯϣⲓⲛⲉ
ⲉⲧⲉⲕⲙⲛ̅ⲧ̅ⲥⲟⲛ
ⲙ̅ⲛⲛⲉⲧⲉⲛⲉⲙ-
ⲁⲕ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ [ⲡ-]
ⲉⲩⲣⲁⲛ ⲉⲓⲥ ϯϥⲧ̣[ⲟ]
ⲛ̅ⲑⲁⲗⲗⲓⲥ ⲛ̅ⲥⲟⲩ̣[ⲟ ⲉ-]
ⲩⲧⲁⲃⲉ ⲁⲉⲓⲧⲛ̣̅[ⲛⲟⲟⲩ-]
ⲥⲟⲩ ⲛⲁⲕ ⲁⲣⲓ ⲡⲛ[ⲁ . . . .]
[·]ⲡ̣ ϩⲁϩⲧⲏⲕ ⲉⲡⲛ[ⲟⲩⲧⲉ ⲧⲱ]ϣ̣
ϯⲛⲁⲩ ⲉⲛϩⲏⲧ ϩ[ⲛⲟⲩϭ]ⲉⲡⲏ
ϣⲓⲛⲉ ⲟⲛ ⲛ̅ⲥⲁⲟⲩ[ⲣ]ⲱ̣ⲙⲉ ⲉⲛⲁ-
ⲛⲟⲩϥ ϫⲉⲉ̈ϥⲁⲧⲁⲗ̣ⲟⲩ ϣⲁⲛⲧⲁ-
ⲉⲓ ⲉⲛϩⲏⲧ ⲁⲩⲱ ⲟⲛ ⲛ̅ⲅ̅ϫⲟⲟⲥ
ⲛ̅ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲣ̅ⲙ̅ⲥϩⲉⲃⲃⲱ̣[. .]
ϫⲉⲃⲓ ⲟⲩⲑⲁⲗⲓⲥ ⲛ̅ⲅ̅ⲧⲉϩⲟⲓ̈ ⲉ[. . .]
ⲟⲩϫⲁⲓ̈ ϩ̅ⲙ̅ⲡϫⲟⲉⲓⲥ ⳨ ⲧⲁⲁⲥ [ⲙ̅ⲡⲁⲙⲉ-]
ⲣⲓⲧ ⲛ̅ⲥⲟⲛ [. . . . ϩⲓ-]
ⲧⲛ̅ⲓ̈ⲱ̣[ⲥⲏⲫ . . .]

7 Hardly space for [ⲟⲉ]. 12 For ϯⲛⲏⲩ. 16 ⲱ[just like ⲱ in 15.

305

⳨ αρι πεν̄μεεϒε
ϩ̄ν̄νεκϣληλ
εις κωϲταντινοϲ
αϥει εϥϣινε ν̄ϲανϫωκ
ν̄ν̄ϲοϒο εις ϯοϒ ν̄ερταβ ϲοϒο
μ̄ν̄ϲν̄τε αϒαϩε ερατοϒ
αϊϯ ϥτοὲ ν̄ϭιϫ εϒὸ ν̄ϯε
μ̄μαϫε εϲ κεϲαϣ̄ϲ ον̀
ν̣̄ϭιϫ μ̄νοϒμαϲοϒρ̀ εϒο
ν̄οϒανε εϲ κεϣομτε
ϭιϫ ον̀ μ̄νοϒμαϲοϒρ̀ εϒ-
ο̣ϩε ναϩηναϩοϒ νεν̣ε
οϒϫαϊ ϩ̄μ̄πϫοειϲ

5 end, read νϲοϒο. 6 Or μμ-; after ϲντε ? supply νϭιϫ. 8 Read ϲαϣϥ(ε). 11 Read νϭιϫ. It is not certain that 11—13 are complete at beginnings. 12 For ννaϩιναϩοϒ.

306

⳨ ϩαθε μεν να-
αϣαϫε ν̄νελα-
χιϲτοϲ ανοκ ∂αϒειϩ πρεβ/
ετϲϩαι ετϣινε
ανεϥ̄μεριτ ν̄ειωτ απα
ϊϲακ μ̄ν̄νετν̄νεμαϥ
τηροϒ νρωμε ετφορεϊ
μ̄πεχ̄ρ̄ϲ ϩ̄ν̄ομε ρ̄ ταγαπη
ϫοοϒ αϩοϒν̄ ν̄γϫι νϲοϒω̄
και γαρ αιϲωτ̄μ̄ ϫεακεϊ
[.]. αν̄ϩητ̄ ρ̄ ταγαπη ϣλ-
ηλ αϫωϊ μ̄μον αιρ νο̣
ϩ̄ν̄νοβε ⳨ οϒϫαϊ
ϩ̄μ̄πϫο̣ειϲ η για
τριϲ +̣

1, 2 Read μπαϣαϫε. 8 ο=οϒ. 11 ?[ο]ν. 12 ? νο[ϭ], altered from ϩε[ν]. 14, 15 For η αγια τριαϲ.

307

]ϣιν[ε] ετεκμντϲ̣[ο]ν
μν̄]πετνεμακ τηροϒ μ̄ν̄-
ϯπαρα]καλε μ̄μοκ ετρεκνα-
]. μ̄μον αϥπωλκ εβολ μ̄ν̄-
] ν̄ϣε αϥναοϒϩ̄ϥ̄ εϫωϥ [
ν]εμαϥ αϥμαϩ̄ϥ̄ νεϥϲοϒο [
]ϣωπε οϒνταϥ ϩωβ νεμαϥ αν̣[
]μαϊ εϣωπε ρωμε νιμ ετ[
]αοϒϩοϒ εει μαρεναϊ ναοϒϩ̄ϥ̄ ϩ[
]τ . . . ε̣βολ εϥμοτ̄ν̄ ϣαντ . [
]. οϒωϣ νεϥϩμ̣ε̣ ν̄-
]μ̣ κατα πϲϒμφανον ν̄ταϥϲμ̄ν̄τϥ
]αϒ εϣωπε ον̄ οϒωϣ νερτοβ
]αταaϥ ναϥ εϣωπε ειϫι ϭολ ϫοοϒ
[ιω]ϩ̣αννηϲ ϥ̄αταοϒ̣ο τμὲ ναϥ [
]α̣αϒ ϩ̄ν̄τενμντε [νε]μαϥ [
]οϒκρητηϲ ϩ̄ν̄οϒνολιϲ νϥ[ρ ϩοτε αν ϩητϥ]
[μ̄]πνοϒτε αϒω νϥϣινε [αν]
ϩητ̄ϥ̄ ν̄ρωμε ναϊνε μ-
μον αϥπωλκ . τ̣ . . [
επειδη ακϫοοϥ ϫετο̣ϣ̣ νκ̣[
μναϯϭν ϊϲακ τρ̣ . [
μμοϲ μακϣινε̣ [
ω τειϩε μμο̣ο̣ϒ [
ϲε ϫεμειϭν̣ [
ικε νερ . . [
εια . . [

1 ει], or ϯ]. 2 ? μν[ϲωϲ, but perhaps more missing. 3 ? πα[ραγε, or [ρακαλε. 7 ε]ϣωπε. 8 νε]. 9 ν]αοϒϩοϒ; for εις. 11 ? ϥοϒωϣ. 12 Or]ϥ. 13 ? [νεμ]; for ? ϥοϒωϣ. 14 [ϯν]. 15 Or [νιω]. 17 Hardly space for [οϒν]. 22 τρα[, or τα.[. 25 ? [αρ]ικε.

308

⳨ ανοκ πεϲ̄ν̄τε ει-
ϲϩαϊ ϊωϩαννηϲ ϫεαι-
βωκ εκαλβα αιϫνοϒ ∂ιοϲ-
κοροϲ̀ πεϫαι ϫεν̄τοκ̀ ταϣ-
βι φολοκοτϲὲ ν̄ϲοϒὸ αρι ταγα-
πη ν̄γταaϥ μ̄παϒϲα ν̄ϥ̄ταaϥ
ναϊ ν̄ϲοϒο και γαρ αϥϫοοϲ ναϊ
ϫεν̄τοκ ετ̄ϯ μ̄μοϥ + οϒϫαϊ ϩ̄μ̄-
πϫοειϲ ⳨ ταaϲ ϊωϩαννηϲ
ϩιτ̄ν̄πεϲ̄ν̄τε

4 For εταϣ.

309

+̣ οϒϫ̣[
ϫ̣αϥ ϯϲοοϒν [
. νκαμοϒλ̀ ϩα̣[. . . . .] ϩολοκ/ ναϊ ν̄-
ε̣ϲοϒὸ εϥϲ̣αϩμ εαϥϯ οϒνι̣[ε]ϣ τερμηϲιον ναϊ ν̄βν̄-
νε ϩωμαιωϲ ον οϒνεϣε νϩολοκ̀/ ν̄ηρ̄ν̄ ναϊ ομαϊοϲ
κενεϣ τερμηϲιον ναϊ ν̄βννε ομαιοϲ κεϩολοκ/ ν̄ϲοϒο
αϥτοκ̄ϥ̄ ναϊ ν̄κακε ομαιοϲ κεϲναϒ ν̄τερμ . . .
α̣α̣ϒ ναϊ ενηρ̄ν̄ ν̄τρομνε κετερμιϲιον ϣ̣ . . . . μαϒ
. . . . μ̣ν̣ε̣ι̣ν̣ . . ϫ̣οειε

4 ε before ϲοϒο ? cancelled. 6—9 In another hand. 6 After ϲοϒο ? a letter, ε? 7 end, αϒτ cancelled. 8 ενηρν above. 8, 9 From κε all cancelled.

310

ⲡⲣⲟ]ⲥⲕⲩⲛⲉⲓ ⲙ̄[ⲡϩⲩ-]
[ⲡ]ⲟⲛⲟⲇⲓⲟⲛ ⲛ̄ⲛⲉⲧⲛ̄ⲛⲟⲩⲣⲉⲧⲏ
ⲉⲓⲥ ⲛ̣ⲥⲟⲩⲟ ⲁⲩⲛⲧⲟⲩ ⲉⲣⲙⲟ-
ⲛ̄ⲧ ⲉⲩⲧⲉⲓ ⲙ̄ⲙⲟⲟⲩ̣ ⲉⲃⲟⲗ
ⲁⲣⲓ ⲡⲛⲁ ⲧⲛⲛⲟⲟⲩ ⲟⲩⲣⲱ-
ⲙⲉ ⲛ̄ⲧⲕ ⲉⲃⲟⲗ ⲙ̄ⲡⲉⲕⲣⲁⲛ
ⲛ̄ϥ̄ϣⲁϫⲉ ⲛ̄ⲙ̄ⲙⲁϥ ⲉⲡⲉⲓ
ⲛ̄ⲧⲉⲣⲓ̣ⲧ̣ⲓ̣ ⲧⲉⲡⲓ̈ⲥⲧⲟⲗⲏ ⲛⲁϥ
ⲡⲉϫⲁϥ ϫⲉϣⲁⲓⲛ̣̄ⲱ̄ⲗ̄ⲕ̄
ⲡⲁⲉⲓⲱⲧ ⲉⲃⲟⲗ ⲛ̄ⲡⲉϥⲥ̣ⲟ̣ⲩ̣-
ⲟ ⲙⲉⲧⲁ ⲕⲁⲗⲟⲩ ⲧⲛⲛⲟⲟⲩ
ⲛⲉⲕⲣⲱⲙⲉ ⲡⲁⲛⲧⲱⲥ
ϥⲛⲁⲧⲁⲁⲩ ⲛⲁϥ ⲙ̣.-
[ϫ]ⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ϩ̣ⲓ̣ⲧ̣ⲛ̣-

6 Read ⲛ̄ⲧⲁⲕ. 8 Perhaps ϫⲓ. 13 ? ⲡⲁ-.

311

Fibres ↑→

]ⲧⲉⲕⲙⲛ̄ⲧϫⲟⲉⲓⲥ ⲛ̄ⲉⲓ[ⲱⲧ
].ⲙ̣ⲉ ⲉⲓ̈ ⲁⲩⲙⲟⲩϣ̄ⲧ̄ ⲛ..[
]ⲁϣ ⲁⲩ̣ⲉⲓ ⲉⲃⲟⲗ ⲛⲥⲉⲃⲱⲕ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲧⲛ̄ϭⲟⲙ [
]ϫ̣ⲉʼ ⲉⲧⲃⲉⲧⲁⲓⲥⲟⲩⲟʼ ⲏ ⲧⲣⲟⲫⲏ// ⲏ ϣⲁϣⲟⲩʼ ⲛ̄ϯⲕⲛ ⲑ[ⲉ
]ϩ̄ⲗ̄ⲗⲟⲩ ⲉⲧⲕⲥⲟ[ⲟ]ⲩⲛ ⲙ̄ⲙⲟⲥ ⲁⲥϫⲟⲟⲩ ⲛⲁⲓ̈ ⲛ̄ϩⲁϩ ⲛ̄ⲥ[ⲟⲡ
]ϣ ⲁⲥⲃⲱⲕ ⲁⲥⲡ̣̄ ⲡⲁⲩⲗⲟⲥ ⲙ̄ⲡⲣⲓ̈ⲛⲟⲥⲉ ⲙ̄ⲡⲁ[
]ⲓ̈ . ⲟⲣⲕ ⲉϫ[ⲛ]ⲙ̄ⲡⲧⲥ[. . . .] ⲛ̄ϩⲟⲗⲟⲕ[
]ⲥ̣ⲟⲛⲙ[. . . . .]ⲉ ⲉ[

Verso ⳨ ⲡⲁϫⲟⲉⲓⲥ ⲛ̄ⲓ̈ⲉⲱⲧ ⲉ(ornament)ⲧ[ⲟⲩⲁⲁⲃ

2 ? ⲣ]ⲱⲙⲉ ; ⲛ̄ϩⲱ[ⲃ possible. 3 ? [ⲁⲛⲧⲉ. 4 Or]ⲩⲉ ; ⲕⲛ = ϭⲛ. 7 Not ⲛⲟⲣⲕ ; ? [ⲛⲟⲟⲩⲥ], or [ⲁϣϥⲉ]. 8 Or]ⲙⲟⲛ.

312

] ?
]ⲉ̣ⲕϯ ⲛ̄-
ϣⲟϣⲟⲩ ⲛⲁϥ ϩⲁⲛ̄ⲟⲣⲅⲟⲛ
ⲁⲗⲗⲁ ⲁⲣⲓ ⲑⲉ ⲛ̄ⲓ̈ⲱⲃ · ⲉϣⲱ-
ⲡⲉ ⲁⲕϣⲓⲛⲉ ⲛ̄ⲥⲁⲧⲕⲉⲙⲛ̄-
ⲧⲉ ⲛ̄ϣⲟϣⲟⲩ ⲛⲁⲓ̈ ⲙⲁ ⲛ̄ⲛ̣̄-
ⲁⲅⲅⲏⲛ· ⲉⲕϭⲛ ⲟⲩⲉⲩⲕⲁⲓ-
ⲣⲓⲁ ⲉⲕⲧⲁⲗⲟⲟⲩ ⲛⲁⲓ̈ ϯ-
ⲁⲥⲡⲁⲍⲉ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ϩⲁⲑⲏ ⲛ̄ϩⲱⲃ
[ⲛ]ⲓⲙ + ⲟⲩϫⲁⲓ̈ ⲧⲁⲁⲥ
[ⲛⲁⲡⲁ] ⲯ̣ⲁⲛ ϩⲓⲧⲛ̣-
]ⲟ̣ⲥ
]..

313

ⲉⲡⲉⲓ]ⲇⲏ ⲁⲓ̈ϫⲟⲟⲥ ϫⲉⲁⲓ̈-
[ⲧⲛ̄]ⲛⲟⲟⲩ ⲛ̄ⲥⲟⲩⲟ ⲛⲁⲕ ϩⲁⲡϫⲱⲕ
[. .]ⲁⲓ̈ϣⲓⲛⲉ ϫⲉⲉⲓ̈ⲛⲁϫⲓⲧⲟⲩ ⲉⲡⲉⲩ̣-
ϣⲁⲛ ϣⲁⲛⲧⲁⲧⲁⲁⲩ ⲉⲡⲉⲩⲙⲁ ⲙ̄ⲡⲓ̣ϭ̣ⲓⲛⲉ
ⲉⲛⲁⲛⲟⲩϥ ⲉϥⲛⲁⲣ ⲁⲡⲁⲕʼ ⲉⲓⲥ ⲛⲥⲟⲟⲩ ⲛ̄ⲗⲓⲕ/
ⲛ̄ϩⲟⲙⲛ̄ⲧ ⲁⲓ̈ⲧⲛ̄ⲛⲟⲟⲩⲥⲟⲩ ⲉⲩϫⲏⲕ
ⲙ̄ⲡⲓⲟⲩⲉϣ ⲁⲙⲉⲗⲉⲓ ϫⲉⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁⲧⲉ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ̄ϯ ϩⲧⲏⲕ ⲉⲣⲟⲟⲩ ⲛ̄ⲅ̄ϣⲟ-
ⲗⲟⲩ ⲕⲁⲗⲱⲥ ϫⲉⲛ̄ⲛⲉⲛⲗⲓⲕⲛⲟⲛ ϥⲓ-
ⲧⲟⲩ ⲛ̄ⲅ̄ⲙⲉⲉⲩⲉ ϫⲉⲙ̄ⲡⲓⲧⲛ̄ⲛⲟⲟⲩⲥⲉ

1 [+ if first line. 3 ? [ϫⲉ], or [ⲛⲧ].

314

⳨ ⲧⲁⲣⲉⲕⲉⲓⲙⲉ ϫⲉⲛⲧⲉⲣⲉⲕⲧⲛ-
ⲛⲟⲟⲩ ⲛ̄ⲥⲟⲩⲟ ⲉϩⲟⲩⲛ ⲉⲛⲃⲱⲕ
ⲉϩⲣⲁⲓ ⲉⲛ̄ⲧⲟⲩ ⲉϩⲣⲁⲓ̈ ⲁⲓ̈ⲃⲱⲕ
ϫⲉⲉⲓⲛⲁⲛⲁϣⲟⲩ ⲡⲉϫⲁⲩ ϫⲉ-
ⲟⲩⲁⲛ ⲕⲁⲁⲩ ϣⲁⲛⲧⲟⲩⲛ̄ ⲛ̄ⲕⲏⲩ-
ⲉ ⲛ̄ⲧⲉⲣⲉⲛⲕⲁ̣ⲁⲩ ϣⲁⲛⲟⲟⲩ
ⲁⲩⲃⲱⲕ ϫⲉⲉⲩⲛⲁⲉⲓⲁ-
ⲁⲩ ⲡⲉϫⲁⲓ̈ ϫⲉⲙⲁ̣[
. ⲉⲁⲁⲩ ⲛ̣[

3 ⲁⲓⲃⲱⲕ altered from ⲁⲩ-.
9 For ⲉⲓⲁⲁⲩ.

315

⳨ ⲧⲁⲁⲥ ⲙ̄-
ⲡⲁϫⲟⲉⲓⲥ
ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲧⲫⲟⲣⲓ̄ ⲙ̄ⲡⲉⲭ̄ⲥ̄ ϩ̄ⲛⲟⲩ-
ⲙⲉ ⲁⲡⲁ ⲓ̈ⲱⲁⲛⲛⲏⲥ
ϩⲓⲧⲛ̄ⲡⲉⲧⲣⲟⲥ ⲡⲓⲉⲗ/
ⲣ̄ ⲡⲛⲁ ⲧ̄ⲛ̄ⲛⲟⲟⲩ ⲟⲩ-
ⲥⲟⲛ ⲛⲁⲓ̈ ⲛ̄ϣⲱⲣⲡ̄
ⲛ̄ⲧⲁϯ ⲛ̄ⲣⲧⲁⲃ ⲛ̄ⲥⲟⲩⲟʼ
ⲛⲁϥ ⲙ̄ⲡⲁⲧⲉⲛⲙⲟⲟⲩ
ϫⲱ̄ⲗ̄ϫ̄ ϣⲗⲏⲗ ⲇⲉ
ⲉϫⲱⲓ̈ ⲛ̄ⲁⲅⲁⲡⲏ
ⲟⲩϫⲁⲓ̈ ϩ̄ⲙ̄ⲡϫⲟⲉⲓ̈ⲥ

316

⳨ ϊⲥⲁⲁⲕ ⲡϊⲉⲗⲁ-
ⲭ/ ⲉⲧⲥϩⲁϊ ⲙ̅ⲡⲉϥ-
ⲥⲟⲛ ϩⲏⲗⲓⲁⲥ ϫⲉⲁ-
ⲣϊ ⲧⲁⲅⲁⲡⲏ ⲛ̅ⲅ̅ϯ ⲡϩⲟ-
ⲙⲛ̅ⲧ̅ ⲙⲡⲉⲛⲥⲟⲛ ⲡⲁⲩ-
ⲗⲟⲥ ⲉϣⲱⲡⲉ ⲕⲛⲁⲧⲁ-
ⲁⲩ ⲛⲁϥ ⲁⲛ ⲣ̅ ⲡⲛⲁ' ⲛ̅ⲅ̅-
ⲡ̅ ⲥⲟⲩⲟ' ⲉϩⲟⲩⲛ ⲛⲁϊ
ϩⲁⲣⲟⲟⲩ ⲛ̅ⲧⲁ-
ⲧⲁⲁⲩ ⲛ̅ϊ-
ⲱ̣ϩⲁ̣ⲛ̣ⲛ̣ⲏ[ⲥ

6 ⲛ added above.

317

+ ⲁⲣϊ ⲧⲁⲅⲁⲡⲏ ϯ ⲡⲉⲥ^ⲛⲟⲩ ⲓⲥϩⲁϊ
ⲛⲣⲧⲁⲃ ⲛ̅ⲥⲟⲩⲱ ⲛ̅-
ⲉ̣ϊⲱϩⲁⲛⲛⲏⲥ ϫ̣ⲉⲁⲡⲁ
ϊⲱⲥⲏⲫ ϫⲁⲟⲩ · ⲛⲁϊ . .
ϫ̣ⲉ̣ⲡ̣ⲉϥⲥⲁⲁⲕ ⲧⲉⲉ̣ⲩ̣ . ⲟⲩ
ⲛⲁϊ ⲧⲁⲁⲥ ⲙ̅ⲡⲁⲛⲁ-
ⲭⲱⲣⲉ ϩⲓⲧ̅ⲛ̅ⲓⲥⲁⲁⲕ
ⲡ̣ⲓⲉⲗⲁⲭ̣ⲓ̣ⲥ̣ⲧ̣ⲟ̣ⲥ̣

1 ⲓⲥϩⲁⲓ ? part of earlier text.
3 Read -ⲛⲛⲏⲥ; for ϫⲉⲁⲁⲡⲁ.
4 Prob. nothing after ⲛⲁⲓ.

320

ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲁⲩⲱ
ϯⲁⲥⲡⲁⲍⲉ ⲙ̅ⲡⲉϩⲗⲟϭ ⲛⲧⲉ-
ⲧⲛⲙⲛⲧⲙⲁϊⲛⲟⲩⲧⲉ ⲉⲧⲧ/
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲧⲉⲧⲛⲧⲛⲟⲟⲩ
ϯⲟⲩ' ⲛⲉⲓϥⲧ ϣⲏⲙ ⲛⲁϊ ⲛⲉ-
ⲣⲏⲫⲟⲛ ϫⲉⲉⲓⲛⲁⲥⲙⲛ ⲛⲉⲣⲏ-
ⲫⲟⲛ ⲕⲁⲓ̣ⲁⲣⲟⲟⲩ ⲟⲩϫⲁϊ
ϩ̅ⲙ̅ⲡϫⲟⲉⲓⲥ ⲁⲡⲁ ⲡⲥⲁⲛ
ⲫⲓⲗ/ ⲡⲉⲓⲉⲗⲁⲭ/ +

7 Prob. ⲕⲁⲧⲁⲣⲟⲟⲩ.

322

⳨ ⲉⲓⲥ ⲡⲓⲕⲟⲩ-
ⲓ ⲛ̅ⲥⲟⲩⲱ
ⲁ̣ⲉⲓⲧⲓ ⲙ̣ⲙⲁϥ ϩ̅ⲙ̅ⲡⲁ-
ⲙⲉⲣⲟⲥ ⲡⲉϫⲁϥ ϫⲉ-
ⲙⲛⲧⲏⲓ ϩⲱⲃ
ⲉϣⲱⲡⲉ ⲙⲡⲉϥⲙⲱϩ
ϯ ϩⲟⲙⲛⲧ ⲛⲁϥ ϯ-
ⲛⲁⲁⲡⲟⲗⲟⲅⲓⲍⲉ
ⲛⲛⲧⲧⲉⲛⲉ

323

ⲍ]ⲁⲭⲁⲣⲓⲁⲥ ⲛⲉⲣⲙⲛ[ⲧ-]
ⲟϣ ⲛ̅ⲕⲉⲃ̅ⲧ̅ ⲁⲓⲧⲛⲛⲟⲟⲩϥ
[ⲡ̅]ⲧⲉⲧⲛⲙⲛⲧⲉⲓⲱⲧ ϯ ⲟⲩⲁⲓⲛⲉ
ⲛⲟⲣⲁϩ ⲛⲁϥ ϩⲛⲛⲟⲣⲁϩ
ⲉⲧϩⲓⲛⲕⲁϩ ⲁⲩⲱ ⲛⲥϩⲁ-
ⲓⲧⲟⲩ ⲉⲧⲟⲧ̅ⲕ̅ ⲟⲩϫⲁⲓ +

1 [ⲉⲓⲥ; ? for ⲛⲉⲓ-. 5 For ? ⲛⲅⲥϩⲁ-.
6 On earlier text, which continued below it.

324

ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉ ⲙ̅ⲙⲟϥ
ⲁϥⲥϩ̣ⲁ̣ϊ ⲛⲁϊ ⲡ̅ⲁⲡⲉⲣⲥ̣ⲟⲥ
ⲉⲧϩ̣ⲛ̣ⲛⲏ ⲉⲧⲣⲉϥⲕⲁⲁⲧ
ⲛ̅ⲧⲁⲃⲱⲕ ⲉⲣⲏⲥ ⲛ̅ⲧⲁⲉⲙ̅ ⲡϣ-
ⲱϥ̅ⲧ̅ ⲥⲱⲟ ⲉϣⲱⲡⲉ ⲡⲛⲟⲩⲧⲉ
ⲙ̅ⲡ̅ⲛⲉⲕϣⲗⲏⲗ ⲛⲁⲥ̣ⲟⲟϣ̣ⲧ

2 For ⲛⲁⲡⲡⲉⲣⲥⲟⲥ. 5 For ⲥⲟⲩⲟ.
6 ? ⲥⲟⲟⲩⲧ[ⲛ.

325

⳨ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲉϥⲥϩⲁⲓ ⲉ̣ⲛ̣-
ⲙⲁϊⲛⲟⲩⲧⲉ ⲛ̅ⲥⲟⲛ ⲁⲛⲁⲛ̣ⲓ̣ⲁⲥ
ϫⲉⲉⲓⲥ ⲥ̅ⲛ̅ⲧⲉ ⲙ̅ⲙⲁϫⲉ
ⲛ̅ⲥⲟⲩⲟ ⲁϊϫⲟⲟⲩⲥⲟⲩ
ⲛⲁⲕ· ϫⲟⲟⲩ ⲥⲁϣ̅ϥ̅
ⲛ̅ⲟⲉⲓⲕ ⲉⲛⲣⲱⲙⲉ

326

]ⲱⲡⲉ ⲉⲓⲥ ⲡⲉⲓϣⲏⲣⲉ
[ϣ]ⲏ̣ⲙ ⲁⲓⲧⲛⲛⲟⲟⲩϥ ⲉⲃⲟⲗ ⲧⲁⲣⲉⲕ-
ϯ ⲡϣⲓ ⲛ̅ⲡ̣ⲥⲟϊ ⲛⲁⲛ ⲛ̅ⲧⲛϣⲁⲧⲉ
ⲧϣⲉ ⲛ̅ⲛⲟⲩϩⲉ ⲙⲉⲛ ⲁⲓⲟⲩⲱ ⲉⲓϣⲟ̣ⲡ
ⲙ̅ⲙⲟⲥ ⲁⲩⲱ ⲛⲅ̅ⲧ̅ⲛ̅ⲛⲟⲟⲩ ⲡⲉⲕ-
ⲣⲱⲙⲉ ⲉϩⲟⲩⲛ ⲛ̅ϥ̅ⲛⲁⲩ ⲉⲣⲟⲟⲩ
ⲉϣⲱⲡⲉ ⲛⲁⲛⲟⲟⲩ̅ ⲛ̅ⲧⲛⲧⲁ-
ⲗⲟⲟⲩ ⲛ̅ⲧ̅ⲛ̅ϫⲱⲕ ⲧⲉⲧⲛⲕⲉⲗⲉⲩ-
ⲥⲓⲥ ⲉⲃⲟⲗ ⲁⲩⲱ ⲛⲅⲣ ⲡ̅ⲛ̅ⲁ
[ⲛ̅]ⲅ̅ⲧⲛⲛⲟⲟⲩ ⲧⲛⲏϣⲉ
[ⲡ̅]ϩⲟⲗⲟⲕ/ ⲛⲁⲓ ϫⲉⲧⲉⲭⲣⲓⲁ-
ⲧⲉ ⲉⲙⲁⲧⲉ ⲛⲁϊ
ⲉⲓⲥϩⲁϊ ⲙⲙⲟⲟⲩ ϯⲁⲥ-
ⲡⲁⲍⲉ ⲙ̅ⲡⲉⲧⲛϭⲓϫ
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ
ϯⲁⲓⲧⲉⲓ ⲉⲧⲣⲉⲧⲉ-
ⲧ̅ⲛ̅ⲣ ⲡⲉⲙⲙⲉ-
ⲉⲩⲉ ϩⲙⲡϥⲓ
ⲉϩⲣⲁϊ ⲙ̅ⲡⲉ-
ⲧⲛϭⲓϫ
+

327 Fibres →↑

⳨ ⲁⲛϫⲓ ⲡⲉⲥϩⲁⲓ̈ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ
ⲁⲛⲣⲁϣⲉ ⲉⲙⲁⲧⲉ ϫⲉⲁⲛⲉⲓⲙⲉ ⲉⲡⲉⲧⲛ̄ⲟⲩϫⲁⲓ̈ ⲉⲃⲟⲗ
ⲛ̄ϩⲏⲧⲟⲩ · ⲉⲧⲃⲉⲡϩⲟⲗⲟⲕ/ ⲇⲉ ⲛ̄ⲥⲓⲙ̀ⲥⲓⲙ̀ · ϯⲥⲟⲟⲩⲛ
[. . . . . .]ⲕ̣ ⲟ̣ⲩ̣ⲣⲱⲙⲉ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ϫⲉⲁⲧⲉⲧⲛϣⲣ̄ⲡ
]ϥ̣ϣⲱⲡⲉ ⲡⲁⲛⲧⲱⲥ ⲉⲧⲉⲧⲛϫⲱ ⲙ̄-
].ⲛ̣ⲩ̣ ⲛ̄[.]ⲉⲧⲉⲧⲛ̄ⲧⲁⲛϩⲟⲩⲧ ⲉⲡϩ[ⲟ-]
[ⲗ]ⲟⲕ/ · ⲙ̄ⲙⲟⲛ ⲛ̄ⲟⲩϩⲙⲟⲧ ⲉⲣⲟⲓ̈ ⲁⲛⲛⲉ ⲉϫⲉⲕ ⲧⲉⲧⲛ̄ⲕⲉⲗⲉⲩⲥⲓⲥ
ⲉⲃⲟⲗ ϩ̄ⲛϩⲱⲃ ⲛⲓⲙ · ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ̈ ϫⲉⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲁϥ-
ⲣ̄ ⲙ̄ⲛⲧⲁϥⲧⲉ ϩⲓⲙ̄ⲛⲧⲉ ϩⲛⲕⲃ̄ⲧ ϩⲛ̣[. .]ⲕⲉ̣ⲙⲁ ⲡⲗⲏⲛ ⲟⲩⲛ ⲟⲩ-
ⲛⲁϣⲉ ⲛ̄ϩⲟⲗⲟⲕ/ ϭⲉⲛ ⲛ̄ⲧⲟⲟ̣ⲧ ⲛ̄ ⲯ̄ⲓ̄ⲥ̄ ⲉϣⲱⲡⲉ ⲧⲉⲧⲛ̄ⲟⲩⲟϣ̄ⲥ̄
ϫⲟⲟⲩ ⲛ̄ⲥ̄ϥⲓⲧⲥ ϩ̄ⲛⲟⲩϭⲉⲡⲏ · ⲙ̄ⲡⲁⲧϥⲉⲓ ⲉⲡⲉⲓ̈ⲧⲛ̄ ⲛ̄ϭⲉⲧ
ⲡⲁⲛⲧⲱⲥ ⲟⲛ ⲛ̄ⲧⲛ̄ϭⲉⲛ ⲛ̄ϩⲟⲗⲟⲕ/ ⲧⲏⲣϥ̄ · ⲧⲛⲁϣⲉ ⲣⲱ ⲥⲟⲩⲛϩ
ϯϣⲓⲛⲉ ⲉⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ϩⲁⲑⲏ ⲛ̄ϩⲱⲃ ⲛⲓⲙ ⲛ̄ϩⲟⲩⲟ ⲇⲉ
[ⲡ]ⲁⲙⲉⲣⲓⲧ ⲡϫⲟⲉⲓⲥ ⲡⲉⲓⲱⲧ

Verso ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ⲡⲣⲉⲥⲃⲩⲧ/
ⲙ̄ⲛⲡⲉⲡⲣⲟⲇⲟⲧⲏⲥ ⲉⲧⲁⲥⲱⲟⲩ
ϫⲉⲯⲁⲛ ⲛ̄ⲧⲁϥⲛⲓⲑⲉ ⲙ̄ⲙⲟⲕ ⲉⲕ-
ⲥ̣ϩ̣ⲁ̣ⲓ ⲧ̣ⲉ̣ⲓ̣ⲕⲉⲛⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲛ̣
ⲟⲩϫⲁⲓ̈ ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ · ⲉⲗⲓⲥⲁⲓⲟⲥ ⲡⲓⲉⲗ/

4 [ⲅⲁⲣ ϫⲉⲛⲧ]ⲕ would not fill the space. 9 Or ϩⲓ[ϫⲛ]. 11 ϭⲉⲧ = ⲕⲉⲧ. 14 A separate fragt., probably belonging here. 15 ff. Right and lower part of leaf left blank, earlier text having been washed off. 18 Or ⲛⲁⲕ, but less likely.

328

⳨ ϯⲡⲣⲟⲥⲕ/ ⲁⲩⲱ ϯⲁⲥ-
ⲡⲁⳅⲉ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲙⲁⲓ̈-
ⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲁⲩⲱ ⲉⲧ-
ⲧⲁⲓ̈ⲏⲩ [ⲕⲁ]ⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ
ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲉⲓ-
ⲱⲧ ϫⲉⲕⲁⲥ ⲉⲕⲛⲁⲣ̄ ⲡⲛⲁ ⲛ-
ⲙⲁⲓ̈ ⲛ̄ⲟⲩⲕⲟⲩⲓ̈ ϣⲏⲙ
ⲛ̄ⲗⲁⲯⲁⲛⲉ ⲙ̄-
ⲙⲟⲛ ⲛ̄ⲧⲁⲓ̈-
ⲉⲡⲓⲑⲩ-
ⲙⲉⲓ

Verso ⲉⲣⲟϥ
ϫⲉⲉⲓ̈ϣⲱⲡⲉ
ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ-
ⲡⲉⲕⲛⲁ ⲧⲁϩⲟ ⲛ̄ⲟⲩⲟⲛ
ⲛⲓⲙ · ⲁⲛⲟⲕ ⲛ̄ϩⲟⲩⲟ
ⲟⲩϫⲁⲓ̈ ϣⲗⲏⲗ ⲉϫⲱⲛ
+ ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓ̈ⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲡⲉ . . . . ⲗ̣ⲁⲭ/ +

329

ⲙⲏⲛⲁ [
⳨ ϣⲟⲣⲡ̄ ⲙ[ⲉⲛ
ⲁⲩⲱ ϯⲁⲥⲡⲁ[ⳅⲉ
ⲧⲙⲛ̄ⲧⲥⲟⲛ [
ⲉⲧⲫⲟⲣⲉⲓ ⲙ̄ⲡ[ⲉⲭ̄ⲥ̄ ϩ̄ⲛⲟⲩⲙⲉ ⲙ̄ⲛ̄ⲛ̄-]
ⲥⲱⲥ ⲁ̄ⲣⲓ ⲧⲁⲅ[ⲁⲡⲏ ⲛ̄ⲧⲉⲧⲛ̄ϣⲗⲏⲗ]
ⲉϫⲱⲓ̈ ⲙⲛⲛ[ⲛ̄ⲧⲉⲛ]ⲛⲟⲩⲧⲉ
ⲣ̄ ⲡⲉϥⲛ̣̄[ⲁ ⲛ̄ⲙⲙⲁⲛ]ⲛ ⲟⲩⲛ ⲟⲩ-
ⲛⲟϭ ⲛ̄ϣ[ⲱⲡⲉ ϩⲓⲱ]ⲱⲛ ⲉⲓⲥ ⲟⲩⲛⲟϭ
ⲛⲟⲩⲟⲉⲓϣ ϣ̣[ ]ⲣ ⲡⲉⲙⲡϣⲁ ⲛ̄ⲛⲁⲩ
ⲉⲣⲱⲧⲛ ⲛⲕ[ⲉⲥⲟ]ⲛ ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲛ̄ⲧⲟⲕ
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲉϣⲱⲡⲉ ⲕⲣ̄ ⲭⲣⲓⲁ ⲛ̄ⲛ-
ⲥⲙⲥⲓⲙ ⲕⲁⲧⲁ [ⲑ]ⲉ ⲛ̄ⲧⲁⲕϫⲟⲟϥ ⲛⲁⲓ̈
ⲧⲛⲛⲟⲟⲩ ⲛ̄ϩⲟⲙ[ⲛ̄ⲧ] ⲉⲃⲟⲗ ⲛⲁⲓ̈ ⲛ̄ⲧⲟⲟⲧϥ̄
ⲙⲛⲣⲱⲙⲉ ⲉ̣[ⲧⲣ] ϩⲱⲃ ⲉⲛϩⲃⲟⲥ
ⲛⲁⲕ ϫⲉⲙ̣ⲁ̣[
.ϯ̣ϩ̣ⲟ̣.[
ⲟ̣ⲩ̣[ϫ]ⲁ̣ⲓ̣

4 ⲛⲧⲉ]ⲧⲛ. 7 ?[ⲁⲡⲁⲛⲓ, or [ⲁϣⲏⲣⲉ. 8 ? ⲙⲙⲟ]. 9 Perhaps more in gap, ⲅⲁⲣ? 10 ?[ⲁⲛϯ]. 18 On edge.

330

⳨ [ϯ]ϣⲓⲛⲉ ⲁⲩⲱ ϯ-
ⲡ[ⲣⲟⲥ]ⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕ-
ⲙ[ⲛ]ⲧ̄ⲉⲓⲱⲧ· ⲁⲣⲓ ⲧⲁ-
ⲅⲁⲡⲏ ⲛ̄ⲅⲟⲩⲉϩ ⲡⲉϊⲕⲉ-
ⲡⲁ̀ ⲉϫⲛ̄ⲛ̄ⲕⲟⲟⲩⲉ ⲛ̄ⲅ-
ⲧ̄ⲛⲟⲟⲩ ⲟⲩⲕⲟⲩϊ ⲛ̄-
ⲗⲁⲙⲯⲁⲡⲉ ⲛⲁϊ ϫⲉ-
ⲛ̄ⲧⲁϩⲉⲛⲥⲛⲏⲩ ⲛ̄-
ⲧⲉ ⲑⲉⲛⲉⲉⲧⲉ ⲛ̄ⲁⲃⲣⲁ-
ϩⲁⲙ ⲡⲁⲣⲁⲅⲉ ⲙ̄-
ⲙⲟϊ ⲉⲣⲉⲁⲃⲣⲁ-
ϩⲁⲙ ⲛ̄ ⲗⲁⲕⲩ
[. .] ⲛ̄ϩⲏⲧⲟⲩ

Verso + +
ⲧⲁⲁⲥ ⲛ̄ⲡⲁⲡⲁ ⲡⲥ̣[. . .]ⲉ
ϩⲓⲧ̄ⲛ̄ⲙⲁⲣⲕⲟⲥ ⲡⲉϊⲉⲗ[ⲁ]ⲭ[/]
ϣⲗⲏⲗ ⲉϫⲱϊ ϣⲁⲛⲧⲁ-
ⲛ̄ⲧⲁϭⲛ̄ⲧⲕ̄ +

12 ? ⲗⲁⲕⲩ[ⲛⲧ]. 14 ? ⲡⲉ[ⲥⲛⲧ]ⲉ. Traces of ⲧ visible. 17 ⲛⲧⲁ superfluous, or ϣⲁⲛⲧⲁⲉⲓ ⲛⲧⲁ-.

332

⳨ ϯⲧⲁⲙⲟ ⲙⲙⲟⲕ ϫⲉⲉⲕ-
ϣⲁⲛⲃⲱⲕ ϫⲉⲕⲛⲁϫⲡ ⲥⲓ-
ⲙ·ⲥⲓⲙ· ⲙⲟ̄ϣ̄ⲧ̄ϥ ⲕⲁⲗⲱⲥ ϫⲉ-
ⲉϥⲟⲩ̄ ⲛ̄ⲃⲁⲣ · ϫⲛ̄ⲉϥϣⲁϩ
ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲛⲧⲟⲡⲟ[ⲥ .]
ⲁϥϫⲟⲟⲥ ⲉⲣⲟϊ

Verso ϫⲉϣⲁϊ ⲛⲏⲕϥ ⲉ.ⲁⲛ.ϥ
+ ⲟⲩϫⲁϊ ϩⲙ̄ⲡϫⲟⲉⲓⲥ ⲧⲁ[ⲁ]ⲥ
ⲙ̄ⲡⲁⲥⲟⲛ̄ ⲁⲣⲱ̣ⲛ ϩ̣ⲓⲧⲛⲕⲁ-
ⲙⲏ ⲡⲉⲓⲗⲁⲭ/

2 ϫⲡ = ? ϣⲡ. 4 ⲟⲩ for ⲟ; possibly ⲉ after ϩ. 5 ϫⲉ-], ⲉ-], or nothing. 7 ? ⲉⲡⲁⲛⲟⲩϥ.

333

⳨ ⲁⲛⲟⲕ ⲅⲉⲛⲛⲁⲇⲓⲟⲥ
ⲉⲧⲥϩⲁϊ ⲉⲧϣⲓⲛⲉ ⲉⲡⲉⲧⲣⲉ̣
ϫⲉⲟⲩⲱϣⲉ ⲛ̄ⲅϣⲓⲛⲉ
ⲛ̄ⲥⲁⲛⲏⲥⲁⲩϩⲉ ⲛⲁϊ ϫⲉ-
ⲧⲉⲭⲣⲓⲛⲧⲉ ⲉϣ ⲛ̄ϩⲟⲙⲛ̄ⲧ ⲁϊⲧⲛⲁⲩ-
ⲥⲟⲩ ⲙ̄ⲡⲛ̄ⲕⲁⲟⲩⲁⲛ ⲁⲩⲱ
ⲧⲁⲧⲛⲁⲩ ⲛ̄ⲧⲁⲁϣ̄ⲕ̄ ⲉⲃⲟⲗ
ϩ̄ⲛ̄ⲡⲉϣⲁⲉ ⲧⲁⲁⲥ ⲛ̄ⲡⲉⲧⲣⲉ
ϩⲓⲧ̄ⲛ̄ⲅⲉⲛⲛⲁⲇⲓⲟⲥ + +

5 For ⲉⲥ. 6 For ϭⲁⲩⲟⲛ.

334

[ϣⲟ]ⲣⲡ ⲙⲉ ⲙ̄ⲡϣⲁϫⲉ ϯϣⲓⲛⲉ
]ⲙ̄ⲛ̄ⲛⲟϭ ⲧⲁⲉⲩ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲉ
ϫⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥ ⲛⲉⲓ
ⲁⲣⲓ ⲧⲁⲕⲁⲡⲉ ⲛ̄ⲅⲃⲱⲕ ⲉⲙⲁ ⲙⲡⲣⲱⲙⲉ
ⲛ̄ⲅϫⲟⲟⲥ ⲛⲁϥ ⲉⲧⲃⲉⲛϭⲉⲙ
ⲛ̄ⲅϫⲉⲧⲟⲩ ⲛ̄ⲅ̣. . ⲗⲁⲩ ⲉϩⲣⲁϊ
ⲧⲁⲁⲥ ⲙ̄ⲥⲟⲛ ⲃⲁⲥⲓⲗⲓⲟⲥ
ϩⲓⲧⲛⲧⲟⲣⲱⲑⲓⲱⲥ ⲡⲓⲉⲗⲁⲭⲧⲟ-
ⲟⲥ ⲡϣ̣ⲁϫⲉ

1 For ⲙⲉⲛ. 2 For [ⲉⲧⲉⲕ]ⲙⲛⲧ-; for ⲉⲧⲧⲁⲉⲓⲏⲩ. 5 ? for ϭⲁⲙ, ⲕⲁⲙ. 6 For ϫⲓⲧⲟⲩ; ⲧⲁⲗⲁⲩ. 7 For ⲙⲛⲥⲟⲛ, or ⲙⲡⲁ-. 8 ⲛ above.

335

⳨ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ-
ϫⲓ ⲟⲩⲕⲟⲩϊ ⲛ̄ⲥⲓⲣ [ⲛ̄ⲅ-]
ⲛ̄ⲧϥ ⲉϩⲟⲩⲛ ⲛⲁⲛ
ⲡⲉⲛ̄ⲱ ⲛ̄ⲡϭⲟ ϫⲉⲧⲉ-
ⲭⲣⲓⲁⲧⲉ ⲧⲁⲁⲥ ⲛ̄-
ⲇⲁⲩⲉⲓⲇ ϩⲓⲧⲛⲁⲁ-
ϩⲁⲙ ⲡⲉⲓⲉⲗⲁ-
ⲭⲓⲥ/

4 For (ⲙ)ⲡⲉⲓⲛⲁⲩ.

336

+
⳨ ⲉⲡⲉⲓⲇⲏ ⲁⲕⲉⲓ̈
ⲁ̣ⲡ̣ⲥ̣ⲁ̣ϥʼ ⲁⲕ̣ϫⲟϥ ϫⲉ-
ⲙⲁⲓ̈ⲃⲱⲕ ⲛⲁⲓ̈ ⲉⲙⲡⲉⲧⲉ-
ϫⲓ ⲛ̄ⲉⲣⲡ· ϯⲛⲟⲩ ⲉⲓ̈ⲥ ⲛ̄ⲉⲣⲡ ⲁⲓ̈ϫⲓⲧⲟⲩ
ⲛ̄ⲧⲟⲟⲧ̄ϥ̄ ⲙⲡϣⲏ ⲛ̄ⲥⲁⲣⲁⲡⲓⲱⲛʼ ⲙⲡⲉϥ̣-
ⲕⲱⲧ̣^ⲉ ϣⲁ̣ⲛ̄ⲛⲟⲩⲁ̣ ⲉⲓⲥ ⲛϩⲟⲗⲟⲕ/
ⲛ̄ⲉⲣⲡʼ ⲁⲓ̈ⲥⲁⲩϩϥʼ ⲉϩⲟⲩⲛʼ ⲙⲡⲓϭ̄ⲛ̄
ⲣⲱⲙⲉ ⲉϯϥʼ ϣⲁϯⲛⲟⲩ ⲉⲓ̈ϣⲁⲛ̄-
ϯϥʼ ϯⲛⲁⲛʼ ⲛϩⲟⲗⲟⲕ/ ⲉϩⲣⲁⲓ̈
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏʼ ⲛ̄ϭⲁ̄ⲥ̄ ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ
ⲛ̄ϭ̄ⲃⲱⲕ ⲡⲉⲥⲕⲗⲙⲟⲥ ⲙ̄ⲛ̄ⲕⲟⲥⲧⲁⲛⲧⲓ/
ⲉⲡⲙⲁ ⲡⲁⲡⲁ ⲇⲁⲩⲉⲓⲧʼ ⲛ̄ϭ̄ϫ̄ⲛ̄ⲟ̄ⲩ̄-
ϥ ⲉⲧⲃⲏⲛⲉϥ̄ϩⲛⲁⲩʼ ϫⲉⲁⲩⲥⲩⲗⲉⲩⲉ
ⲙⲙⲟϥʼ ⲙ̄ⲛ̄ⲛⲉϥϣⲏⲣⲉʼ ⲁⲩⲱʼ ϥⲥⲁⲩⲛ
ⲁⲛʼ ⲙⲙⲟϥʼ ⲕⲁⲓ̈ ⲅⲁⲣ ⲁⲩⲃⲓ ⲧⲉϥʼϩⲉⲃ-
ⲡⲟⲣⲫⲁⲛⲟⲥ
ⲥⲱ ⲙⲛⲛⲉϥϣⲏⲣⲉ ⲕⲁⲓ ⲅⲁⲣ ⲉⲕϩⲁϩⲧⲏⲕ
ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ ⲙⲡⲣⲕⲱ ⲟⲩⲛϣⲟⲩⲃⲱⲕ ⲡⲉ-
ⲙ̣ⲏϥʼ ⲛ̄ϭ̄ϩⲉⲧʼϩⲱⲧϥ ⲕⲁⲗⲱⲥ ϫⲉⲕⲁⲥ ⲓ̈ⲛⲁ-
ⲉⲩⲭⲁⲣⲓⲧⲁ ⲛⲁⲕ ⲉϣⲱⲡⲉ ⲁⲕⲛⲟⲩⲧ ⲧ̣ⲛ̣-
ⲛⲁⲩʼ ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲛ ⲛϥⲱⲡⲉ ⲛ̄ⲧⲁⲉⲓ ⲉϩⲣⲁⲓ̈ ⲧⲁⲁ̄ⲥ̄
ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ϣⲏⲣⲉ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ϩⲓⲧ̄ⲛ̄ⲕ-
ⲟⲗⲉⲧϫⲉⲩʼ ⲧⲉϥⲙⲁⲩʼ ⲁⲛⲟⲕ ⲁⲡⲁ ⲓ̈ⲱⲁⲛ-
ⲛⲏⲥ ϯϣⲓⲛⲉ ⲉⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ϣⲗⲏⲗ
ⲉϫⲱⲓ̈ ϫⲁⲩ ⲟⲩⲫⲣ-
ⲁⲅⲓⲥ ⲛ̣ⲁ̣ⲓ̈ ⲛⲁⲛ-
ⲁϣⲏⲣ-
ⲉ̣

2 ?⳨ⲛⲛⲥⲁϥ. 6 ϣⲁⲧⲛⲟⲩⲁ possible. 16 ? for ⲙⲛⲛⲁⲛⲉϥ-. 17 For ⲟⲩⲛ ⲛ-. 25 For ⲥⲫⲣⲁⲅⲓⲥ.

337

⳨ ϣⲟⲣ̄ⲡ̄ ⲙⲉⲛ ϯⲁ[ⲥⲡⲁⲍⲉ ⲛ̄-]
ⲧⲉⲧ̄ⲛ̄ⲑⲉⲟⲫⲓⲗⲓⲁ ⲡ̄[ⲉⲓⲱⲧ ⲉⲧ-]
ⲧⲁⲉⲓⲏⲩ ⲙ̄ⲛ̄ⲛⲉⲧ̄ⲛ̄ϣ[ⲏⲣⲉ ⲧⲏ-]
ⲣⲟⲩ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲟⲩⲛ [ⲛ̄ⲧⲉ]-
ⲧ̄ⲛ̄ⲙ̄ⲛ̄ⲧⲉⲓⲱⲧ ⲉϫ̄ⲛ̄ⲛ̄ⲕ[ⲉϩⲓⲥⲉ]
ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁⲧⲉⲧ̄ⲛ̄ϣⲟⲡⲟ[ⲩ ⲛ]ⲙ̣-
ⲙ̣ⲁⲛ ⲧⲁⲣⲉⲧⲉⲧ̄ⲛ̄ⲣ̄ ⲡⲛⲁʼ ⲟⲛ
ⲛ̄ⲙ̄ⲙⲁⲛ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲧⲁⲗⲉ
ⲡⲕⲟⲩⲓ̈ ⲛ̄ⲛⲉϩ ⲉⲛ-
ϩⲏⲧ ⲛⲁⲛ

Verso ⲙ̣ⲡⲛⲕⲟⲩⲓ̈ ⲙ̄ⲙⲁϩⲉ ϫⲉⲕ[ⲁ-]
ⲥ ⲛⲛⲁⲉⲩⲭⲁⲣⲓⲧⲁ ⲛⲏⲧ̄ⲛ̄ [ⲧⲉ-]
ⲧ̄ⲛ̄ⲙ̄ⲛ̄ⲧⲉⲓⲱⲧ ⲟⲩⲛ ⲥⲟⲟⲩ[ⲛ ϫⲉ-]
ⲁⲛϣⲁ ϩⲱⲛ ⲉⲣⲟⲛ ϫⲉⲁⲧⲉⲭ[ⲣⲓⲁ ϣⲱ-]
ⲡⲉ ⲉⲧⲃⲉⲡⲕⲟⲩⲓ̈ ⲛ̄ⲛⲉϩ ⲛⲁⲓ ⲉⲓⲥϩⲁⲓʼ ⲙ̄-
ⲙⲟⲟⲩ ϯⲁ̄ⲥⲡⲁⲍⲉ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲙ̄ⲛ̄ⲧⲉⲓ-
ⲱⲧ ϣⲁⲛⲧⲉⲡⲛⲟⲩⲧⲉ ⲁⲁⲛ ⲛⲙ̄-
ⲡϣⲁ ⲛ̄ⲣ̄ ⲛⲁⲓ̈ [ⲕⲁ]ⲧⲁ ⲡⲣ[ⲟⲥⲱⲡⲟⲛ]
ⲡⲙⲁⲓ̈ⲛⲟⲩⲧ[ⲉ] ⲡⲉⲓⲱⲧ ⲁ[ⲡⲁ ⲡⲁ-]
ϩⲁⲙ ⲡⲉⲧ[ⲣ]ⲱⲛⲓⲟⲥ
ⲡⲉⲧ̄ⲛ̄ϩⲙϩⲁⲗ

338

ϫ[
ϣⲓⲛⲉ ⲉⲡ̣[ⲙ]ⲛ̄ⲛⲉϥⲏⲓ
ⲧⲏⲣϥ ϫⲉⲉⲣ ⲧⲁⲅⲁⲡⲏ ⲉⲓ̣ⲥ ⲡⲙⲟⲟ-
]..ϣ̣ⲉ[ ]ϣⲱⲡⲉ ⲛ̄ⲅ̄ϭ̄ⲛ̄
]ϫ̣ⲡⲟⲥ ⲛ̣..ⲟⲩ̣ ⲛⲁⲛⲕⲣⲱⲙⲉ
]ϫⲟⲟⲩϥ ⲉϥⲱϩⲉ ⲉⲣⲁⲧ̄ϥ̄ ⲉϥⲛⲟ-
ⲕϥ ϫⲟⲟⲩ ⲛⲧ̣ϩⲁⲗⲙ̣ⲉϩⲏ ϥ̣..[
ⲛ̄ϥ̄ⲧⲗⲟⲟϥ ⲛⲁⲕ ⲟⲛ ⲉϣⲱⲡⲉ ⲛ̄ⲅ̄ⲥⲟⲟⲩⲛ
ⲥⲉⲕⲁϣ ⲧⲗⲟϥ ⲁⲛ ϫⲟⲟⲩ ⲛⲁⲓ̈ ϫⲉⲛⲱⲛ̄-
ⲧⲉ ⲡⲉⲛⲏⲣ̄ⲡ̄ ⲁⲛ̣ ⲉⲧⲁⲓ̈ⲛ̄ⲧϥ ϩⲓⲧⲛⲁⲉⲓ
ⲉⲓϭⲉⲗⲱϥ ⲉⲣⲱ ⲉⲓⲃⲉ̣[
ⲉϥⲣ ϩⲱⲛ̣[..]ⲛ̣[
ⲉϣⲱ[ⲡⲉ

Verso ⲕ[..ⲧⲁ]ⲅ̣ⲁⲡⲏ ϩⲱⲱⲕ
ⲥⲉⲙⲛⲕⲛⲁⲓ̈ ⲁⲏⲣ̄ⲡ̄ ⲛ[....]ⲉⲥ̣
]ⲕⲟⲩⲓ ⲕⲛⲁⲛ ⲙⲙ̣ⲱ̣[. ⲉ]ⲧ̣ⲃⲉⲙⲁ
ⲛ̣ⲡϣⲁⲁⲣ ⲛⲁϯ ϩⲱⲃ ⲉⲧⲟⲟⲧⲕ
ⲁⲛ ⲟⲩϫⲁⲓ̈ ϩⲙⲡ[ϫⲟⲉⲓⲥ]
ⲧⲁⲁⲥ ⲙ̄ⲡⲉⲧⲣⲟⲥ ϩⲓⲧ̄ⲛ̄-
ϫ[ⲟ]ⲩⲓ̈

2 [a name. 5 ? ⲧ]ⲩⲡⲟⲥ ⲛϫⲟⲟⲩ. 6 ? [ⲛⲅ]. 7 ? [ⲗ]ⲕϥ. 9 ? ϫⲉⲕ-, or ⲥⲉⲛ-. 12 ? ϩⲱⲃ.

340 A

⳨ ϩⲁⲑⲉ
ⲙⲉⲛ ⲡϣⲁϫⲉ
ϯϣⲓⲛⲉ ⲉⲧⲉⲕⲙ̄ⲛ̄ⲧ̄ϫⲟⲉⲓⲥ
ⲉⲧⲧⲁⲉⲓⲏⲩ ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ-
ⲧⲉⲕⲙ̄ⲛ̄ⲧ̄ϫⲟⲉⲓⲥ ⲛ̄ⲅ̄ⲣ̄ ⲡⲛⲁ᾿ ⲙ̄ⲛ̄ⲙⲁϊ ϩ[ⲁ-]
ⲡⲙⲁ ⲛ̄ⲧ̣ϩⲁⲥ̄ⲧ̄ ⲛ̄ⲏⲣ̄ⲡ̄ ⲉⲧϩⲓⲛ̄ϣ̣ⲁⲙ[
ⲛ̄ⲧⲁⲕϥⲓ̄ⲧ̄ⲥ̄ ⲛ̄ⲧⲁⲕϫⲓ ⲧⲉⲭⲏⲣⲁ [
ⲣⲟⲥ ⲁⲩⲱ ⲁⲩϫⲟ̣[
ϯⲱⲣ̄[ⲕ̄

B

[ⲅ]ⲁⲣ ⲉϥ . . . [
ϫⲉⲧⲉⲣ̄ ⲭⲣⲓⲁ ⲛⲁⲥ [ⲧⲁⲁⲥ]
ⲙ̄ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ϫⲟⲉⲓⲥ [ⲁⲡⲁ]
ⲫⲓⲗⲉⲡⲡⲟⲥ ϩⲓⲧ̄ⲛ̄ⲉⲡⲓⲫⲁ̣[ⲛⲓⲟⲥ]
ⲡⲉⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ

2 For ⲙⲡ-. 5 For ⲛⲙⲙⲁⲓ.
6 For ϩⲁⲧⲉ; ? ⲡⲙⲁ ⲙ[.
7 ? [ϩⲁ-]. 8 [ⲟⲥ, or [ⲟⲩ.

341

⳨ ϩⲁⲑⲏ ⲙ̣[
ϯϣⲓⲛⲉ ⲉⲧⲉ[
ⲉⲓⲱⲧ ⲉⲧⲧⲁϊⲏⲩ [. . . . . .]
ⲧⲃ̄ⲗϫⲉ ⲉϩⲟⲩⲛ ⲛⲁϊ̣ [. . . . . ⲉⲧ-]
ⲃⲉⲧⲕⲁⲙⲟⲟⲩⲗⲉ ⲡⲉϫⲉϥ ϫⲉ̣[. . .]
ϭⲛ̄ⲧ̄ⲥ̄ ⲧⲉⲱⲥ ⲉⲥⲟⲩⲱⲙ ϩⲣⲉ [. . .]
ⲉⲕϣⲁⲛϭ̄ⲛ̄ ϭⲁⲙⲟⲩⲗ ⲉϥ-
ⲛⲏⲩ ⲉⲣⲏⲥ ⲙⲁⲣⲉϥⲉⲓ ⲛⲁϊ
ⲛ̄ⲧⲁⲧ̄ⲛ̄ⲛⲟⲟⲩ ⲛ̄ϣⲉ ⲛⲁⲕ
ⲉⲧⲃⲉⲫⲱⲃ ⲇⲉ ⲛ̄ⲧⲉⲡⲓⲥ-
ⲧⲟⲗⲏ ⲉⲓⲥ ϩⲏⲧⲉ ⲁⲓϯ ⲛ̄ϩⲓⲥⲟ̄
ⲛ̄ⲁⲡⲁ ⲁⲛⲁⲛⲓⲁⲥ ⲉⲓⲥ
ϩⲏⲧⲉ ϥⲡⲁⲣⲁⲙⲉⲓⲛⲉ ⲉⲣⲟϥ
ϫⲉⲉϥⲉϫⲓ̄ⲧ̄ⲥ̄ ϣⲗⲏⲗ
ⲉϫⲱⲓ ϩ̄ⲙ̄ⲡⲉⲕϣⲗⲏⲗ
ⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ
ϯ ⲑⲉ ⲛⲁϊ ⲛ̄ⲧⲁⲣ̄
ⲁⲛⲁϥ ⲟⲩϫⲁϊ +
ⲧⲁⲁⲥ ⲛ̄ⲁⲡⲁ ⲙⲱⲩ-
ⲥⲏⲥ ϩⲓⲧ̄ⲛ̄ⲡⲉϥϣⲏ-
ⲣⲉ ⲙⲱⲩⲥⲏⲥ +

1 [ⲡϣⲁϫⲉ], or [ⲡⲁϣⲁϫⲉ]. 2 [ⲕⲙⲛⲧ].
3 ? ⲛ̄] 6 ? [ϯⲛⲟⲩ]. 11 ϩⲓⲥⲟⲛ.

342

⳨ ⲁⲓϫⲓ ⲡⲉⲥϩⲁϊ ⲛ̄ⲧⲉⲧ-
ⲛ̄ⲙ̄ⲛ̄ⲧ̄ⲡⲉⲧⲟⲩⲁⲁⲃ
ⲡⲉⲓⲱⲧ ⲉⲧⲧⲁⲓⲏⲩ ⲕⲁⲧⲁ
ⲥⲙⲟⲧ ⲛⲓⲙ᾿ ⲉⲓⲥ ⲡⲣⲱⲙⲉ
ⲁϥϯ ⲧⲉⲡⲣⲟⲑⲉⲥⲙⲓⲁ
ⲛⲁϊ ⲉⲧⲛⲏⲥⲧⲓⲁ ϣⲏⲙ
ⲉⲧⲛⲏ̣ⲩ ϫⲉϣⲁϥⲉⲓ
ⲉϩⲟⲩⲛ ⲉϥϣⲁⲛⲉⲓ
ⲉϥⲧ̄ⲙ̄ⲉⲓ ϣⲁⲛⲥⲁⲃ-
ⲃⲁⲧⲟⲛ ⲏ̄ ⲧⲕⲩⲣⲓⲁ-
ⲕⲏ᾿ ⲉⲛⲉϣⲁⲓ̣ϯ
ⲡⲁⲕⲁⲙⲟⲩⲗ ⲉⲃ-
ⲟⲗ ϣⲁϊⲁⲡⲟⲗⲟ-
ⲅⲓⲍⲉ ⲛ̄ⲧⲉⲧ̄ⲛ̄-
ⲙⲛ̄ⲧⲉ̣ⲓ̣ⲱ̣ⲧ ⲙ-
? ?

Verso

ⲟⲩϫⲁⲓ ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ
ⲧⲁⲁⲥ ⲙ̄ⲡⲁϫⲟⲉⲓⲥ
ⲛ̄ⲉⲓⲱⲧ ⲛ̄ⲣⲉϥϣⲙ-
ϣⲉ ⲛⲟⲩⲧⲉ᾿ ⲁⲡⲁ ⲉ-
ⲡⲓⲫⲁⲛⲓⲟⲥ᾿ ⲙⲛ̄ⲥ̣ⲁ̣ⲧ̣
.ⲩ ϩⲓⲧ̄ⲛ̄ⲡⲉⲗⲱⲥ-
ⲙⲉ ⲡⲉϥϩⲙ̄ϩⲁⲗ
ⲛ̄ⲁⲧϣⲁⲩ +

3 ⲧ in ⲉⲓⲱⲧ above (and in 15, 18).
20 end, ⲥ quite, ⲁⲧ less uncertain.
21 Prob. ⲟⲩ.

343

ⲥϩ]ⲁϊ ⲛⲁϊ ϩⲁⲣⲟϥ ⲁ[
ⲛ]ⲏⲩ ⲛ̄ⲡⲉϥⲉï ϣⲁⲧ̣[ⲉⲛⲟⲩ
ⲁⲛⲧⲱⲛⲓⲟⲥ ⲥϩⲁϊ ⲛ[. . . .]
ⲛ̄ⲕⲁⲙⲁⲩⲗⲉ ⲁϊⲕⲁⲩ ⲉⲃ̣-
[ⲟ]ⲗ ⲁⲡ̣ⲁⲟⲩⲗ̣ⲗⲉ. ⲉï ⲛ̄-
ⲧⲉϥϣⲏⲣⲉ ⲉⲓ ⲛⲁϊ
ⲙ̄ⲡⲟⲩⲉⲡⲓⲥⲧ-
ⲟⲗⲏ ⲉⲣⲉ-
ⲥⲧⲉⲫⲁⲛⲟ

3 ? [ⲁⲓ ϩⲁ-]. 4 Possibly ⲉⲃ[ⲟ-]. 5 Or ⲡⲗⲟⲩⲥ.
9 Apparently not ⲟ[ⲥ].

344

[. . . .]ⲏ̣ⲧ̅ϥ̅
ϫⲉⲛⲧⲁϥϫⲓ ϩⲁⲛ
ⲛⲉ ϩⲁⲛ̅ⲥⲕⲉⲩⲏ ⲉ-
ⲧⲛ̅ⲙⲱ ⲁⲩⲱ ⲡⲛⲟⲩ-
ⲧⲉ ⲥⲁⲩⲛ̅ ⲁⲓ̈ⲛⲱ ⲉⲣⲟ-
ϥ ⲉϥⲙⲁⲩⲧ ϩⲁⲡⲉϩ-
ⲕⲟ ⲙ̅ⲛ̅ⲧⲉϥⲥⲓ̈ⲙⲉ ⲁⲩ-
ⲱ ⲡⲛⲟⲩⲧⲉ ⲥⲁⲩⲛ ϫⲉ-
ⲁϥⲱⲣⲕⲉ ϫⲉⲁϥϯⲟⲩ ⲛ̅-
ϩⲟⲟⲩ ϩⲁⲡⲉϩⲕⲟ ⲛ̅ⲧⲁⲓ̈-
ϫⲓ ⲧⲁⲓ̈ⲡⲉ ⲛ̅ⲥⲟⲩⲟ ⲛⲁϥ
ⲉ̣ⲛ̅ⲧⲉⲩ ⲡⲗⲏⲛ ⲕⲥⲁⲩⲛ̅ ⲛ̅-
ⲛ̣ⲇⲓⲕⲁⲓⲟⲛ ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲛⲓ

1 A short line, [ⲉⲧⲃⲏ], or [. . . ϩ].
3 For ? ⲛⲉⲙⲁⲕ, -ⲁϥ, or the like.
4 ⲙⲱ for ⲙⲁⲩ (so in 5).
9 Prob. for ⲁϥⲣ ϯⲟⲩ.
12 For ? ⲧⲉⲩⲛⲟⲩ. 13 For ⲛⲓⲙ.

345

]ⲁ̣ⲩⲉ̣ⲓ̣[
].ⲉ̣ⲓ̣ⲧⲁϩⲟ ⲉⲓⲟ̣[
ϯⲛⲟⲩ ⲁⲗⲗⲁ ⲁⲉⲓϫⲓ̣.[
ϣⲏ ⲙ̅ⲡⲕⲁⲙⲟⲩⲗ ⲙ̅ⲡⲁⲧⲉⲡⲣ-
ⲱⲙⲉ ⲃⲱⲕ ϩⲓⲱϥ ⲁⲉⲓⲧⲉⲛⲛ-
ⲉⲩ ⲡⲕⲟⲩⲗⲓⲯⲏ ⲛ̅ⲥⲟⲩϣ̣ⲉ ⲛϩ-
ⲏⲧ ⲛⲁⲕ ⲁϥⲉⲓ[.]ϣⲙⲟⲩⲛ̣ [
ϣⲟⲣⲡ ⲛ̅ⲥⲟⲡ ⲉⲓⲥ̣ [ⲡ]ⲕⲟⲩⲥⲟ.[
ⲉⲓⲧ̅ⲛ̅ⲛⲟⲟⲩⲥⲟⲩ ϩⲛ̅ⲡ̅ⲑⲁ[ⲗⲓⲥ
.ⲉ ⲁⲣ̣ⲓ̣ ⲡ̅ⲛ̅ⲁ̅ ⲛ̅ⲅ̅ϯ [
]ⲛ̅ⲟ̣ . . ⲛ̅ⲧ̅[
?

2 ? ⲙⲉⲓⲧⲁϩⲟ (ⲉ)ⲉⲓ.
6 For ? ⲥⲟⲟⲩϩⲉ.
7 ? Or ⲁϥⲉⲛ ϣⲙⲟⲩⲛ.
8 ⲛ]ϣⲟⲣⲡ; ? nothing missing before ⲕ; ϥ[, or ϣ[.
10 ⲃⲉ, ⲣⲉ, or ϩⲉ.

346

ⲁ̣ⲓ̣ϫⲓ ⲛ̅ⲥϩⲁⲓ ⲛ̅ⲧⲉⲕⲙⲛ̅ⲧⲥⲟ[ⲛ . . . . .]
ⲁⲉⲓⲉⲓⲙⲉ ⲉⲣⲟⲟⲩ ⲁⲩⲱ ⲡⲉⲧⲁⲕ[. . .]ⲙ̣ⲟ
ϫⲓⲧⲟⲩ ⲟⲩⲱϣ ⲟⲩⲛ ϯⲟⲩⲛⲟⲩ [ⲉⲧ]ⲕⲛⲁ-
ϫⲓ ϯⲉⲡⲓⲥⲧⲟⲗⲏ ⲧ̅ⲛ̅ⲛⲟⲩ ⲡⲉⲕⲥⲩⲙ-
ⲙⲁⲭⲟⲥ ⲡⲁⲓⲙ̅ⲛ̅ⲡ̅ⲕⲁⲙⲁⲩⲗⲉ
. . ⲁⲧ̅ⲛ̅ⲛⲟⲟⲩ . . . ⲛ̅ ⲛⲁⲛ̣
] ⲁⲗ̣ⲗ. ⲁ̣ⲩ̣ⲣ̣.ⲛⲛⲟⲩ . ⲁⲓⲟ̣
]ⲥⲛⲁⲩ ⲟⲩϫⲁⲓ

6 ? ⲛⲧⲁ-; or ⲛⲁⲕ. 7 ⲁⲗⲗⲁ; ? ϩⲁⲓⲟ.

347 Fibres ↑→

] ⲁ̣ⲓ̣ⲥϩⲁⲓ ϩ[. .]ⲓ̣ ϩⲁ̣ⲣⲁⲧ̣ⲥ̣ . . . ϩⲓ̣[
]ⲏ̣ ⲛ̅ⲛ̅ⲧⲃ̅ⲛⲏⲩⲉ ⲉⲃⲟⲗ ϯⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ̣[
ⲧⲃ]ⲛⲏⲩⲉ ⲛϩⲏⲧ ⲛ̅ⲧ̅ⲡ̅ϩⲱⲛ̣ϫⲱⲛ ⲉⲣ[

2 Not]ⲩ; or ϫⲓ[.

348

⳨ ϣⲟⲣⲡ ⲙⲉⲛ ⲙ̅ⲡϣⲁϫⲉ
ⲛⲧⲁⲙ̅ⲛ̅ⲧⲉⲗⲁⲭ/ ϯϣⲓⲛⲉ
ⲉⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲉⲙⲁⲧⲉ
ⲁⲡⲁϩⲏⲧ ⲙⲧⲟⲛ ⲛⲧⲉⲣⲉⲓϩⲉ ⲉ-
ⲡⲉⲕⲟⲩϫⲁⲓ ⲙ̅ⲛ̅ⲡⲁⲡⲉⲕⲏⲓ ϩⲉ-
ⲧⲟⲟⲧϥ ⲙ̅ⲡⲉⲛⲥⲟⲛ ⲁⲡⲟⲗⲗⲱ
ⲉⲧⲃⲉⲛⲕⲉⲣⲏ ⲇⲉ ⲛⲧⲁⲓ̈ⲧⲛⲛⲟⲟⲩ-
ⲥ̣ⲟⲩ ϣⲁⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲁⲓ̈ⲧⲛⲛⲟ
ⲛⲁⲕ ⲛⲥⲛⲁⲩ ⲛⲥⲟⲛ ϩⲉⲧⲛⲁⲡⲟⲗⲗⲱ
ϣⲙⲟⲩⲛ ⲛⲥⲟⲉⲓϣ ⲛⲟⲩⲥⲟⲛ ⲙⲛⲧ
ⲛⲟⲩⲥⲟⲛ ⲙⲛⲛⲥⲱⲥ ⲁⲓⲧⲛⲛⲟⲟⲩ
ⲕⲉⲙⲛⲧ ⲛⲁⲕ ⲟⲛ ϩⲉⲧⲟⲟⲧϥ ⲙⲡⲉⲛ-
ⲥⲟⲛ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲩⲱ ⲁⲕⲥϩⲁⲓ
ⲛⲁⲓ ϫⲉⲟⲩⲁⲛ ⲕⲉⲥⲁϣϥ ⲛⲥⲟⲉⲓϩ ⲛ̅ⲛⲁϩⲉ-
ⲛⲁϩⲟⲩ ⲉⲁⲕ̣ⲥϩⲁⲓ̈ ϩⲉⲧⲛⲁⲡⲗⲱ ⲙⲡⲛⲁⲩ
ⲛⲧⲁϥⲉⲓ ⲉϩⲟⲩⲛ ⲛⲥⲛⲟⲩϥ ⲙⲛⲛⲥⲁ-
ⲛⲁⲓ ⲁⲓ̈ϫⲟⲟϥ ⲙⲡⲁⲥⲟⲛ ⲁⲡⲗⲱ ϫⲉ-
ϫⲟⲟϥ ⲛⲁⲕ ϫⲉⲁⲣⲓ ⲡ̅ⲛ̅ⲁ̅ ⲛⲕϥⲓ ⲥⲟⲟⲩ
ⲛⲥⲟⲉⲓϣ ϩⲱⲕ ⲛⲕϫⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲣ-
ⲟⲕ ϩⲱⲱⲕ ⲁⲩⲱ ⲟⲛ ⲉⲥ ϩⲏⲧⲉ ϯⲡⲁⲗⲁ-
ⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲉⲧⲣⲉⲕϥⲓⲧⲟⲩ ⲁⲩⲱ ϯ-
ⲡⲓⲥⲧⲉⲩⲉ ϫⲉⲡⲛⲟⲩⲧⲉ ⲛⲁϯ ⲡⲉⲕ-
ⲃⲉⲕⲏ ⲛⲁⲕ ϩⲁⲡⲉⲧⲉⲕⲛⲁⲁϥ ⲛⲙ-
ⲙⲁⲓ ⲧⲏⲣϥ ⲉⲥ ⲕⲉⲙⲛⲧⲏ ⲛⲥⲟ-
ⲉⲓϣ ⲁⲓⲧⲛⲛⲟⲟⲩⲥⲟⲩ ϣⲁⲣⲟⲕ ϩⲉ-
ⲧⲟⲟⲧϥ ⲛⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲣⲓ ⲡ-
ⲛⲁ ⲛⲕⲥϩⲁⲓ ⲡⲉⲕⲟⲩϫⲁⲓ ⲛⲁⲓ ⲁⲩⲱ
ϫⲉⲁⲩⲉⲓ ⲉⲧⲟⲟⲧⲕ ⲡⲗⲏⲛ ⲁⲣⲓ ⲡⲛⲁ
ⲛⲕϥⲓ ⲥⲛⲁⲩ ⲛⲥⲟⲉⲓϣ ⲟⲛ ⲛϩⲏⲧⲟⲩ
ⲛⲕϫⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲣⲟⲕ ⲉⲧⲃⲉⲡⲉⲕ-
ϩⲓⲥⲉ ⲉⲧⲉⲕϣⲱⲡ ⲙⲙⲟϥ ⲛⲙ-
ⲙⲁⲓ ⲁⲩⲱ ⲁⲓϫⲱ ⲙⲙⲟⲥ ⲁⲛ ϩⲙ-
ⲡⲁϩⲏⲧ ϫⲉⲉⲓϯ ⲛⲛⲃⲉⲕⲏ
ⲛⲁⲕ ⲁⲗⲗⲁ ⲉⲓⲡⲓⲥⲧⲉⲩⲉ ⲡ-
ⲡⲉⲧⲥⲏϩ ϫⲉⲡⲛⲟⲩⲧⲉ ⲛⲁ-
ϯ ⲛⲁⲕ ⲙⲡϫⲱⲕ ⲙⲡⲉⲕ-
ⲃⲉⲕⲏ ⲛⲑⲉ ⲛⲧⲁⲡⲁ-
ⲡⲟⲥⲧⲟⲗⲟ̣ⲥ̣ ⲉⲧⲟⲩⲁ-
ⲁⲃ ϫⲟⲟⲥ

Verso quite illegible.

5 ϩⲉ- for ϩⲓ- (and in 9, 12, 15, 25). 8 For ⲧⲛⲛⲟⲟⲩ. 14 ⲕⲉ above; for ⲥⲟⲉⲓϣ. 20 For ⲡⲁⲣⲁ-. 24 ⲉⲥ ⲕⲉ a correction. 29 ⲟⲛ above.

349

ⲏ̣ⲥ̣ ⲧⲣⲓⲙⲏⲥⲉ ⲧⲁⲛ..[..]
ⲛⲁⲙⲉⲩⲥ ϫⲉⲟⲩⲁⲕⲉⲙⲛ-
ⲧⲟⲩⲏⲉ ⲛⲥⲟⲉⲓϣ ϣⲱ-
ⲡⲉ ⲧⲉⲛⲟⲩ ⲙⲡⲉⲕϫⲓ
ⲗⲁⲁⲩ ⲛϩⲏⲧⲟⲩ ⲁⲛⲓⲛⲱ
ⲡⲗⲏⲛ ⲉⲥ ⲙⲛⲧϣⲏ̣ⲙ ⲛϣⲏ ⲁⲕ-
ϫⲓ̣ⲧⲟⲩ ⲙⲁ ⲛⲛⲃ̣ⲁⲥⲛⲏⲧ ⲁⲩⲁ-
ⲧⲟⲧ ⲟⲩⲱⲣ ϣⲏⲧ ⲛⲕⲱⲣ ⲛ-
ⲁⲥ ⲁⲥ̣ϯ ⲟⲩⲕ/ ⲛϩⲏⲧⲟⲩ ⲙⲛ-
ⲁⲙⲉⲩⲥ ⲉ̣ⲡⲉ̣ϣⲟⲙⲛ-
ⲧ ⲛⲥⲟⲉⲓϣ ⲟⲛ ⲛ-
].ⲣⲟⲥ ϩⲏⲥ

Verso ⲡ]ⲁ̣ⲙⲉⲩⲥ ⲕ-
ⲟⲩϣⲟⲙⲛⲧ ⲟⲛ ⲛ-
ⲥⲟⲉⲓϣ ⲁⲩⲁⲧⲟⲧ ⲙⲁ
ⲛⲛϣⲛⲁⲣⲁⲃⲏⲛⲑⲉ
ⲕⲟⲩϭⲓϫ ⲁ̣ⲧⲟⲧ ⲙⲁ ⲛⲱ̣-
ⲫⲓⲣⲟⲥ ⲛⲧⲕⲟⲩⲓ

2 For ? ⲟⲩⲁⲛ ⲕⲉ-. 5 For ⲉⲛⲓⲛⲁⲩ. 6 For ⲙⲛⲧϣⲙⲏⲛ. 7 Or ⲃⲉⲥ-. 8 For ⲟⲩⲱⲣϩ. 9 ⲕ/=ⲕⲱⲣ. 10 For ⲉⲛ- perhaps + ⲛ-, where a different hand begins. 13 Prob. the original hand. 17 Or ⲛⲧⲟⲧ. 18 Or ⲫⲩ-.

350

⳨ ⲉⲩⲡⲣⲉⲡⲓⲟⲥ ⲡⲓⲉⲗⲁⲭ/ ⲉⲧⲥ-
ϩⲁⲓ̈ ⲉⲧϣⲓⲛⲉ ⲉⲡⲉϥⲙⲉⲣⲁⲧⲉ ⲡⲁ-
ⲥⲟⲛ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲙ̄ⲡ̄ⲡⲁⲥⲟⲛ ⲉⲛⲱⲭ
ⲁⲩⲱ ϯϣⲓⲛⲉ ⲉⲛⲉⲛⲥⲛⲏⲩ ⲉⲧϩⲁⲧⲉⲧ̄ⲛ̄
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉⲓⲥ ⲡⲉⲥⲛⲏⲩ ⲁⲓ̈ⲧ̄ⲛ̄ⲛⲟⲟⲩ-
ⲥⲟⲩ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲁⲅⲁⲡⲏ ⲁⲕ̣ⲩⲗⲁⲥ ⲙ̄ⲡ̄ⲡⲉⲧⲣⲱ-
ⲡⲉ ϯ ⲛⲉⲛⲉⲓⲁⲁⲩ ⲛⲁⲩ· ⲛⲟⲩⲓ̈ ⲙⲉⲛ ⲙⲁⲣⲟ[ⲩ]
ⲙⲁⲩⲁⲁⲩ· ⲛⲟⲩⲓ̈ ⲟⲛ ⲙ̄ⲛ̄ⲛ[..].ⲉ̣ ⲙⲁⲣⲟⲩ ⲙⲁⲩ-
ⲁⲁⲩ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲧⲁ̣ⲗ̣[.....]ⲟⲩ ϫⲉⲁϣⲛⲉ
ⲟⲩϫⲁⲓ̈ ϩ̄ⲙ̄[ⲡϫⲟⲉⲓⲥ + ϣ]ⲗⲏⲗ ⲉϫⲱⲓ̈

4 For ϩⲁ(ϩ)ⲧⲏⲩⲧⲛ. 5 ⲁⲓ- corrected from ⲁⲕ-. 8 ?]ϣⲉ.

351

⳨ ϩⲁⲑⲏ ⲙⲉⲛ ⲙ̄ⲡⲁ-
ϣⲁϫⲉ ⲡ̄ⲉⲗⲁⲭ/ ⲉⲓ̈ⲥϩⲁⲓ̈
ⲉⲓ̈ϣⲓⲛⲉ ⲉⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲥⲟⲛ
ⲉⲛⲱⲭ ⲉⲓⲥ ⲧⲉⲡⲁⲣϩ̄ⲥ̄ ⲛ̄ⲧⲓⲥ
ⲉⲣⲱϥ ⲙ̄ⲡ̄ⲛⲓⲑⲟⲥ ⲛ̄ⲗⲁⲯⲁⲛⲏ̣
ⲁⲓ̈ϫⲟⲟⲩⲥ ⲛⲁⲕ ⲛ̄ⲧⲟⲟⲧ̄ϥ̄
ⲙ̄ⲡⲁⲥⲟⲛ ⲧⲁⲛⲓⲏⲗ· ⲁⲣⲓ ⲧⲙⲛ̄ⲧ̄-
ⲥⲟⲛ ⲛ̄ⲅ̄ⲣ̄ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ̄ϫⲟⲟⲩ
ⲟⲩⲓ̈ⲁⲁⲩ ⲛⲁⲓ̈ ⲛ̄ⲧⲟⲟⲧ̄ϥ̄ ⲙ̄ⲡⲁ-
ⲥⲟⲛ ⲧⲁⲛⲓⲏⲗ ⲙ̄ⲙⲟⲛ ⲟⲩⲛ̄-
ⲧⲁⲓ̈ ϩⲉⲛⲕⲁⲓⲣⲉⲁ ⲧⲁⲗⲏⲩ
ⲉⲡⲛⲁⲧ ⲙ̄ⲡⲓϭⲓⲛⲉ ⲛ̄ⲟⲩⲓ̈ⲁⲁⲩ
ⲛ̄ⲧⲁⲛ̄ⲧⲟⲩ ⲉⲃⲟⲗ ϯⲛⲟⲩ ϯ-
ⲥⲟⲡ̄ⲥ̄ ⲙ̄ⲙⲟⲕ ⲛ̄ⲅ̄ϫⲟⲟⲩ· ⲟⲩⲁ ⲛⲁⲓ̈
ⲉϥⲉⲓⲛ ⲉⲃⲟⲗ ⲛ̄ⲧⲁⲛ̄ⲧⲟⲩ ⲉⲃⲟⲗ̣
ⲉⲕⲉⲓⲣⲉ · ⲉⲣⲟⲉⲓ̈ ϯⲛⲁⲥⲉⲡⲱ
ⲡ̣ⲉⲗⲁⲁⲩ ⲛ̄ⲧⲁⲛ̄ⲧ̄ϥ̄ ⲉⲛϩⲏⲧ
ⲛ̄ⲧⲁⲙⲁϩ̄ⲕ̄ ⲙ̄ⲡⲉⲛⲓ̈ⲁⲁⲩ
ⲧⲁⲁⲥ ⲛ̄ⲡⲁⲙⲁⲓ̈ⲛⲟⲩⲧⲉ
ⲛ̄ⲥⲟⲛ ⲉⲛⲱⲭ ϩⲓⲧ̄ⲛ̄-
ϥⲣⲁⲛⲅⲉ
ϣⲗⲏⲗ ⲉϫⲱⲓ̈

5 Or ⲗⲁⲯⲁⲛⲉ.

353

⳨ ⲕⲁⲧⲁ ⲑⲉ ⲉⲛⲧⲁⲓ-
ⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲧⲕ ⲉ̄-
ⲛⲉⲁⲓ̈ϫⲟⲟⲥ ϫⲉⲥⲛⲁⲩ
ⲛ̄ϩⲟⲗⲟⲕⲟⲧⲥⲉ ⲧⲁ-
ⲡⲗⲁⲛⲁ ⲙ̄ⲙⲟⲕ
ⲁⲛ ⲉⲓⲥ ⲧϣⲏ ⲧⲁⲓ̈-
ⲟⲩ ⲙ̄ⲙⲏⲣ ⲙ̄ⲙⲁ-
ϩⲉ ⲁⲓ̈ⲛ̄ⲧⲟⲩ ⲉⲃⲟⲗ
ⲉϣⲱⲡⲉ ⲕⲟⲩⲱϣ
ⲉⲧⲁⲗⲟⲟⲩ ⲉ̄ϩⲟ̄ⲩ̄ⲛ̄
ϫⲟⲟⲩ ⲛⲁⲓ̈ ⲛ̄ⲧⲁ-
ⲧⲁⲗⲟⲟⲩ ⲉϣⲱⲡⲉ
ⲟⲛ ⲕⲟⲩⲱϣ ⲉⲧⲣⲁ-
ⲕⲁⲁⲩ ⲙ̄ⲡⲓⲙⲁ
ϫⲟⲟⲩ ⲡⲁⲛϩⲁ-
ⲗⲱⲙⲁ ⲛⲁⲓ̈
ⲉⲓⲥ ⲛ̄ⲛ̄ⲉⲓ̈ⲱ ⲁⲓ̈-
ⲗⲉⲩⲕⲏ ⲙ̄ⲙⲟⲟⲩ
ⲕⲟⲩⲱϣ ⲉⲧⲣⲁϫⲟ-
ⲟⲩⲥⲟⲩ ⲛⲁⲕ ϫⲟⲟⲩ
ⲛⲁⲓ̈ ⲁⲓ̈ϯ ⲙⲛⲧⲟⲩ-
ⲉ ⲟⲩϭⲟⲥ ⲛ̄ⲅⲉⲣⲁ-
ⲧⲥⲉ ϩⲁⲧⲱϩ

354

⳨ ⲛ̄ϣⲟⲣ̄ⲡ̄ ⲙⲉⲛ ϯⲡⲣⲟ[ⲥⲕⲩⲛⲉⲓ ⲁ]ⲩⲱ
ϯⲁⲥⲡⲁⲍⲉ ⲛ̄ⲛⲉⲥϯⲛⲟ̣[ⲩϥⲉ ⲛ̄ⲧⲉⲕ]ⲙⲛ̄ⲧ-
ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲣⲉϥϣⲙ̄ϣⲉ ⲛⲟⲩⲧⲉ
ϩ̄ⲛⲟⲩⲙⲉ ⲙⲛ̄ⲛ̄ⲥⲱⲥ ϯⲧⲁⲙⲟ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧ-
ⲉⲓⲱⲧ ϫⲉⲁⲧⲉⲭⲣⲓⲁ ϣⲱⲡⲉ ⲛ̄ⲟⲩⲧⲣⲓⲙⲏ-
ⲥⲉ ⲛ̄ϩⲃⲟⲥ · ⲟⲩⲱϣ ⲧ̄ⲛ̄ⲛⲟⲟⲩϥ ⲛⲁⲓ̈ ϩ̄ⲛⲟⲩϭⲉ-
ⲡⲏ · ⲁⲗⲗⲁ ⲧ̄ⲛ̄ⲛⲟⲟⲩ ϯⲟⲩ ⲛ̄ⲥⲁ̣ⲉⲓϣ ϯⲛⲁ-
ϫⲓ ⲧⲕ̣ⲉ . . . . . . ⲟ̣ⲟ̣ⲩ̣ ⲛ̄ⲥⲟⲉⲓϣ ⲛ̄ⲕⲉⲣⲉⲁ ⲟⲛ
ⲟⲩϫⲁⲓ ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ + ⲧⲁⲁⲥ ⲙ̄ⲡⲁ̣ϫ̣ⲟ̣ⲉ̣ⲓ̣ⲥ̣ ⲛ̄ⲉⲓⲱⲧ
ⲁⲛⲁⲛⲓⲁⲥ

356

⳨ ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲙⲉⲣⲁⲧⲉ ⲛ̄ⲉⲓⲟⲧⲉ
ⲉⲧⲧⲁⲓ̈ⲏⲩ ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ ⲁⲡⲁ
ⲓⲥⲁⲕ ⲙ̄ⲛ̄ⲁⲡⲁ ⲁⲛⲁⲛⲓⲁⲥ ϩⲓⲧⲛ̄-
ⲃⲏⲥⲁⲙⲱⲛ ⲡⲉⲓⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲣ̄ ⲡⲛⲁ ⲛ̄ⲧⲉⲧⲛ̄-
ϣⲗⲏⲗ ⲉϫⲱⲓ̈ ⲛ̄ⲧⲁϣⲗ ⲡⲉⲓⲗⲓⲯⲉ ⲙ̣ⲉ̣ⲛⲟⲩⲁⲉ ⲛ̄ⲧ-
ⲁⲉⲓ̈ ⲛ̄ⲧⲁⲁⲛⲁⲛⲧⲁ ⲉⲣⲱⲧⲛ̄ ⲙ̄ⲙⲟⲛ ⲁⲓ̈ϫⲱⲧ
ⲙ̄ⲙⲱⲧⲛ̄ ⲉⲙⲁⲧⲉ · ⲣ̄ ⲡⲛⲁ ⲛ̄ⲧⲟⲕ ⲁⲡⲁ ⲓ̈ⲥⲁⲕ
ⲛ̄ⲅ̄ϫⲟⲟⲩ ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲥⲟⲉⲓϣ ⲛ̄ϩⲃⲟⲟⲥ ⲛⲏⲓ̈ ⲛ̄ⲧ-
[. . . . .] ⲛ̄ϣⲟⲙⲛⲧⲧⲉ ⲙ̄ⲙⲣⲣⲉ

In space to left of ll. 2, 3

ϯϣⲓⲛ-
ⲉ ⲛⲁⲥⲛⲏⲩ
ⲧⲏⲣⲟⲩ

8 end, hardly ⲛⲅ-.

358

? ?
] ⲟⲩⲛ ⲙⲁⲣⲉⲧⲉⲕ-
[ⲙ]ⲛ̣ⲧⲡⲉⲧⲟⲩⲁⲃ ⲛ̄ⲉⲓ-
ⲱⲧ ⲥϩⲁⲓ ⲉⲣⲏⲥ ⲉⲧⲃⲉ-
ϩⲉⲛⲧⲙⲏ ϫⲉⲉⲛⲉ-
ⲛ̄ⲛⲟⲕⲉ ⲧⲁⲕⲱ ⲉⲧⲃⲉ
ⲡⲟⲙⲉ ⲉⲧⲟⲩⲛⲁⲧⲁ-
ⲗ̣ⲟϥ ⲉϫⲱⲓ̈ ⲁⲩⲱ ⲉⲧⲃⲉ-
ⲡⲙⲟ̣ⲩ̣ ⲛ̄ϩⲟⲟⲩ ϫⲉϥⲙⲟ-
ⲧ̄ⲛ̄ · ⲙⲁⲣⲁⲛⲉⲙⲁ
ⲁⲩⲱ ⲉⲕϣⲁⲛϫⲟⲟϥ ϫⲉ-
ϣⲓⲛⲉ ⲛ̄ⲥⲁⲙⲁⲕⲁⲣⲉ
ⲛ̄ⲉⲓ̣ⲁⲃ ⲉϣⲁϥⲧⲁⲁⲩ̣ ⲛ̣
ⲣ̣ⲁϣⲉ ⲛ̄ⲟⲩϣ̣ ⲛ̄ϫ̣[

4 ⲉⲛⲉ = ⲛⲛⲉ-. 7 ? For ⲉⲧϫⲟⲉ. 8 ⲙⲟⲛϩⲟⲩ was originally written. 12 Perhaps ⲛⲉⲁⲃ.

359

ⲉ̣[
ⲇⲉ [
ϣⲙ̄ϣⲉ ⲛ[ⲟⲩⲧⲉ
ⲕⲟⲥⲙⲓ ϩ̄ⲛⲁⲣⲉⲧⲏ̣ [ⲛⲓⲙ
ⲛ̄ϩⲟⲙⲟⲗⲟⲅⲏⲧⲏ̣[ⲥ
ϫⲉ ϯⲛⲟⲩ ⲧⲉⲱⲥ ⲧ̄ⲛ̄ϣⲓ̣[ⲛⲉ ⲉⲣⲟⲕ]
ⲁⲩⲱ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲉⲧⲣ̣[ⲉⲕϣⲗ-]
ⲏⲗ ⲉϫⲱⲓ̈ ⲛ̄ⲁⲅⲁⲡⲏ ⲙ̄ⲡⲁ[ⲡⲁ-]
ⲛⲓ̈ ϫⲉⲛ̄ⲗⲉⲗⲁⲩⲉ ϣⲏⲙ ϣⲱⲡⲉ
ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲙ̄ⲡⲣ̄ϭⲱ
ⲙ̄ⲡⲉⲕϫⲟⲟⲩ ⲛ̄ϩⲃⲟⲥ ⲛⲁⲓ̈ ϫⲉ-
ⲧⲉⲭⲣⲓⲁⲧⲉ ⲟⲩϫⲁⲓ̈

3 ⲣⲉϥ]ϣⲙϣⲉ.

360

⳨ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲙ̄ⲡⲣ̄ⲕⲱ-
ⲗⲉⲩⲉ ⲙ̄ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ
ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ ⲡⲁⲛⲁ̣ⲭⲱ-
ⲣⲏⲧⲏⲥ ⲉⲧⲣⲉϥϣⲱⲧ ⲟⲩ-
ⲗⲓ̣ⲯⲉ ⲛ̄ϣⲏ ⲛ̄ⲉⲓⲱ ⲉⲧⲉϥⲭⲣ-
ⲉⲓⲁ ϫⲉⲡⲉⲡⲉⲓⲱⲧⲡⲉ
ⲧⲁⲁⲥ ⲙ̄ⲡⲥⲟⲛ ⲕⲩⲣⲓⲁⲕⲟⲥ
ϩⲓⲧ̄ⲙ̄ⲙⲱⲩ̈ⲥⲏⲥ ⲥⲛ̄ ⲡⲇⲓ-
ⲟⲓⲕ/ +

361

⳨ ⲧϭⲁⲗⲉ ⲛ̄ⲗⲉⲃⲁ-
ⲛⲉ ⲟ̄ⲩ̄ϩⲟⲗⲟⲕ/ ⲛ̄ϩⲃⲟⲟⲥ
ϩ̄ⲛⲟⲩϭⲓⲛⲏ · ϩⲟⲓ̈ⲛⲉ ⲟⲛ ϩⲁ-
ⲥⲟⲩⲟ ϣⲁⲛⲁⲱⲛⲉ ϩ̄ⲛⲟⲩϭⲓ-
ⲛⲏ : ϩⲓⲧⲟⲟⲧϥ̄ ⲇⲉ ⲙ̄ⲡⲕⲩⲣ/ ⲓ̈ⲱⲁⲛⲏ̣ⲥ̣
⳨ . . ϫⲟⲟⲥ ⲛ̄ϩⲏⲗⲓ̈ⲁⲥ
ϫⲉϫⲁⲁⲧⲟ ⲛϩ-
ⲃⲁⲥ̣ ⲉϩⲟⲩⲛ
ⲛⲁⲓ̈ ⲙ̄ⲛⲟⲩⲟ
ϫⲉⲧⲉⲛⲭⲣⲓ̈ⲁⲧⲉ
ⲟⲩϫⲁⲓ̈
ϩⲛϫⲟⲉⲓⲥ

1 Possibly a letter at end, after ⲁ. 6–12 different hand. 6 Probably nothing before ϫ. 7 For ϫⲁⲁⲟⲩ (ϫⲟⲟⲩ). 9 For ⲛⲟⲟⲩ.

363

[ⲡⲉⲓⲉⲗⲁⲭ/ ⲉ]ⲡⲓⲫⲁⲛⲓⲟⲥ · ⲉϥϩⲁï ⲉϥϣⲓⲛⲉ
[ⲉⲡⲉϥⲙⲉⲣⲓⲧ] ⲛ̄ⲥⲟⲛ ⲉⲧⲛⲁⲛⲟⲩϥ ⲁⲣⲓ ⲡⲛⲁ
[ⲛ̄ⲅ̄ϣⲗⲏⲗ] ⲉϫⲱï ⲛⲁⲅⲁⲡⲉ ϩ̄ⲛ̄ⲛⲉⲕϣⲗⲏⲗ
[ⲉⲧⲟⲩⲁ]ⲁ̣ⲃ ⲁⲣⲓ ⲡⲛⲁ ⲛ̄ⲅ̄ϫⲟⲟⲩ ⲛⲉⲉⲓⲁⲁⲩ
[ϫⲉⲧ]ⲉⲕⲭⲓⲁⲧⲉ· ⲧⲁⲁⲥ ⲡⲁⲙⲉ-
]ⲉ̣ⲁⲕⲱⲃ ⲉⲡⲓⲫⲁⲛⲓⲟ[ⲥ]
ⲡϫ]ⲟⲉⲓⲥ ⲡⲁⲙⲉ[ⲣⲓⲧ ⲛ̄ⲥⲟⲛ

1 For ⲉϥⲥϩⲁⲓ. 5 For ⲧⲉⲭⲣⲓⲁ; possibly ⲣⲓⲧ at end, after ⲉ. It is uncertain how much is lost respectively on right and left, here and in 6, 7.

364

+ ϣⲁⲣⲉⲕⲉⲥⲟⲟⲩ ⲛ̄-
ⲱⲡⲉ ⲛ̄ϫⲁⲕ ϣⲱⲡⲉ
ⲛ̄ⲕⲉϯⲟⲩ · ⲛ̣̄[. . . ϩⲟ]-
ⲙ̄ⲛ̄ⲧ ⲉⲛⲧⲁⲕϫⲟⲟⲩⲥⲟⲩ ⲛⲁï
ⲛ̄ⲧⲁⲣⲭⲏ ⲉⲡⲉϩⲁ ⲛ̄ϩⲟ-
ⲙ̄ⲛ̄ⲧ ⲛ̄ⲡ̄ϩⲃⲟⲥ ⲉⲡⲉϩⲁ
ⲛ̄ϩⲟⲙ̄ⲛ̄ⲧ ⲉⲛⲧⲁⲕϫⲟⲟⲩⲥⲟⲩ
ⲛ̄ⲧⲟϥ ⲙ̄ⲡⲁⲥⲟⲛ ⲁⲛⲓⲁⲥ

3 ⲛ (1°) perhaps ⲏ; ⲛ (2°) altered? from ⲁï; perhaps no stop after ⲟⲩ; perhaps ϩⲟⲙⲛⲧ = ϣⲟⲙⲛⲧ (*cf.* 5, 7). 8 For ⲛⲧⲟⲟⲧϥ; for ⲁⲛⲁⲛⲓⲁⲥ.

365

⳨
ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲉⲓⲱⲧ
ⲁⲡⲁ ⲥⲧⲉⲫⲁⲛⲟⲥ ϩⲓ̈ⲧⲛ̄-
[ⲑ]ⲟ̣ⲙⲁⲥ ⲉⲓⲥ ⲁⲛⲇⲣⲉⲁⲥ ⲁ-
[ⲓⲧⲛ]ⲛⲟⲟⲩϥ ⲉϩⲟⲩⲛ ⲛⲁⲕ ϯ ⲡϣⲁⲩ
[ⲛⲁϥ] ⲡⲗⲏⲛ ϫⲉⲡⲉⲧⲉϣⲁⲕⲣ̄ ⲭ-
[ⲣ]ⲓⲁ ⲛⲁϥ ⲙ̄ⲙⲏϩⲉ ⲛ̄ϩⲏⲧϥ
]ⲕ ϫⲉϣⲁⲕⲣ̄ ⲭ-
[ⲣⲓⲁ ⲛⲁϥ] ⲧ̣ⲛ̣ⲛ̣

4 For ? ϣⲟⲩ. 8 ? ⲧⲛⲛ[ⲟⲟⲩ, or ⲧⲛⲛ[ⲁ-.

366

ⲉⲩϣⲁⲛⲃⲟ̄ⲕ̄ⲥ̄ ⲉⲡⲛⲁⲧ ⲙⲡⲣⲁ-
ϩ̄ⲧ̄ ϣⲁⲥⲧⲁⲕⲟ· ⲙ̄ⲡ̄ⲣ̄ⲛⲉϫ
ⲡⲉⲕϩⲟⲙⲛ̄ⲧ̄ ⲉⲃⲟⲗ · ⲣ̄ ⲁⲧ-
ⲣⲟⲟⲩϣ ⲉⲣⲁϩ̄ⲧ̄ ·
ⲟⲩϫⲁï ϣⲗⲏⲗ
ⲉϫⲱⲛ ⲃⲱⲕ

4 For ? ⲉⲛⲣⲁϩⲧ.

367

⳨ ⲡⲉⲓⲉⲗⲁⲭ/ ⲃⲓⲕⲧⲱⲣ
ⲉϥⲥϩⲁï ï̈ⲱϩⲁⲛⲛⲏⲥ ϫⲉ-
ⲁ̄ⲣⲓ ⲧⲁⲕⲁⲡⲏ ⲉⲓⲥ ⲛ̄ⲥⲛⲏⲩ
ⲁⲩϫⲡⲟ ⲛ̄ϩ . ⲃⲟⲥ ϫⲟⲟⲩ
ⲛ̄ϫⲓⲧⲟⲩ ⲙ̄ⲛ̄ⲧⲉⲩϫⲟⲟⲩ
ⲁ̄ⲃⲟⲗ ⲧ̄ⲛ̄ϣⲓⲛⲉ ⲁⲣⲟ-
ⲧ̄ⲛ̄ ⲧⲉⲣⲧ̄ⲛ̄ ⲛⲁⲥⲛⲏⲩ
ⲟⲩϫⲁï ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ
⳨ ⳨ ⳨

2 For ⲛⲓⲱϩⲁⲛⲛⲏⲥ. 3 ⲛ (1°) above.
4 After ϩ erasure, or ⲃ. 5 For ⲛⲅϫⲓⲧⲟⲩ.

368

⳨ ⲁⲛⲟⲕ ⲡⲉⲓⲉⲗⲁⲭ/ ⲉⲓ-
ⲥϩⲁï ⲛⲛⲁⲉⲓⲟⲧⲉ ⲉⲧⲟⲩ-
ⲁⲁⲃ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲛ̄ⲅ̄ⲙⲟⲩϣ̄ⲧ̄
ⲡⲙⲁ ⲛ̄ⲅ̄ⲥ̣̄ⲛ̄ ϩⲉⲛⲙⲟⲩⲥ
ⲛ̄ⲅ̄ϫⲟⲟⲩⲥⲟⲩ ⲛ̄ⲅ̄ϫⲟⲟⲩ
ⲟⲩϩϫⲁ ⲛ̄ⲃⲁⲗⲁⲧ ⲟⲛ
ⲟⲩϫⲁï ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ

370

⳨ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲃⲱⲕ ⲉⲡⲙⲁ ⲛ-
ⲁⲡⲁ ⲥⲧⲉⲫⲁⲛⲟⲥ
ⲛ̄ⲅ̄ϥⲓ ⲡⲁⲧⲟⲟⲩⲉ
ⲙ̄ⲙⲟⲛ ⲁⲓ̈ⲣ̄ ⲡⲉϥ-
ⲱⲃϣ̄ ⲛ̄-
ⲥⲁϥ :
⳨ ⳨ ⳨

371

ϫⲟϥ ⲙⲡⲉⲕ-
ⲉⲓⲱⲧ ⲛϥϫⲓ
ⲛⲓⲧⲟⲟⲩⲉ
ⲛϥⲥⲉ-
ⲛⲟϥ ⲛⲁ-
ⲡⲁ ⲃⲕ-
ⲧⲱⲣ

Verso ⲏ̄ ⲟⲩ̣-
ⲟⲩⲁ ϩⲟ-
ⲗⲟⲥ

6 For ⲃⲓⲕⲧⲱⲣ. 8 ⲟⲩ superfluous?

373

⳨ ⲡⲁϊⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲡⲁ-
ⲣⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲧ-
ⲥϩⲁϊ ⲉⲣⲏⲧⲟⲩ ⲛ̄ⲛⲉϥⲙⲉ-
ⲣⲁⲧⲉ ⲛ̄ϫⲟⲉⲓⲥ ⲁⲩⲱ ⲡⲣⲉ-
ϥϣⲉⲙϣⲉ ⲛⲟⲩⲧⲉ ϫⲉⲁⲣⲓ
ⲧⲁⲅⲁⲡⲏ ϣⲗⲏⲗ ⲉϫⲱϊ
ⲛⲧⲁⲣⲉⲡϫⲟⲉⲓⲥ ⲧⲁϩⲟϊ ⲉⲣⲁⲧ
ϫⲉⲁⲛⲟⲕ ⲟⲩⲁⲧⲣⲱⲙⲉ ϫⲉ[ⲛ-]
ⲛⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ⲙⲛⲧⲏⲓ ⲕⲉ[ⲣⲱ-]
ⲙⲉ ϣⲁⲧⲉⲧⲛⲉⲁⲅⲁⲡⲏ ⲛ̄ⲧ̣ⲁ̣-
ⲣⲉⲛⲛⲟⲩⲧⲉ ⲣ̄ ⲟⲩⲛⲁ' ⲛⲉⲙⲁⲓ [ϫⲉ-]
ϯϣⲁⲁⲧ ⲉⲙⲁⲧⲉ ⲉⲓⲟⲩⲱϣ .[.]
ϩⲱⲱⲧ ⲉϯ ϩⲓⲥⲉ ⲛⲁⲓ ⲛ̄ⲟⲩⲕⲟⲩⲓ ⲛ-
ⲧⲁⲣⲉⲡϫⲟⲉⲓⲥ ⲛⲁⲩ ⲉⲡⲁϩⲓⲥⲉ ⲛ̄ϥ-
ⲣ̄ ⲟⲩⲛⲁ' ⲛⲉⲙⲁⲓ ⲕⲉ ⲅⲁⲣ ⲉϣⲁⲣⲉϥ-
ϯ ⲙⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲕⲁⲧⲁ ⲡⲉϥ-
ϩⲓⲥⲉ ⲧⲉϥⲛⲁϣⲁⲡ̄ϥ̄ ⲁⲣⲓ ⲧⲁ-
ⲅⲁⲡⲏ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲁⲉⲓⲣ̄
ⲁⲧⲥⲱⲧⲙ ⲛⲟⲩⲕⲟⲩⲓ ⲙⲛ̄ⲣ̄ⲣ̄
ⲭⲉⲗⲗⲏ ⲉⲣⲟⲓ
2½ lines intentionally erased
ϣⲗⲏⲗ ⲉϫⲛⲧⲁⲙⲛⲧⲁⲧⲥⲱ-
ⲧⲙ ⲛⲛⲟⲩⲧⲉ ⲡⲉⲧⲥⲟⲟⲩⲛ
ⲛ̄ϩⲱⲃ ⲛⲓⲙ ϫⲉϯⲟⲩⲱϣ
ⲥⲱⲧ̄ⲙ̄ ϯⲟⲩⲱϣ ϣ-
ⲡ ϩⲓⲥⲉ ⲛ̄ⲟⲩ-
ⲕⲟⲩⲓ

Verso

⳨ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ϣⲗⲏⲗ ⲉϫⲱⲓ ϫⲁⲟⲩ
ⲥⲛⲁⲩ ⲛ̄ⲉⲉⲓⲱ ⲛⲁⲓ
ⲛ̄ⲧⲁϫⲓ ϩⲣⲓⲉⲓ ⲛⲉⲙⲁ-
ⲟⲩ ⲉⲓⲥ ⲡϫⲱⲙⲉ ⲁⲉⲓϫⲟ̣
ⲙ̣ⲁ̣ⲣ̣ ⲟⲩⲧⲉ ⲧ̄ⲛ̄ⲙⲉⲣⲣⲉ
[.]ϫⲁⲗϭ ⲛ̄ⲛⲁⲩ ⲛⲓⲙ ⲛⲉⲣ
[.]ⲙ̣ ⲉⲧⲱⲓ ⲛⲁϫⲱ̄ⲗ̄ϭ̄ ϣ-
[ⲁ]ⲥⲃⲱⲗ ⲉⲃⲟⲗ ⲁⲉⲓⲙⲱ-
ϩ ⲧⲉⲧ̄ⲛ̄ⲁⲡⲏ ⲛ̄ϣⲁϫⲉ ⲕ-
ⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲁⲛⲟⲕ
ⲟⲩϩⲁϩ ⲛ̄ϣⲁϫⲉ ⲁⲩⲱ
ⲁⲉⲓⲣ̄ ⲛⲟⲃⲉ ⲉⲛⲛⲟⲩⲧⲉ
ⲁⲉⲓⲣⲉ ⲉⲣⲱ̄ⲧ̄ⲛ̄ ⲙ̄ⲡⲣ̄ⲣ̄
ⲡⲁⲱⲃϣ ⲧⲉⲧ̄ⲛ̄ⲙⲉⲣ
ⲥⲟⲛ ⲉⲡⲁⲣ̄ ⲡⲙⲉⲉⲩⲉ
ⲛⲁ ⲉⲡⲉⲧⲛⲉϩⲏⲧ ⲉⲧⲉ
ⲧⲛⲁⲥⲉⲛⲥⲉⲛ ⲡϫⲟⲉⲓⲥ
ⲉϫⲱⲓ ⲧⲁⲁⲥ ⲛ̄ⲛ̄-
ⲣⲉϥϣⲉⲙϣⲉ
ⲛⲟⲩⲧⲉ ϩ-
ⲓ̄ⲧ̄ⲛ̄ⲛⲓ
ⲉⲗⲁⲭ
+

8 ϫⲉⲛ=ϫⲓⲛ-.. 12 Remains visible not like ⲟⲛ, ⲇⲉ, or ⲅⲁⲣ. 17 For ⲉⲧⲉϥ-. 20 For ⲭⲟⲗⲏ. 27–31 on erasure. 31 Perhaps nothing after ϫ. 32 ⲙⲁⲣ ? erased, or read ⲧⲉⲧⲛ-. 33 [ⲥ], or [ⲁⲥ], or nothing. 34 Or [. .]ⲁ. 44 For ⲧⲛⲉ.

374 A

[⳨ ⲛ̄ϣⲟ]ⲣ̄ⲡ̄ ⲙⲉⲛ' ϯϣⲓⲛⲉ
[ⲉⲡⲁⲙ]ⲉⲣⲓⲧ ⲛ̄ⲥⲟⲛ ⲡⲁ-
[ⲧⲉⲣⲙⲟⲩ]ⲑ̣ⲓⲟⲥ ⲁⲣⲓ ⲡⲛⲁ'
[. . . . .]ⲁϊϫⲟⲟⲩ ⲛ[ⲁⲕ]
[. . ⲉ]ⲧⲃⲉⲡⲁϫⲱⲱⲙⲉ ⲛ̄ϣⲱ-
[ⲣⲡ]ϫ̣ⲉⲁⲣⲓ ⲡⲛⲁ' ⲛ̄ⲅ̄ⲙⲟⲟϣⲉ
[. . .] ⲙ̄ⲛ̄ⲧⲁⲙⲁⲁ̣ⲩ̣ ⲛ̄ⲥⲥⲁϩ̄ϥ̄
[ⲁⲙ]ⲁ̣ϩⲧⲉ ⲙ̄ⲡⲱⲕ ⲛ̄ⲅ̄ϥⲓⲧ̄ϥ̄
[. ϩ]ⲛ̄ⲧⲉⲕϭⲓϫ ⲛ̄ⲅ̄ⲁ̣[. . . .]
[ⲉ]ϩⲣⲁϊ ⲛⲁϊ ⲙ̄ⲡⲣ̄ϭ̣[ⲱ ⲛ̄ⲟⲩ-]
ⲉϣ ⲛ̄ϣⲉⲓ ϫⲉⲧⲉⲭ[ⲣⲉⲓⲁ-]
ⲧⲉ ⲟⲩϫⲁϊ ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ
ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲧⲉⲣⲙⲟⲩ-
ⲑⲓⲟⲥ ϩⲓⲧ̄ⲛ̄ⲉⲡⲓ̈-
ⲫⲁⲛⲓⲟⲥ ⲡⲉⲓⲉⲗⲁ-
ⲭ̄/ ⳨

4 ? [ⲡⲣⲟⲥ ⲑⲉ ⲛⲧ]. 5 Perhaps nothing before ⲉ]. 7 Scarcely space for [ⲉⲃⲟⲗ]. 8 Possibly [. . ⲁⲙ]. 9 Perhaps only [ϩ]; ? ϫ[ⲓⲧϥ]. 11 ⲉⲓ an alteration.

B

]ⲟⲩ ϫⲉ . [
] . . ⲩ . . . [
]ⲁϊⲧ̄ⲛ̄ⲛⲟ[ⲟⲩ
]ϫⲟⲟⲩ ⲁⲡⲟⲕⲣ̣[ⲓ]-
[ⲥⲓⲥ . . . .]ⲟⲩ̣ ⲁ̣ⲣⲓ ⲡⲛⲁ' ⲉϣⲱⲡ[ⲉ
[. . . . . ⲧ]ⲛⲛⲟⲟⲩ ⲡⲁϫⲱⲱⲙⲉ ⲛ̄ⲁ[
[. . .]ⲱ̣ⲛ'ⲧⲉ · ⲁⲩⲁⲁϥ ⲁϩⲣⲁϊ ⲛ̄ⲧ̣[ⲁ-]
ϭ̄ⲛⲧⲉ ⲉϣⲱⲡⲉ ⲉⲣⲁⲣ̄ ⲡⲛⲁ' ϫⲟⲟ[ⲩ]
ⲛϣ̄ⲛ̄ⲧⲉⲥⲱⲡⲉ ⲛ̄ϥⲛ' ⲡⲱ[. . . . .]
ⲙ̄ⲡⲥⲁϩ ϭⲱⲙⲏⲥ ⲛ̄ϥⲥⲁϩ̄ϥ̄ [. . . . .]
ⲧⲁⲁϥ ⲙ̄ⲡⲉϭⲱ[ϣ] ⲛ̄ϥⲛ̄ⲧϥ ⲉ̣[. . ⲛ̄-]
ⲧⲉⲉϊ ⲁϩⲣⲁϊ [. . .]ⲓ̣̈ϭⲛ̄ⲧⲉ ⲙ̣[. .]
ⲉⲃⲟⲗ ϫⲉⲉⲓⲣ̄ ϣ[ⲟⲙ]ⲧⲉ ⲛ̄ⲣⲟⲙ[ⲡⲉ]
ⲉⲓⲟⲛ̄ϩ̄ ⲉⲣⲟ ⲛ̣[. . . . ⲁ]ⲡ̣ⲁⲛⲧⲁ
ⲉⲣⲟ ⲙⲉⲣϫ . [. . . . . .]ⲱⲡⲉ
ⲛ̄ϣⲱⲡⲉ ⲛⲁ . [ⲟⲩϫⲁⲓ]
ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ :[

20 ? For ⲟⲩⲁⲡⲟⲕⲣⲓⲥⲓⲥ. 23 Or].ⲟⲛⲧⲉ, or].ϭⲛⲧⲉ. 25 Probably not ⲡⲱ[ϊ, perhaps ⲡⲱ, or ⲡⲱϥ. 27 Judging by 23, 24, space here would allow [ϩⲟⲩⲛⲛ]. 28 ? [ⲛ̄ⲧ]ⲁϭⲛⲧⲉ. 31 Possibly more after ⲱⲡⲉ. 33 Prob. nothing after ϫⲟⲉⲓⲥ.

375

]ⲉⲓ ⲁⲩⲱ
ⲧ]ⲉⲧⲛ̄ⲡⲁⲣⲉⲧⲏ̣
[. . . . . ⲥϯⲛⲟⲩ]ϥⲉ· ⲁⲓⲥⲱⲧⲙ̄
[. . . . . .]ⲉ ⲧⲛ̄ⲛⲟⲟⲩ ⲁⲩⲛ̄
[ⲡⲁⲉⲓ]ⲱⲧ ⲓ̈ⲗⲗⲁⲣⲓⲱⲛ ⲛⲏ-
ⲧⲛ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉϣ-
ϫⲉⲁϩⲉ ⲧⲛ̄ⲛⲟⲟⲩϥ ⲛⲁⲧⲁ-
ⲙⲛ̄ⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ
ⲛⲧⲁⲓ̣ϣϥ ⲛ̄[. . . . . .]
ⲉⲓⲥ ⲛ̄ⲥⲟⲩⲁ̣[. . ⲕⲁⲓ-]
ⲧⲟⲓϭⲉ ⲉⲓⲟ ⲙ̄ⲫ . [. . . .]
ⲉⲓϣⲓⲛⲉ ⲛ̄ⲥⲁ[. . . . .]
ϯⲉⲓⲣⲉ ⲁⲛ ⲕⲁⲧⲁ [
ⲉⲛⲧⲟⲗⲏ · + ⲟⲩϫ[ⲁⲓ]
ϩⲙ̄ⲡϫⲟⲉⲓ[ⲥ ⲛⲁ-]
ⲓ̈ⲟⲧⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ϣⲗ̀[ⲏ]ⲗ ϩⲁⲛⲁⲛⲟ-
ⲃⲉ ⳨ ⲧⲁⲁⲥ ⲛ̄ⲡⲣⲉϥ-
ϣⲙ̄ϣⲉ ⲛⲟⲩⲧⲉ ⲁⲡⲁ
ⲓ̈ⲥⲁⲁⲕ ⲙ̄ⲡⲏⲗⲉⲓⲁⲥ
ϩⲓⲧⲛ̄ⲙⲏⲛⲁ ⲡⲉⲓⲣⲉϥ-
ⲣ̄ ⲛⲟⲃⲉ

1 ? ϯⲡⲣⲟⲥⲕⲩⲛ]. 9 For ⲟϣϥ. 10 Or ⲙⲉⲛ-]. 13 ? ⲛ]ϯ; [ⲧ-].

376

⳨ ⲁⲛⲟⲕ ϥⲣⲁⲛⲅⲉ ⲉϥⲥϩⲁⲓ̈ ⲉϥ-
ϣⲓⲛⲉ· ⲉⲡⲉϥⲙⲉⲣⲓⲧ ⲛ̄ϫⲟⲉⲓⲥ
ⲛ̄ⲥⲟⲛ ⲉⲧⲛⲁⲛⲟⲩϥ ⲁⲩⲱ ⲙ̄ⲙⲁⲓ̈-
ⲛⲟⲩⲧⲉ· ⲁⲡⲁ ⲉⲛⲱⲭ ϯⲡⲁⲣⲁ-
ⲕⲁⲗⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧϫⲟⲉⲓⲥ ⲛ̄ⲥⲟⲛ
ϫⲉⲕⲁⲥ ⲉⲕⲉⲣ̄ ⲧⲛⲟϭ ⲛ̄-
ⲁⲅⲁⲡⲏ ⲛ̄ⲅⲥϩⲁⲓ̈ ⲟⲩⲗⲉ-
ⳅⲓⲥ· ⲛⲁⲓ̈ ⲉⲣⲁⲧϥ̄ ⲙ̄ⲡⲁ-
ⲉⲓ̈ⲱⲧ ⲓ̈ⲁⲕⲱⲃ ⲛ̄ϥϯ ⲛⲁ-
ⲉⲓⲱⲧ ⲓ̈ⲉⲣⲏⲙⲓⲁⲥ ⲛⲁⲛ
ⲛ̄ⲧⲛⲁϣϥ ϩ̄ⲛⲟⲩϭⲉⲡⲏ
ⲛ̄ⲧⲛ̄ϫⲟⲟⲩϥ ⲛⲁⲕ
ⲟⲩϫⲁⲓ̈ ϩⲙ̄ⲡϫⲟⲉⲓⲥ
ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲥⲟⲛ
ϣⲗⲏⲗ ⲉϫⲱⲓ̈

377

⳨ ⲁⲣⲓ ⲡⲛⲁ
ϫⲉⲁⲡⲁⲉⲓⲱⲧ᷾ ⲁⲡⲁ
ⲡⲉⲧⲣⲟⲥ ⲡⲣⲉⲥⲃ// ϫⲟⲟⲥ ⲛⲁⲓ̈ ϫⲉ-
ϫⲟⲟⲥ ⲛⲏⲧⲛ̄ ϩⲁⲡⲁⲉⲓⲱⲧ᷾ ⲏⲥⲁⲓ̈-
ⲁⲥ ⲧⲛ̄ⲛⲟⲟⲩϥ ⲛⲁⲓ̈ ⲛ̄ⲧⲁϫⲟⲟⲩϥ
ⲛⲁϥ: ⲁⲩⲱ ⲟⲛ ϩⲉⲛⲕⲟⲩⲓ̈ ⲛ̄-
ⲉⲓⲟⲕ ⲣ̄ ⲡⲛⲁ᷾ ⲛ̄ⲙ̄ⲙⲁⲛ
ⲟⲩϫⲁⲓ̈ ϩⲙ̄ⲡϫⲟⲉⲓⲥ ⲛⲁϫⲓ-
ⲥⲟⲟⲩⲉ ⲛ̄ⲉⲓⲟⲧⲉ ϩⲓⲧⲙ̄ⲡⲉⲩ-
ϩ̄ⲙ̄ϩⲁⲗ + ⳨ +

7 For ⲟⲉⲓⲕ.

378

].ϫⲓ̈
ⲓⲉⲣ]ⲏ̣ⲙⲓⲁ᷾ⲥ
] ⲁⲣⲓ ⲡⲛⲟϭ ⲛ̄ⲡⲛⲁ᷾ ⲛ̄ⲧⲉ-
[ⲧⲛ̄]ⲛ ⲡⲁⲉⲓⲱⲧ᷾ ⲇⲁⲛⲓⲏⲗ
ⲙ̄ⲡⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϣⲏⲙ
ϫⲉⲙ̄ⲡⲟⲩⲕⲁⲛ ⲉⲱϣ
ⲁⲡⲁ ⳋⲁⲭⲁⲣⲓⲁⲥ· ⲙ̄ⲛ̄-
ⲙⲁⲗⲁⲭⲓⲁⲥ· ⲁⲩⲱ ⲟⲛ
ⲉϣⲁⲛⲱϣ ⲡⲉⲥⲙⲟⲩ
ϩⲓⲱⲱϥ ⲛ̄ⲧⲉⲩϣⲏ· ⲧⲉ-
[ⲧ]ⲛ̄ⲙⲏⲣ᷾ ⲉⲉⲓ᷾ ⲉⲧⲉⲕⲕ/
ⲛⲧⲉⲩϣⲏ + ϣⲗⲏⲗ ⲉϫⲱⲓ̣̈
ⲟⲩϫⲁⲓ̈

379

⳨ ⲁⲣⲓ ⲡ̄ⲛ̄ⲁ ϫⲉⲉⲓⲥ
ⲙⲁⲑⲑⲁⲓ̈ⲟⲥ ϩⲁⲧⲏⲓ̈ ϩⲁ-
ⲡ̄ϩⲟⲙⲛ̄ⲧ ⲛ̄ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ
ϫⲟⲟⲩ ⲟⲩⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲁϥ
ϫⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲉⲓ̈ⲟⲩ-
ⲱϣ᷾ ⲉϣⲉⲡ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̄ⲛⲉϩ
ⲁⲣⲓ ⲡ̄ⲛ̄ⲁ ϫⲟⲟⲩ ⲡϫⲱⲱⲙⲉ
ⲁⲡⲁ ⲓ̈ⲉⲣⲏⲙⲓⲁⲥ + ⲟⲩϫⲁⲓ ⲭ̄ⲥ̄ +

380

⳨ ⲁⲣⲓ ⲧⲁⲅⲁ-
ⲡⲏ ⲛ̄ⲅ̄ⲃⲱⲕ
ⲉⲡⲙⲁ ⲛ̄ⲁⲑⲁⲛⲁⲥⲓ-
ⲟⲥ ⲡϣⲉ ⲛ̄ⲥⲁⲃⲓⲛⲉ ⲡⲣⲉϥ-
ⲣ̄ ⲉⲓⲟⲡⲉ ⲛ̄ⲅ̄ϫⲓ ϩⲉⲛϣⲁⲁⲣ
ⲛ̄ⲃⲁⲙⲡⲉ ⲉⲛⲁⲛⲟⲩⲟⲩ ⲕⲁⲛ ϣⲟ-
ⲙⲛ̄ⲧ̄ ⲕⲁⲛ ϥⲧⲟⲟⲩ· ⲏ̄ ⲡⲉⲧⲕⲛⲁ-
ϭⲛ̄ⲧ̄ϥ̄ ⲉⲛⲁⲛⲟⲩϥ ⲛ̄ⲅ̄ⲛ̄ⲧⲟⲩ ⲛⲁⲓ̈
ⲛ̄ⲧⲁⲥⲱⲧ̄ⲡ̄ ⲟⲩⲁ, ϩⲓⲱⲟⲩ ⲉⲡⲉⲓ̈ϫⲱⲱ-
ⲙⲉ· ⲁⲗⲗⲁ ϭⲉⲡⲏ ⲛ̄ⲅ̄ⲛ̄ⲧⲟⲩ· ⲉϣⲱⲡⲉ
ⲟⲛ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲟⲩⲉϣ ⲛ̄ⲧⲟⲩ ⲛ̄ϥⲉⲓ̀
[. . . . .]ⲛ̄ⲧⲟⲩ· ⲉⲕⲧ̄ⲙ̄ϭⲓⲛⲉ ⲛ̄ⲥⲱϥ
[. . .]̣ⲕⲉⲣⲉϥⲣ̄ ⲉⲓⲟⲡⲉ ⲛ̄ⲅ̄ⲛ̄-
[ⲧⲟⲩ] + ⲧⲁⲁⲥ ⲙ̄ⲡⲉⲧⲣⲟⲥ + ϩⲓ-
[ⲧ̄]ⲙ̄ⲡⲉⲥⲩⲛⲑⲓⲟⲥ
ⲡⲉⲓ̈ⲉⲗⲁⲭ/ +

8 ⲛⲧⲟⲩ ⲛⲁⲓ on erasure. 13]ⲛ.

381

[⳨] ϩⲁⲑⲏ ⲙⲉⲛ ⲛ̄ϩⲱⲃ ⲛⲓⲙ
[ⲧ]ⲛ̄ϣⲓⲛⲉ ⲉⲧⲉ̣ⲕ̣ⲙⲛ̄ⲧ̄ⲙⲁⲓ-
[ⲛ]ⲟⲩⲧⲉ ⲛ̄[ⲉⲓ]ⲱⲧ ⲉⲧⲧⲁⲓ̈ⲏⲩ
ⲉⲓⲥ ⲡϫⲱⲱⲙⲉ ⲁⲓ̈ϫⲟⲟⲩϥ ⲛⲁⲕ
ⲉⲕϫⲱⲣ̀ ⲙ̄ⲡⲣⲟⲥⲉⲩⲭⲏ̀ ⲉⲕ-
ϫⲟⲟⲩϥ ⲛⲁⲓ̈ ⲛⲧⲁⲕⲟⲥⲙⲉⲓ ⲙ̄-
ⲙⲟϥ ⲛⲁⲕ̀ ⲉⲓⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲉⲓ̈ⲕⲟⲥⲙⲉⲓ ⲙ̄ⲙⲟϥ ⲛⲁⲕ
ⲁⲣⲓ ⲡⲛⲁ̀ ⲉϣⲱⲡⲉ ⲟⲩⲛ̄-
ⲧⲁⲕ ϩⲙ̄ϫ̄ ϫⲟⲟⲩ ⲟⲩ-
ⲕⲟⲩⲓ̈ ⲛⲁⲓ̈ ⲛⲧⲁ-

Verso illegible.

382

⳨ ϩⲁⲑⲏ ⲙⲉⲛ ⲛ̄ϩⲱⲃ ⲛⲓⲙ ϯ-
ϣⲓⲛⲉ ⲉⲧⲉⲕⲙⲛ̄ⲧ̄ⲥⲟⲛ ⲉⲙⲁⲧⲉ
ⲙ̄ⲡ̄ⲣ̄ⲟⲗⲓⲅⲱⲣⲉⲓ ⲉⲧⲃⲉⲡϫⲱ-
ⲱⲙⲉ ϫⲉⲁϥⲱⲥ̄ⲕ̄ ϯⲛⲁ-
ⲧⲛⲛⲟⲟⲩϥ ⲛⲁⲕ ⲉⲙⲛ̄ ⲱ-
ⲥ̄ⲕ̄ ⲉⲣϣⲁⲛⲡⲛⲟⲩⲧⲉ
ϯ ⲧⲉϩⲓⲏ ϯⲛⲏⲩ ⲉⲣⲏⲥ
ϣⲁⲙⲙⲟϣⲧⲉ ⲙ̄ⲡⲛ̣-
ⲙⲟⲩⲣ ⲉϩⲟⲩⲛ ⲛ̄ⲧⲁ-
ⲛⲧ̄ϥ̄ ⲟⲩϫⲁⲓ̈ ⲁⲣⲓ ⲧⲁ-
ⲅⲁⲡⲏ ⲛ̄ⲅ̄ϣⲓⲛⲉ ⲉ-
ⲛⲉⲥⲛⲏⲩ ⲧⲏ-
ⲣⲟⲩ ϩⲙ̄ⲡⲁⲣⲁ̀
ⲉⲡⲓⲫ/
ⲡⲉⲥⲩⲛⲧ

7 ϩⲓⲏ for ϩⲉ. 8 ⲛ perhaps erased.

383

⳨ ϩⲁⲑⲏ ⲙⲉⲛ
ⲙ̄ⲡⲁϣⲁϫⲉ ϯϣⲓ-
ⲛⲉ ⲉⲧⲉⲕⲙⲛ̄ⲧ̄ⲥⲟⲛ
ϩ̄ⲙ̄ⲡⲁϩⲏⲧ ⲧⲏⲣ̄ϥ̄ ⲁ-
ⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ̄ϫⲁⲟⲩ
ⲛⲁⲁⲡⲁ ⲧⲏⲣⲉⲛⲟⲥ
ⲛ̄ϥ̄ϯ ⲡϫⲱⲙⲉ ⲛⲁⲓ̈
ⲛ̄ⲧⲁⲙⲁϣ̄ⲧ̄ϥ̄ ⲥϩ-
ⲁⲓ̈ ⲛⲁϥ ⲟⲩϫⲁⲓ̈ ϩ̄ⲙ̄-
ⲡϫⲟⲉⲓⲥ ⳨ ⲧⲁⲁⲥ ⲛ̄ⲁ-
ⲡⲁ ⲉⲛⲱⲭ ⲡⲁⲛⲁ-
ⲭⲟⲣⲓⲧⲏⲥ ϩⲓⲧ̄ⲛ̄-
ⲓ̈ⲱⲥⲏⲫ ⲡⲓ-
ⲉⲗⲁⲭⲓⲥ/ +

384

⳨ ⲧ̄ⲛ̄ⲣ̄ ⲙ̄ⲛ̄ⲧⲣⲉ ⲛⲁⲕ ϫⲉⲡⲉⲛϩⲏⲧ
ⲙⲟⲕϩ
ⲉⲧⲃⲏⲧⲕ ϫⲉⲁⲛⲥⲱⲧⲙ ⲁ ϫⲉⲁⲕⲕⲱ
ⲧⲟⲟⲧ̄ⲕ̄ ⲉⲃⲟⲗ ϩ̄ⲙ̄ⲡϩⲱⲃ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲁⲗⲗⲁ ⲧⲱⲕ ⲙ̄ⲙⲟⲕ ⲛ̄ⲅ̄ϩⲩⲡⲟⲙⲓ̈ⲛⲉ
ⲙ̄ⲛ̄ⲧⲉⲕⲙⲟⲩ ϫⲉⲉⲥ ⲛ̄ⲣⲱⲙⲉ ϣⲱ-
ⲡⲉ· ⲉⲛⲣ̄ ϩⲟⲧⲉ ⲙ̄ⲛ̄ⲧⲉⲕ̣ⲛⲏⲕ
ⲡϫⲱⲙⲉ ⲛ̄ⲅ̄ϫⲉϥ ⲟⲛ [. .]ⲉ ⲁⲓ̈-
ⲧⲓ̈ ⲡϫⲱⲙⲉ ⲛⲁⲓ̈ ⲉϫ̣[. .]ⲕ
ⲙ̄ⲙⲟⲓ ⲉⲣⲟⲟⲩ [

3 ⲁ (2°) erased. 7 ⲙⲛⲧⲉⲛ could be read.

385

⳨ ⲓ̈ⲥⲓⲇⲱⲣⲟⲥ
ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉϥⲥϩⲁⲓ̈ ⲉϥϣⲓⲛⲉ ⲉⲛⲉϥⲉⲓⲟ-
ⲧⲉ ⲉⲧⲧⲁⲓ̈ⲏⲩ ⲁⲡⲁ ⲓ̈ⲥⲁⲁⲕ ⲙ̄ⲛ̄ⲁⲡⲁ ϩⲏ-
ⲗⲓⲁⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉϣⲱⲡⲉ ⲟⲩⲛ̄ⲧⲏ-
ⲧ̄ⲛ̄ ⲛ̄ⲭ̣ⲁⲣⲧⲏⲥ ⲉⲛⲁⲛⲟⲩⲟⲩ ⲕⲁⲧⲁ ⲑⲉ ⲛ-
ⲧⲁⲧⲉⲧ̄ⲛ̄ϫⲟⲟⲥ ⲛⲁⲛ ϫⲟⲟⲩⲥⲟⲩ ⲛⲁⲛ ⲙ̄ⲛ̄-
ⲡⲣⲱⲙⲉ ⲉⲧⲛⲁⲛ̄ ⲧⲉⲓ̈ⲃⲗⲗϫⲉ ⲛⲏⲧ̄ⲛ̄ ⲁⲗ-
ⲗⲁ ⲉϣⲱⲡⲉ ⲟⲩⲛ̄ ⲥⲛⲧⲉ ⲏ̄ ϣⲟⲙⲧⲉ ⲛ̄-
ⲥⲕⲏⲇⲁⲗⲏ ⲉⲛⲁⲛⲟⲩⲟⲩ ϫⲟⲟⲩⲥⲟⲩ [
] ⲛ̄ⲧⲁⲥϩⲁⲓ̈ ⲡⲉⲧ̄ⲛ̄[
]ⲟⲩⲛ[

386

⳨ ⲁⲛⲟⲕ ⲧⲁⲧⲣⲉ ⲙⲛⲕⲁⲑⲁ-
ⲣⲱⲛ ⲉⲧⲥϩⲁï ⲙ̅ⲙⲱⲩⲥⲏⲥ
ϯϣïⲛⲉ ⲉⲣⲟⲕ ϩⲱⲥ̣ ⲥⲟⲛ̣
ⲡⲉⲗⲁⲭⲉⲧⲟⲥ ⲙⲙ̣ⲁⲛⲟⲩⲧⲉ
ϯⲡⲁⲣⲁⲕⲁⲗⲉï ⲙⲙⲟⲕ ⲛⲅ̅ⲥϩⲁⲓ
ⲟⲩⲙⲉⲣⲟⲥ ϩïⲡⲕⲁⲛⲱⲛ · ⲛⲅ̅-
ⲧⲛⲛⲟϥ ⲛⲁⲛ · ⲁⲛⲟⲕ ⲧⲁⲧⲣⲉ
ⲉⲧⲥϩⲁï ⲛ̅ⲧⲁϭⲓϫ ⲁⲣⲓ ?
ⲡⲅ̅ⲗⲏⲗ ⲉϫⲱ̣ị̈ ⲁ ?
ⲣⲉϥⲣⲡⲉ

3 added between 2 and 4; or ϩⲱⲱ ⲟⲛ. 4 For ⲉⲗⲁⲭⲓⲥⲧⲟⲥ, ⲙⲁⲓⲛⲟⲩⲧⲉ. 8 end, ? ⲡⲛⲁ. 9 For ϣⲗⲏⲗ; ? ⲁⲛⲅ̅ⲟⲩ-. 10 For ⲛⲟⲃⲉ.

387

⳨ [. . . . .] ϩⲓⲧⲛ̅-
ⲁ̣ⲃ̣ⲣ̣ⲁϩ̣ⲁ̣[ⲙ] ϫⲉⲟⲩⲱϣ ⲟⲩⲛ
ⲡⲅ̅ⲧⲛ̅ⲛⲟⲟⲩ ⲛⲁï ⲙ̅ⲡϫⲱⲕ
ⲙ̅ⲡϫⲱⲱⲙⲉ ϫⲉⲉⲕⲟⲩⲱϣ
ⲉⲧⲣⲁⲥⲉϩ ⲛⲁϣ ⲡ̅ϫⲱⲱⲙⲉ
ⲉⲣⲟϥ ⲕⲁⲛ ⲡ̅ⲅ̅ⲉⲓ ⲕⲁⲛ
ⲛⲅ̅ⲧ̅ⲛ̅ⲛⲟⲟⲩ ⲛⲁï ⲡⲗⲏⲛ ⲙ̅-
ⲡ̅ⲣ̅ⲁⲙⲉⲗⲉⲓ ⲉⲛϩⲱⲃ ⲙ̅ⲙⲟⲛ ⲉⲓ-
ⲕ̣ⲁⲧⲏⲭⲏ ⲉⲡⲉⲓϩⲱⲃ ⲟⲩϫⲁï ϩ̅ⲙ̅
ⲡϫⲟⲉⲓⲥ +

389

? ?
ⲡⲁⲛ]ⲁⲭⲱⲣⲓⲧⲏⲥ ⲉⲧⲫⲟⲣⲉⲓ
ⲙ̅ⲡⲉ]ⲭ̅ⲥ̅ +
ⲧⲉⲧⲛ̅]ⲙⲛⲧⲥⲟⲛ ⲛ̅ⲧⲉⲧ̅ⲛ̅ⲛⲟⲟⲩ
ⲡϫⲱ]ⲱⲙⲉ ⲛⲁï ⲉⲛⲧⲁⲓⲧ̅ⲛ̅ⲛⲟⲟⲩϥ
] ⲛ̣ⲏⲧⲛ̅ ⲛ̅ⲧⲁⲟϣ̅ϥ̅ ⲉⲧⲉⲩϣⲏ ⲛ̅-
] · ⲛϩⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲫⲟⲓⲃⲁⲙ-
] ⲛ̅ⲧⲟϥ ⲛ̣ ⲕⲟⲩⲁ ⲉⲣϣⲁⲛ-
]ⲉ ⲟⲩϣ̅ⲡ̅ⲏⲣⲉ

3 For ⲛⲧⲉⲧⲛⲧⲛⲛⲟⲟⲩ. 4 Or ⲡⲁϫⲱ]. 6 Before ⲛ apparently a dot; ⲫⲟⲓⲃⲁⲙ[ⲙⲱⲛ. 7 Read ⲏ ⲕ(ⲉ)ⲟⲩⲁ.

390

⳨ ⲁⲣⲓ ⲧⲁⲅⲁ-
ⲡⲏ ⲛ̅ⲅ̅ⲱϣ ⲧⲉ-
ⲛⲟϭ ⲛ̅ⲃ̅ⲗ̅ⲗ̅ϫⲉ
ⲉⲙⲱⲩ̈ⲥⲏⲥ ⲛ̣-
ϣⲟⲙⲛ̅ⲧ ⲛ̅
ⲥⲟ̣ⲛ ϣⲗⲏⲗ
ⲉϫⲱï

4 ϣ[ⲁ-] just possible, instead of ⲛ-.

392

⳨ ⲁⲛⲟⲕ ⲁⲃⲣⲁ[ϩⲁⲙ]
ⲣ̅ ⲡⲛⲁ̀ ⲉⲓⲥ ⲡⲉïϫⲱⲱⲙ̣[ⲉ]
ⲣ̅ ⲡⲛⲁ̀ ⲙⲁϣ̅ⲧ̅ϥ̅ ⲛⲁï ⲛ̅ⲧⲉ-
ⲧ̅ⲛⲟⲩⲱϩ ⲟⲙⲉ, ⲉⲣⲟϥ ⲛ̅ⲁ-
ⲣⲏⲩ ⲛⲁϣ̀ⲟⲩⲁϩ̅ϥ̅ ⳨

393

⳨ ϣⲟⲣ̅ⲡ̅
ⲙⲉⲛ̀ ϯϣⲓⲛⲉ ⲉⲧⲉ̣ⲕ̣-
ⲙ̅ⲛ̅ⲧⲥⲟⲛ̀ ⲉⲙⲁⲧ̣ⲉ̣
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ϫⲟⲟ[ⲩ ⲡϫⲱⲱ-]
ⲙⲉ ⲛ̅ⲛ̅ⲗⲟⲕⲓⲥⲙⲟ[ⲥ
ⲛ̅ⲧ̅ⲛ̅ⲟϣϥ̀ ϩ̅ⲛ̅ⲟ̣ⲩ̣[
ⲛ̅ ?
some 6 more illegible lines

5 ? ⲛⲁⲛ]. 6 ? [ϭⲉⲡⲏ]. 7 ? ⲛⲧⲛ-.

394

ⲟⲩⲣ ⲛⲁϥ ⲙ[
ⲥⲟⲩⲁ ⲡⲉⲙⲏ[
ⲡϫⲱⲙⲉ ϯⲥⲧ̣[
ⲧⲁⲩⲃⲓⲧⲟⲩ ⲧ̣ⲛ̣ⲛ[
ⲡⲛⲁⲩ ⲛⲧⲁⲩⲃⲟⲕ[
ⲡⲉⲃⲁⲗ ⲛⲣⲱⲙⲉ̣ [
ⲉⲙⲏⲧⲓ ⲉⲡϣⲁ[
ⲫⲁⲛⲓⲟⲥ ϩⲓⲧⲛⲧ̣[

1 ? ⳍ]ⲟⲩⲣ. 5 ⲃⲟⲕ- transitive. 6 ⲙ]ⲡⲉ-. 7 ⲡϣⲁ[proper name? 8 ⲉⲡⲓ]ⲫⲁⲛⲓⲟⲥ.

395

+ ⲡⲱ̅ⲧ̅
ⲉϩⲟⲩⲛ ⲉⲡⲁⲧ̀
ⲫⲟⲓⲃⲁⲙⲙⲱⲛ
ⲛ̅ⲅ̅ϫⲓ ⲡⲕⲁⲧⲁ ïⲱ-
ϩⲁⲛⲛⲏⲥ ⲛⲁï ϩ̅ⲛ̅ⲟⲩ-
ϩ ϭⲉⲡⲏ̀ ⲙ̅ⲡ̅ⲣ̅ϭⲱ +

2 ⲡⲁⲧ=ⲡⲁⲉⲓⲱⲧ. 6 ϩ a false start.

396

⳨ ϥⲓ ⲡϫⲱⲱⲙⲉ
A line (3 letters) erased
ⲃⲱⲕ ϣⲗⲏⲗ ⲉϫⲱⲛ
ⲡⲣⲟⲥ ⲧⲉⲓⲕⲉⲥ̄ⲛ̄ⲧⲉ
ⲛ̄ϩⲉⲃⲇⲟⲙⲁⲥ

397

⳨ [
ⲉⲣⲡ̣[
ⲙ̄ⲙⲁⲁ̣[ⲩ]ⲍⲟⲩⲣ ⲡ̄-
ⲁⲡⲁ ⲥⲩ[ⲙⲉⲱ]ⲛ ⲉⲧϣⲟϭⲉ̄ ⲉⲡⲉϥ-
ⲣⲟ ⲛ̄ⲧⲉⲧⲁⲁϥ ⲛ̄ⲛⲥⲁϩ ⲁⲃⲣⲁϩⲁⲙ ⲉ̣̄
ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲡⲁⲡⲁ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲛ̄ϥ-
ⲧⲁⲙⲉⲓⲉ ⲟⲩⲁ ⲛⲁⲓ ⲙⲡⲉϥϩⲓⲥⲓⲟⲛ ϩ̄ⲛ̄-
ϩⲱⲃ ⲛ̣ⲓ̣ⲙ̣ ⲉⲣⲯⲓⲥ ⲛ̄ϣⲉ ⲛ̄ϩⲟⲙⲛ̄ⲧ ⲁⲓ̈ⲧⲛ̄-
ⲛⲟⲟⲩⲥⲉ ⲛⲉ̣ ⲕⲁⲁⲩ ⲛ̄ⲧⲟⲟⲧⲉ ⲛ̄ⲧⲉϫⲛⲟⲩϥ
ⲙⲁⲣⲉϥⲧⲁⲩⲉ ⲥⲟⲩⲛ̄ⲧ̄ϥ̄ ⲛⲉ ⲛ̄ⲧⲉϫⲟ̣ⲟ̣ϥ ⲛⲁⲓ̈
ⲉϥⲧⲁϩⲟ ⲉ̣... ϯⲛⲁⲧ̄ⲛ̄ⲛⲟⲩⲥⲉ ⲛⲉ ⲛ̄ⲧⲉ-
ⲧⲁⲁϥ ⲛⲁϥ̣ .... ⲙⲁⲣⲉϥⲧⲁⲙⲉⲓⲟϥ ⲉⲡⲁⲛⲟⲩϥ̣
? ? ⲡ̄ⲁⲡⲁ ⲥⲩⲙⲉⲱⲛ ⲉⲧϣⲟ-
ϭⲉ ⲉⲡⲉϥⲣ̣ⲟ̣ ..ⲧⲡⲗⲁⲁⲧⲥⲉ:
ⲧⲁⲁⲥ ⲛ̄ⲧ̣ⲁ̣ⲙⲁⲁⲩ ϩⲓⲧ̄ⲛ̄-
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ

Verso

]ⲛ̣ ⲛ̄-
ⲉ]ⲧ̣ⲃⲉⲧ̣ⲁ̣-
ⲡⲟⲩⲣⲏⲥⲓⲥ ⲙ̄ⲡϫⲟ̣...
ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲓ̈ϫⲟⲟ̣ⲥ̣ ?
ⲧⲉⲧ̄ⲛ̄ⲛⲟⲟⲩ ⲧⲁⲡⲟ[ⲩⲣⲏⲥⲓⲥ]
ⲛⲁⲓ̈ ✕

2 ? [ⲛⲁ. 3 ? ⲉⲧⲃⲉⲡⲉ]. 5 ⲛ above; end ⲉ ? erased. 6 Inserted later. 7 For ϩⲓⲥⲟⲛ. 8 For ⲉⲣ read ? ⲉⲥ. 11 ? ⲉⲟⲩⲏⲣ. 14 Or ⲡⲁⲗⲁⲧⲥⲉ. 20 end ? ⲛ-.

398

⳨ ϩⲁⲑⲏ ⲙ̄ⲡⲁϣⲁ[ϫⲉ ⲡⲉⲗⲁ]ⲭⲓⲥⲧⲟⲛ
ϯϣⲓⲛⲉ ⲉⲧⲉⲧ̄ⲛ̄ⲙⲛ̄ⲧⲙⲁⲓ̈ⲛⲟⲩⲧⲉ
ⲛ̄ⲥⲟⲛ ⲉⲧⲱⲛⲩ ϩ̄ⲙ̄ⲡϫⲱⲕ ⲛ̄ⲧⲁⲯⲩⲭⲏ
ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ϯⲧⲁⲙⲟ ⲙ̄ⲙⲱⲧ̄ⲛ̄ ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲧⲉ-
ⲧ̄ⲛ̄ϫⲟⲟⲥ ⲛⲁⲓ̈ ϫⲉϫⲟⲟⲩ ⲛⲁⲓ̈ⲁⲕⲱⲃ ⲉⲧⲃⲉⲫⲱ̣[ⲃ ⲛ̄-]
ⲛ̄ⲛⲟⲩϩ ⲙ̄ⲡⲛⲟϭ ⲛ̄ⲣⲱⲙⲉ ⲁⲓ̈ϭ̄ⲛ̄ⲧ̄ϥ̄ ⲁ[....]
ⲡⲉϫⲉϥ̣ ϫⲉϯⲟⲩ ⲙ̄ⲙⲉⲣ'ⲡⲉ· ⲁⲡⲡⲣⲉ̣[ⲥⲃⲩⲧⲉⲣⲟⲥ]
ⲡⲉⲧⲣⲟⲥ ϫⲓ ⲛⲥⲛ̄ⲁ̄ⲩ̄ ⲥⲟⲩ̄ⲛ̄ ⲛⲕⲟⲩ.[
ⲛ[.]ⲧ̣ⲱϣ· ⲛⲏⲧ̄ⲛ̄ ϩ̄ⲙ̄ⲡⲉⲓⲁⲱⲛ [
ⲡⲁ]ⲙⲉⲣⲁⲧⲉ ⲙ̄[

3 Or ? ⲛⲥⲟⲛⲉ (ⲥⲱⲛⲉ). 4 First half of line rewritten. 8 ⲥⲟⲩ = ⲛⲥⲟⲩ-; not ⲕⲟⲩⲓ. 9 ? ⲛⲉϭⲱϣ, ? ⲛⲟⲩⲱϣ.

399

⳨ ⲛ̄ϣⲟⲣⲡ ⲙⲉⲛ [ϯϣⲓ-]
ⲛⲉ ⲉⲧⲉⲕⲙⲛ̄ⲧⲥ̣ⲟ̣ⲛ̣
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉⲧⲃⲉ-
ⲡⲥⲟⲛ' ⲓ̈ⲱϩⲁⲛⲛⲏⲥ .[.]
ⲁⲡⲉⲭⲉ ⲛ̣ⲁ̣ϥ ⲛ̄ⲅ̄ⲕ̄ⲱ ⲛ̄-
ⲥⲕⲏⲧⲉ ϩ̄ⲙ̄ⲡⲙⲁ' ⲉⲧϥ̄ⲛ̄-
ϩⲏⲧ̄ϥ̄ ⲡⲣⲟⲥ ⲡⲓⲙⲏⲧ̣
[ⲛ]ϩⲟⲟⲩ ϣⲁⲥⲟⲩⲁ' ⲛ̄ⲧⲁ-
[..]ⲟ̣ⲟⲩ ⲛ̄ⲧⲁⲧⲁⲗⲟϥ
ϫⲉⲧ̄ⲛ̄ⲥⲣⲟϥⲧ̄ ⲁⲛ ⲧⲉ-
ⲛⲟⲩ ⲟⲩϫⲁⲓ̈

Verso

⳨ ⲧⲁⲁⲥ ⲙ̄ⲡⲣⲉⲥⲃ/
ⲓ̈ⲉⲍⲉⲕⲓⲏⲗ ϩⲓⲧ̄ⲛ̄-
ⲁⲃⲣⲁⲁⲙ ⲡⲓⲉ-
ⲗⲁⲭ/

4 ⲛ[ⲅ-]. 6 ? Read ⲉⲧⲟⲩⲛ-. 9 ? [ϫ]; read ⲧⲁⲗⲟⲟⲩ. 12 For ⲙⲡⲡⲣⲉⲥⲃ.

401

⳨ ⲁⲣⲓ ⲡⲛⲁ᾽ ⲉⲛⲥϩⲁⲓ
ⲉⲛϣⲓⲛⲉ ⲉⲛⲙⲁⲓ̈ⲛⲟⲩⲧⲉ
ⲛ̄ⲉⲓⲱⲧ᾽ ⲁⲡⲁ ⲓ̈ⲁⲕⲱⲃ ⲁ-
ⲣⲓ ⲧⲛⲟϭ ⲛ̄ⲁⲅⲁⲡⲏ ⲉⲛ-
ⲡⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧ-
ⲥⲟⲛ· ⲉϣⲱⲡⲉ ⲛϣⲁⲧⲉ-
ⲗⲁ ϩⲁⲧⲟⲟⲧⲕ̄ ⲧⲁⲁϥ
ⲙ̄ⲡⲉⲛⲥⲟⲛ ⲭⲱ̄ⲗⲟ
ⲛ̄ϥⲧⲁⲁϥ ⲛ̄ⲁⲃⲣⲁϩⲁⲙ
ⲡ̣ⲛⲏⲏϥ ⲛ̄ϥϥⲓⲧϥ̄ ⲉⲛ-
ϩⲏ̣ⲧ᾽ ⲧⲁⲁⲥ ⲛ̄ⲁⲡⲁ ⲓ̈ⲁ-
ⲕⲱⲃ ϩⲓⲧⲛ̄ⲡⲉⲥⲛⲏⲩ ⲛ̣
ⲓ̈ⲥⲁⲁⲕ ⲙ̄ⲡϩⲏⲗⲓⲁ ⲡⲓⲥ-
ⲉⲗⲁⲭ̣ⲓ̣ⲥ̣ⲧ̣ⲟ̣ⲥ

5 For ⲡⲁⲣⲁⲕⲁⲗⲉⲓ.
12 Prob. nothing after ⲩ.
13 Apparently not ⲡⲉ-.

403

⳨ ⲁⲛⲟⲛ
ⲡⲉⲓⲉⲗⲭ/ ⲉⲛⲥϩⲁⲓ̈ ⲙ̄ⲡⲉⲛ-
ϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ϫⲉⲁⲛϣ̄ⲡ-
ⲧⲥⲱⲡⲉ ⲙ̄ⲡⲁⲩⲗⲉ ⲉⲓ᾽ ⲉⲣⲏⲥ ⲡⲉ-
ϫⲁϥ ⲛⲁⲓ̈ ϫⲉⲁ̣ⲁⲛⲟⲩⲛ ϫⲟ-
ⲟⲩⲧ ϫⲉⲛⲁⲓ̈ ⲧⲕⲁⲗⲓⲥ ⲙ̄-
ⲡⲉⲓ ⲛⲏϥⲥ̄ ⲉϫⲱⲕ
ⲁⲛⲟⲕ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ
ⲕⲟⲩⲱϣⲉ ⲛ̄ⲧⲁⲛ̄-
ⲧⲥ̄ ⲛ̄ⲣⲁⲥⲧⲉ ϫⲟⲟⲩ
ⲛⲁⲓ̈ ⲟⲩϫⲁⲓ̈ ϩⲙ̄-
ⲡϫⲟⲉⲓⲥ

5 ⲁ (3°) above. 7 ϥⲥ altered.

404

ⲉ̣ⲛⲁ̣ⲓ̣̈ ⲉⲓⲙⲉ ⲛⲁⲕ ϩⲛ̄ⲟⲩϣⲱⲧ ⲉⲃⲟⲗ
ϫⲉⲉⲕϯ ⲧⲱⲛ ϣⲁⲓ̈ϣⲓⲧⲕ ⲛ̄ϣ̣ⲟ-
ⲙ̣ⲛ̣̄ⲧ ⲛ̄ϣⲉ ⲛ̄ϣⲁϣⲟⲩ ⲉⲕⲧⲁⲁ̣ⲩ ⲉⲕ-
[. . . . .]ⲁ̣ⲕⲧⲁⲁⲩ ⲡⲗⲏⲛ̄ . . ⲧ̣ⲉ̣-
]ⲕ̣ⲛⲁϣϫⲉ̣ ⲛ̄ϭⲟⲛ̄ⲥ
] ⲙ̄ⲡⲛⲟⲩⲧ[ⲉ
]ⲕ̣ⲟ̣[

Verso

]ⲥϩⲁⲓ̈ ⲉⲓ̈ϯⲁⲙⲁⲣ-
[ⲧⲩⲣⲉ ⲙ̄]ⲙⲟⲕ ⲁⲩⲱ ⲉⲓⲡⲁⲣⲁⲅⲁ-
ⲗⲉⲓ ⲧⲁⲁⲥ ⲙ̄ⲡⲉⲛⲉⲓⲱⲧ̄
ⲁⲡⲁ ⲡⲯⲁⲛ ⲡⲁⲡⲁⲭ/ ϩⲓⲧⲛ̄-
ϣⲉⲛⲟⲩⲧⲉ

5 For ϫⲓ.

406

]. ⲡⲉⲓⲉⲗⲁⲭ̣ⲉ̣ⲓ̣ⲥ̣-
ⲧⲟⲥ ⲉϥⲥϩⲁⲓ̈ ⲙ̄ⲡⲣⲉϥϣ̄ⲙ-
[ϣ]ⲉ ⲛⲟⲩⲧⲉ ⲛⲥⲟⲛ ⲕⲩⲣⲓⲕⲟⲥ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ̄ϯ ϩⲓⲥⲉ ⲛⲁⲕ
[ⲛ̄ⲅ̄ⲉⲓ] ϣⲁⲧⲁⲙⲛⲧⲉⲗⲁⲭ ?
ⲛⲧⲁⲉⲛⲉⲓⲧⲏⲥⲉ ⲛⲁⲕ ⲛ̄-
ϩⲉⲛⲥⲕⲁⲓⲟⲥ ⲕⲁⲧⲁ ⲧⲉⲕ-
ⲉ̣ⲓⲁⲛⲉ ⲛ̄ⲅ̄ⲧⲁⲙⲉⲓⲟⲟⲩ
ⲛⲁⲛ ⲉⲛⲙⲁ
ⲛⲧⲱϭ

5 end, ⲉⲓⲥⲧⲟⲥ, or abbreviated.
7 For ⲥⲕⲉⲩⲟⲥ.

407

⳨ ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲓ̈ⲥⲁⲁⲕ ⲉϥⲥϩⲁⲓ̈ ⲉϥ-
ϣⲓⲛⲉ ⲉⲧϩ̄ⲗ̄ⲗⲱ ⲙ̄ⲡⲁⲥⲟⲛ ⲓ̈ⲥⲁⲁⲕ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲧⲉⲁⲁⲥ ϩⲁⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲉ-
ⲧⲛ̄ⲣ̄ ⲡⲇⲓⲕⲁⲓⲟⲛ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲛⲓⲥ̣[ⲛ]ⲏ̣ⲩ
ϩⲁⲛ̄ⲥⲕⲉⲩⲏ ⲉⲧⲛ̄ⲧⲟⲧⲧⲏⲩⲧⲛ̄

408

+ ⲡⲉⲓⲉⲗⲁⲭ̄/ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲉϥ-
ⲥϩⲁⲓ̈ ⲙ̄ⲡⲉϥⲙⲉⲣⲓⲧ ⲛ̄ⲥⲟⲛ ⲁⲛ-
ⲇⲣⲉⲁⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ̄ϥⲓ ⲡⲓⲱ̄ ⲛ̄ⲅ̄-
ⲉⲓ᾽ ⲉϩⲣⲁⲓ̈ ⲛ̄ⲅ̄ϥⲓ ⲛ̄ϩ̣ⲛ̣ⲁ̣ⲁⲩ ⲛⲁⲛⲣⲱⲙⲉ
ϫⲉⲧⲉⲭ̣ⲣ̣ⲓ̣ⲁ ?
the rest illegible

5 ⲧⲉⲭⲣⲓⲁⲧⲉ.

410 Fibres → ↑

A + ⲁⲛϫⲓ ⲛ̄ⲥϩⲁⲓ̈ [
ⲗⲉⲩⲉ ϫⲉⲛⲟ[
ϫⲉ ⲛⲁⲓ̈ ⲧⲉ[
ⲛ̣ⲁⲡ̣ϫ[

B ⲭⲉ[
ϣ[

C ⲉⲧⲟ]ⲩ̣ⲁⲁⲃ ⲁⲡ̣[ⲁ

1 Prob. not ⲁⲡ[ⲁ, but a verbal prefix, if fragt. C is rightly placed. 2 ⲕⲉ]ⲗⲉⲩⲉ.

415 Fibres ↑→

[☩]κατα☧ρεος ϯϲϩαϊ ειπροϲ[κυνει
[τεκ]ⲙ̅ⲛ̅τειωτ ετουααⲃ αυω [
ου]ωϣτ ανετⲛ̅ⲛουρητ[ε

Verso επι]φανιοϲ ⲡⲙⲟⲛⲁⲭ + αναϲταϲιο[ϲ

417

ⲃηκ ε[. . . . . .]ρηϲ
ⲙ̅ⲛ̅ⲛⲓϭⲛ ⲑⲉ ⲛ̅ⲧⲁⲗⲟⲟⲩ · + ⲧⲁⲁⲥ
ⲛ̅ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲙ̅ⲛ̅-
ⲁⲡⲁ ⲯⲁⲛ ϩⲓⲧⲛ̅ⲛⲉⲥⲩⲛⲑⲓⲟ[ⲥ]

418

]ϣαν[
] ϫεμπειⲃ[
]ταπροϲκυνει [
]ουϣωϥτ ⲛⲕⲟ[
]ⲛⲧⲏⲓ̈: ⲧⲁⲁⲥ ⲙⲛ[
ε]πεφανιοϲ ϩιτⲛ-
]ⲧⲛⲕⲩⲣⲓⲕⲟⲥ ⳁ ⲟⲩ-
ϫαϊ

2 ? ϭ[ⲛ. 7 ?]ⲙⲛ-.

419

]μπεϥ[
]ⲛϣⲗⲏⲗ ⲟⲩⲁ[
]ⲛⲛⲉⲓⲧⲉⲕⲕⲉⲗ[ⲉⲩⲥⲓⲥ
ου]ϫαϊ ϩ̅ⲙ̅ⲡϫⲟⲉⲓⲥ ⲧⲁⲁ[ⲥ
πα]μαϊνουτε ⲛ̅ⲉⲓⲱ[ⲧ
ϩιⲧⲛ̅]κυριακοϲ πεϥ[

420

]ζε ⲧ[
]ωϲ· ανοκ [
]πετροϲ ⲙ̅ⲛ̅[
]ον· ϣαϊτα[
]ματοϊ ⲛ̅ⲧⲁⲓ[
]πεκϲοϊ ταα[ϲ
]ⲧουϲ + επιφανιοϲ
]λα☧/ ⲙ̅ⲛ̅τοου
[ⲡ̅]ϫημε

1 Or]ϩε. 2 ? ⲙⲛⲛⲥ]. 7 ⲩ above.
8 ⲛⲉⲓⲉ].

423

ϩαθ[η
ϣομτε ⲡⲛ[
εϫων εⲛⲛ[
ϫοειϲ ⲛ̅ⲓ̈ⲱⲧ ⲛⲣ
επιφανιοϲ τ[
παναχωρε[ιτηϲ

2 ? ϣομτ επο[ου.

424

επιφα[νιοϲ
. . ⲛⲁⲙⲉⲣⲁⲧⲉ [
μⲛμαθθ[εοϲ

427 Fibres ↑→ *Recto:* traces of an illegible text.

Verso. επιφα]νιοϲ παναχωρ ϯ ϩιτⲛⲉⲩⲡⲣⲁⲝⲓⲟⲥ ⲡⲓⲉⲗⲭ

428 Fibres ↑→

A

]*επτ*[

B

]·*η συγχω*[*ρ*
] *επεε* ·[

Verso A

] ⳁ ⲛⲟⲥⲓⲱ ⲛ[
] απα ε[πιφανιοϲ

B

ετφορει ⲙ̅]πε☧ϲ ϩ̅ⲛ̅ⲟ[ⲩⲙⲉ
] πεϥϩ̅ⲙ̅ϩα[λ

429 Fibres of all →↑.

A ап]а епιфа[πιος

B ап]а епι[фапιος

C] апа ẹ[πιфапιος

D ϩп]оүме авва е[πιфапιος

E ⳨ пϩаґιω пе[ιωт

431 Fibres ↑→ + про пантωп ϯпроскүпеι аүω ϯаспаζе мпϣоеιϣ ппоүернте
птекмптеιωт етоүаав ϣантепноүте пагаөос ааү пмпϣа ппаү
епекаггело просωпоп паї еϯепιөүмеι ппаү пιм епаү ероq прос өе еп-
такмооϣе ϩιтоотк мппλелоүϣнм еїϯ пϩωв ентаїϩωп етоо[тк]
етвепрωме хеϣахе пммаү етветапокрισιс арι тагапн еϣωпе
акϣахе пммаү· тппооү тапокрισιс паї еϣωпе оүп өе· еϣωпе
оп коүωϣ хооү парωме пттаүо тапокрισιс ероq прωк сϩаї паї· каι
гар еїөаррει епноүте еїөаррει еппоб прωме мптекмптеιωт, ет-
оүаав· πιελах/ геωргιос проскүпеι птекмптеιωт н агιа трιас +

Verso

⳨ пахоеιс пеιωт етоүаав ап ψап папахωр/ ϩιтпапа вιктωр петпϣнре пелах/

3 For аггелос. 10 For апа.

432 Fibres ↑→

A
⳨ аιхι .[
ϩппет[
[к]елеү[е

B
]тпөеофιλια п[е]ιωт етоүаав аүпоб пр[а]ϣе ϣ[ωпе
]псωт[м е]петпоүхаї паї ето пап [п

C
ϣе]т тϣопте ептопос ет[
е]тоүаав ϯеүхарισтει [
п]сеϣет тϣопте [

D
]ϣа пхι евол
] прос өе птак-
]ạ епептаq-
]аү етреүει
]аптепхоεις
етоү]аав пṛф[. .]

Verso

C
+ пөеосе[вестатос

A
ап]ạ епιфапιος
] пе[кϩ]м[ϩал]

1 ? п[есϩаι пте]; ? хеапр мп]. 2 ? пет[псмоү пт]. 3 q altered to, or from к. 5 end, ? ϣ]. 8 Or пе[q-.

433 Fibres ↑→

A
⳨ ϯпроскүпе[ι
ппλелоүϣнм ар[
еιп пскеүн пqт[. . .]ọк ϩпоүбепн ϣλнλбе оүп ехωї птепп[оү]ṭẹ
вι пепеpасṃ[ос ет]ммω ϩιхωї арι тагапн ϩам[а] ппеϣахе пбол
̄.[. .]таḷ . [

B
] ката смоү пιм ϩама пф[ωв]
]ϣλ[нλ . .]ωq εις ϩнпте еq[. .]
]ị птамооϣе

C
]ппоүте екс:ооүп еιхω [мм]ос ϩптаψү[хн .]оι еιпаι . . . . . в[. .]
]аапоү:мн птаιкω пϩωв пак ϣантетекмпει[ω]т [. . .]

D
ϩп[еϣ]ωпе:[коүω]ϣ траϩмоос пт[а]ϩмоос еϣωпе мм[. .] хι та-
х[. . .] арι п[тппо]оү пхωк патекϩмϩал
птамооϣе [ ]ịе етекмпхоεις
ϯпапаракалει птек[мп . . . . е]птолн ϩафωв ппперсọс
хẹϣạүει ернс птаϯ п[пι]ϣепаι мпṭоүмроүт
оүхаї ϩмпхоεις + [

Verso

B
traces of letters

A
[ ] пеιω етоүаав
ϩ[ιтп] тагапн теqϩм[ϩал]

2 Or ам[; ? ех]ωq. 3 еιп=еп (п). 4 For ммаү. 5 п[та.] 6–8 Place of fragment C (to left of dotted line) not certain; perhaps further to left. 8 ? мм[оп]. 9 п[па. 14, 15 space for ribbon before пеιωт and тагапн.

434

⳨ ⲁⲣⲓ ⲡⲛⲁ
ⲟⲛ ⲛⲧⲟⲕ ⲡⲁⲥⲟⲛ ⲁⲡⲁ
ϩⲏⲗⲓⲁⲥ ⲡⲣⲱⲙⲉ ⲛϩⲁⲣϣ ϩⲏ-
ⲧ ϩⲉⲧⲛⲧⲁⲅⲁⲡⲏ ⲙ̅ⲡⲛⲟⲩⲧⲉ
ⲉⲧⲣ ϩⲟⲟⲩⲉ ⲛϩⲏⲧⲕ ϩⲱⲱⲥ ⲉⲕⲙⲟ̣-
ϣⲧ ⲛⲛⲁⲩ ⲛⲓⲙ ⲉⲛⲉⲛⲧⲁⲩⲥϩⲁⲓⲥⲟⲩ
ⲧⲏⲣⲟⲩ ⲉⲧⲉⲛⲥⲃⲱ ⲛⲑⲉ ⲟⲛ ⲛⲧⲁϥϫⲟⲟϥ
[ⲛ]ϭⲓ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲟⲩⲱⲧ ϫⲉⲧⲁⲅⲁⲡⲏ
[ϣⲁⲥϩⲣ]ⲟ̣ϣ ⲛϩⲏⲧ ϣⲁⲥⲣ ⲭⲣⲏⲥⲧⲟⲥ ⲁⲩⲱ ⲁϥϫⲟⲟⲥ
[ϫⲉϩⲣⲟ]ϣ ⲛϩⲏⲧ ⲙⲛⲟⲩⲛⲓⲙ ϥⲥⲏϩ ⲟⲛ ϫⲉⲡⲣⲱⲙⲉ
[. . . .]ⲧ ⲟϣ ⲙⲙⲛⲧⲥⲁⲃⲉ ϩⲉⲧⲛⲛⲁⲓ ⲟⲩⲛ ⲉⲧⲛϩⲏ-
[ⲧⲕ ⲁ]ⲓ̣ⲑⲁⲣⲉ . ⲉ̣ⲡⲟⲛ ⲉⲧⲛⲛⲟⲟⲩ ϣⲁⲣⲟⲕ ϩⲉⲧⲛ-
[ⲡⲉⲓⲉ]ⲗⲁⲭ/ ⲉⲧⲣⲉⲕϥⲓ ⲛϣⲟⲙⲛⲧ ⲛⲥⲧⲁⲩⲣⲟⲥ ⲙ-
] ϩⲛⲑⲁⲏ ⲛⲧⲗⲉⲝⲓⲥ ϫⲉⲁⲩⲱ ⲛⲕϫⲓⲧⲟⲩ
]ⲛ ⲙⲙⲛⲧⲛⲁ ϩⲉⲛⲡⲣⲟⲫⲟⲣⲁ ⲡⲣⲟⲥ ⲑⲉ
[ⲉ]ⲧ̣ⲉⲁⲓϩⲱⲛ ⲉⲧⲟⲟⲧⲕ ⲙⲙⲟⲥ
]ⲛⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲉⲧⲃ[ⲉ̣-]
]ⲛ̣ⲧⲁⲩⲉ ⲛϣⲁ-
]ⲉⲛ

Verso
] ⲁⲩⲱ ϫⲉⲙⲡⲉϥϯ ⲛⲟⲩⲃ ⲛⲁⲓ
]ⲱⲃϣ ϣⲱⲡⲉ ⲙⲡⲉⲕⲧⲁⲗⲟⲟⲩ
]ⲧⲙⲧⲁⲗⲟⲟⲩ ⲉⲡⲉⲭⲁⲣⲧⲏⲥ ⲉⲧⲙⲙⲁⲩ
]ⲉⲧⲟⲟⲧⲕ ϣⲁⲛⲧⲁϣⲓ ⲛⲥⲁⲟⲩⲕⲟⲩⲓ
]ⲛϣⲁϫⲉ ⲉϩⲣⲁ̈ⲓ ⲟⲩⲁⲛⲧϥ ϩⲁⲣⲟⲟⲩ
]ⲡ̣ⲉ ⲛⲛⲉⲛⲓⲱⲧ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ
]ⲉ ϫⲛⲙⲡⲉϩⲟⲟⲩ ⲛⲧⲁⲓⲃⲱⲕ ⲉⲣⲏⲥ
ⲙⲡⲛⲁⲩ
]ⲛ ⲁⲩⲱ ⲟⲛ ⲧⲁⲡⲉⲛⲉⲓⲱⲧ ⲁⲡⲁ
]ⲗ ⲁⲡⲁⲓⲱⲧ ⲁⲡⲁ ⲓⲁⲕⲱⲃ ϯ ⲛⲣ-
].ϥ ⲟⲛ ϩⲁⲡⲉⲓⲙⲉⲣⲟⲥ ⲛⲁⲓ ⲟⲛ
]ϫ̣ⲟϥ ⲛⲁϥ ⲉⲧⲣⲉϥⲧⲁⲗⲟ ⲙ-
ⲙⲛⲧⲣⲉ ⲁⲣⲓ ⲡⲛⲁ ⲛⲕ-
ⲧⲛⲛⲟⲟⲩ ⲛϣⲁϫⲉ ⲛ-
ⲁⲓ ϩⲉⲧⲛⲟⲩⲥϩⲁⲓ ϫⲉ-
ⲟⲩ ⲧⲉⲟⲩⲁϣ ϣ-
ⲱⲡⲉ + ⲟⲩ-
ϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ +

3 ⲙⲉ above. 5 For ϩⲟⲩⲉ; for ϩⲱⲥ. 10 For ⲟⲩⲟⲛ ⲛⲓⲙ. 12 ⲗⲉⲡⲟⲛ. 14 ? [ⲙⲁⲩ]; ? ϫⲉ superfluous. 15 ? [ⲟ]; for ⲡⲣⲟⲥⲫⲟⲣⲁ. 18 ? ϣⲁ[ϫⲉ. 23 ? ϩ]; for ϣⲓⲛⲉ. 24 ⲁ (3°) above.

435 Fibres ↑→

]ⲣ ⲛⲁⲕ ⲛ̅ⲛ[
]ⲧⲕⲟⲓ ϩ̅ⲙ̅ⲡⲁϩⲏⲧ ⲙ̅ⲙ[
]ˋ ⲛ̅ⲧⲁⲙⲛ̅ⲧⲁⲧⲣⲟⲟⲩϣ [
].ⲛ ⲟⲛ ⲉⲣⲏⲥ ⲛ̅ⲧⲉⲕϩⲁⲅⲓⲱⲥ[ⲩⲛⲏ
]ϫⲟⲟⲩⲥ ⲛⲁⲕ ⲙ̅ⲛ̅ⲧⲁⲉⲡⲓⲥⲧ[ⲟⲗⲏ
]ⲁⲕⲁⲗⲉⲓ ⲛ̅ⲧⲉⲕϩⲁⲅⲓⲱⲥⲩⲛⲏ [
] ⲛⲁ̈ⲓˋ ⲉⲡⲉⲓⲇⲏ ⲛ̅ⲧⲁ̈ⲓⲡⲁⲣⲁ̣[
]ⲓⲥⲧⲟⲥ ⲛⲕⲩⲣⲓⲥ ϩⲣⲟⲇⲁⲕⲉ ⲡⲁⲛ̣[
] ⲛ̅ⲅ̅ⲕⲁ ⲡⲁⲙⲉⲉⲩⲉ ⲛⲁⲕ ⲕⲁ[
] ⲡⲉⲡⲓⲥⲕⲟⲡ[ⲟ]ⲥ ⲛ̅ⲣ̅ⲙ̅[ⲟ]ⲛ̅ⲧ̅ ⲁ̣[ⲡⲁ
ⲉⲧ]ⲟⲩⲁⲁⲃ [

1 ? ⲅⲁ]. 4 Possibly]ⲓ. 6 ⲡⲁⲣ]. 7 ? [ⲕⲁⲗⲉⲓ. 8 ⲙⲁⲓⲡⲉⲭⲣ]; ? [ⲉⲩⲫⲏⲙⲟⲥ, or [ⲧⲓⲙⲟⲑⲉⲟⲥ, or [ⲧⲱⲥ. In former cases ⲡⲁⲛ[= ⲡⲡⲁⲛ[.

436 Fibres ↑→

A
]ⲓⲧⲓⲛⲟⲩⲧⲉ ⲉ[
ⲇ]ⲓⲡⲗⲟⲩⲥ ⲉⲛⲁⲛⲟⲩ[

B
] ϯⲥⲟⲟⲩⲛ ⲙ[ⲙⲟ
ⲡⲗⲏⲛ ⲁⲧⲉⲧ̅ⲛ̅ⲙⲛ̅ⲧ̅ⲉⲓⲱⲧˋ ⲇⲟⲕⲓⲙ[ⲁⲍⲉ
ⲛ̅ⲛ̅ⲣ̅ⲙ̅ϫⲏⲙⲉ· ⲁⲗⲗ̣[ⲁ] ⲉ̈ⲓⲡⲁⲣⲁⲕ[ⲁⲗⲉⲓ
ⲛ̅ⲧⲉⲧ̅ⲛ̅ⲁⲅⲁⲡⲏ· ϫⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲁϭⲱ ⲉⲓ̣[
ⲛ̅ⲧⲉⲡⲛⲟⲩⲧⲉ ϯ ⲑⲉ ⲛⲁ̈ⲓ ⲛ̅ⲧⲁⲣ̅ ⲡⲉϥⲟⲩⲱ[ϣ
ⲛⲛⲟⲩⲧⲉ ⲛⲁϩⲙⲉⲧˋ ⲉⲡⲉ̈ⲓⲣⲁⲥⲙⲟⲥ ϩⲓⲑⲗ[ⲓ]ⲯⲓⲥ
ⲙⲁⲧⲁ ⲕⲁⲗⲟⲩ ⳨ ⲟⲩϫⲁ̈ⲓ ϩ̅ⲙ̅ⲡϫⲟⲉⲓⲥ [+]

6 ⲉⲓ[less likely. 7 ? ⲛⲧⲉ]. 9 Beginning altered. For ⲙⲉⲧⲁ.

437

+
ⲉⲡⲓⲇⲏ [
ⲛⲁⲓ ⲛⲧⲟⲟⲧϥ [
[.]ⲛ̅ⲥⲟⲩⲣⲟⲩⲥ ϫⲉ[
[.]ⲛⲧⲉⲛⲛⲟⲩϩⲉ . [
ⲁⲩⲧⲛⲛⲟⲟⲩ ϩⲉⲛⲛ[
ϩⲟⲣϣ ⲛⲁ̈ⲓ ⲡⲛⲟⲩⲧⲉ [
ϣⲁⲛϫⲟⲟⲥ ϩⲱⲗⲟⲥ ϫ[ⲉ
ⲙⲁⲩⲕⲱ ⲛⲁⲅⲉⲛⲟⲥ [
ⲛⲓⲧⲟϣ ⲉⲛⲉϩ ⲁⲣⲓ ⲡ[ⲛⲁ
ⲛⲅⲣ ⲟⲩⲥⲡⲟⲩⲇⲏ ⲛ̣[
ⲛⲁⲧⲛⲛⲟⲩ ⲛⲁϩⲏⲗⲓⲁⲥ [
ⲛⲁⲧⲛⲛⲟⲟⲩ ⲛⲁⲩ ⲡⲗⲏⲗ ⲙ[ⲡⲣ-]
ⲁⲙⲉⲗⲉⲓ ϫⲉⲁⲩⲕⲁⲧⲉⲓⲭⲉ ⲙ̅-
ⲙⲟⲛ ⲙⲙⲟⲛ ⲡⲣⲟⲥ ⲡⲉⲧⲛ-
ⲥⲱⲧⲙ ⲙⲟⲟⲩ ⲙⲁⲩⲕⲁⲛ
ⲉϫⲱⲕ ⲡⲉⲛϩⲱⲃ ⲉⲃⲟⲗ ⲉⲓⲥ ⲡⲉϩ-
ⲙⲏⲩ ϫⲱ ⲙⲙⲟⲥ ϫⲉⲙⲁⲣ ϩⲱⲃ
ⲛⲁⲧⲁⲛϩⲁⲗⲱⲙⲁ ⲡⲁϫⲟⲉⲓⲥ
ⲡ̈ⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ
ⲉⲡⲓⲫⲁⲛⲓⲟ̣ⲥ ⲫⲓⲗⲟⲝⲉ-
ⲛⲟⲥ ⲙⲛⲍⲁⲏⲗ
ⲙ̅ⲡ̅ⲡⲁⲩⲗⲟⲥ

3 ? nothing before ⲛ. 4 *Cf.* spelling of ⲧⲛⲛⲟⲩ in 5, 11, 12; ⲛ[, or ⲕ[. 10 Or ⲕ[. 11 ? [ϫⲉϥ-]. 12 For ⲡⲗⲏⲛ. 15 For ⲙⲙⲟⲟⲩ, ⲕⲁⲁⲛ. 17 For ? ⲙⲁⲛⲣ.

438

ταας ν̄ν̄με-
ρατε ϩιτννιελαχ/ κατα θε ν̄τατετνκελευε
ναϊ αϊϫοου αϊν̄ πεϲυντε νρμπ̄μοντ αϊταυε
πετεϣϣε ναϥ αϥϲυνταζε ϫεϣαιναλϭου
εβολ ϩ̄ν̄ναωνε εϲ πκουϊ ον ν̄ϫακ ανϣινε ν̄-
ϲωϥ ϫοου θαλιϲ εβολ μ̄πνϣαρ ν̄τνϊακωβ αυω
ον᾽ αϊϲϩαϊ μπερκοπιοϲ ετβενναυϩ μ̄πε-
θευδοϲιοϲ δε ει ετωτ ϣατεπου ευ̣ϣαν-
ϩωλ εϩ. ϫεντενναϣωνε ν̄ϲοου ανοκ
πετνϲον ν̄νεβιην ρ̄ ννα ν̄τετνϣληλ ε-
εϫωϊ ϩιουϲον ϫεϯϣατ τωνε ϩα-
νανοβε εταϣ ουϫαϊ

1 For ννεν-. 6 For τθαλιϲ, or ουθαλιϲ. 7 ν (2°) above. 8 δε above.
9 Between ϩ and ϫ an erased letter.

439

επωχ αυω απα επιφα-
νιοϲ μπαπα βικτωρ
αυω νοο . . . . ετ̣νμ̄-
μητ̄ν̄ χαιρε̣ι̣τε αρι
ταγαπη κατα θε επιαϊ-
ει ϣατετν̄μν̄τ̄μαϊνουτε
ϲ̣υ . . εντε . νανου
ν̣νουτε ναϊ ετβ̣ε̣ν . α
δ . ε νται . . ϲ̣ϩ̣α̣ι νητ̄ν̄
ϫεκαϲ̣ ειν̣αει . . .
τν . . . α̣ϩ̄ϲ̄ ε̣ . . μεευε
ϩιτ̣ . . . . . . και
γαρ ϯειρε μπμεευε
αϊει ειναβωλ ϩϊωτ̣-
τηυτ̄ν̄ ατετνμν̄τ-
μαϊνουτε ϫοϥ εροϊ
ϫε̣ε̣α̣ . . . ϩ̣ω̣ν
εϩουν εβωκ αμου
? ? μπατεκ
? ? ?

Verso ταας ν̄ν̄ϲνηυ
εττaϊηυ κατα
ϲμοτ νιμ
+ ϩιτ̄ν̄ϲου-
νικα πειρεϥ-
ρ̄ νοβε ⳨ ⳨ ⳨

3 Or νϭο . . ν . = ? νκουϲνηυ. 14 ? βωκ ϩιτοττηυτν.

441 Fibres ↑→

] μπρ̊/ εττaεϊηυ μ̄ππεκρωμε τηρ[ου
]ϲ ϯπαρακαλεϊ · ν̄τεκμν̄τ̄ϫοε[ιϲ
ε]βολ · νακ · μ̄ν̄ϯεπϊϲτολη · ουωϣε [
]ν̣̄γ̄τατου τϲανω · ππαϩρε ν̄ϲου[

Verso ⳨ ταας μ̄πκυρ/ γεω[ργιοϲ

1 For προϲτατηϲ.

442 Fibres ↑→

A].ρ̣ε ϊωανν[ηϲ

B αποκ]ριϲιϲ κελευε ν[αν
α]υω τ̄ν̄παρ̣α̣κα[λει
] ϩ̄μ̄πϥ̣ι̣ [εϩραι

C] ερηϲ ϣαϥ[
]ϫ̣ι̣ ερ̣[

Verso ετο]υααβ απα επιφ[ανιοϲ

443 Fibres ↑→

ϯπρο]ϲκυνει αυω ϯ[
παρακα]λει μ̄μωτ̄ν̄ ϫ̣[ε
]μ̄ν[

Verso + παϫοειϲ π[ειωτ
απα επιφ[ανιοϲ

444

]ⲧⲉⲛⲙⲛ̣ ? [
]ⲛⲛⲉϩⲗⲟϭ ⲛⲧⲉⲧⲛ[ⲙⲛⲧ
ⲉⲧⲧ]ⲁⲓ̈ⲏⲩ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄[
ⲛ]ⲙⲙⲁⲛ ⲛⲧⲉⲧⲛ̄ϯ ⲛ[
] ⲁⲣⲓ ⲡⲛⲁ ⲛ̄ⲧⲉⲧⲛ̄[
] ? ⲡ̣ⲛ̣ⲟⲩⲧⲉ ⲡⲁϩⲱ[
] ? ⲛ̄ⲟ̣ⲩϫⲁⲓ̈ [
] ? ⲡⲉ[
]ⲏ̣ⲥ ⲙ̄ⲡⲁⲡ[ⲁ]
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ϩⲓⲧⲛⲉⲩⲡⲣⲉ
ⲙ̄ⲛ̄ⲡⲉϭⲱϣ ⲡⲉⲧⲛ̄ϩⲙ-
ϩⲁⲗ ⲛ̄ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⳨
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ϣⲓⲛⲉ
ⲉⲡ̣ⲁ̣ⲥ̣ⲟ̣ⲛ̣ ⲓ̈ⲱ̣[ⲥ-]
ⲏⲫ ⲧⲱⲛⲟⲩ
⳨

7 ? ⲡⲉⲧⲛⲟⲩϫⲁⲓ. 9 ⲓⲱϩⲁⲛⲛ]ⲏⲥ, or ⲙⲱⲩⲥ]ⲏⲥ.
10 For ⲉⲩⲡⲣⲉⲡⲓⲟⲥ.

445

ϣ]ⲁϫⲉ ⲡⲉⲗⲁⲭ/
]ⲟⲩ ⲁⲩⲱ ⲟⲛ
ⲥⲛ]ⲏⲩ ⲕⲁⲧⲁ ⲡⲉⲩ-
]ⲗⲉⲓ ⲙⲙⲱⲧⲛ̄
]ⲩ ⲡⲁⲓ̈ ⲛ̄ⲧⲁ-
]ⲛ̄ⲧ̄ ϩⲁⲣⲟⲟⲩ ⲛ-
] ⲛ̄ⲧⲟⲟⲧⲏⲩⲧⲛ̄
]ⲡϫⲟⲉⲓ̄ⲥ̄ ⲧ̣ⲁ̣ⲁ̣ⲥ
ⲙ]ⲉⲣⲁⲧⲉ ⲛ̄ⲉⲓⲱⲧ
ⲉⲡⲓ]ⲫⲁⲛⲓⲟⲥ

3 ⲡⲉⲩ[ⲣⲁⲛ. 4 ϯⲡⲁⲣⲁⲕⲁ].
8 ⲟⲩϫⲁⲓ ϩⲙ].

447

Fibres ↑→]ⲭⲱⲣⲉⲓⲉⲓ ⲛⲁϥ ⲛ̄ⲥⲁⲥ.[
]ϫⲛⲁⲁⲩ ⲟⲩⲛ ⲡⲁⲥⲟⲛ ⲉⲧ̣[ⲟ]ⲩ̣ⲁⲁⲃ ⲉ[
] ⲛ̄ⲥⲱⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄ⲧⲥⲟⲫⲓⲁ ⲙ̄ⲡⲛ̣[ⲟ]ⲩ̣ⲧⲉ̣ [
]ⲁ̣ⲁϣ ϩ̄ⲛⲧⲉϩⲣⲟ̣ ⲉⲧϫⲟ[.]ⲣ̣ . ⲛ̣̄[

Verso 5 ⲙⲁⲓ]ⲛⲟⲩⲧⲉ ⲛ̄ (ornament) ⲥⲟⲛ ⲉⲧⲧ^ⲁ/ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ +[ϩⲓⲧⲛ

1 Last letter, after ⲥ, has a straight tail. 2 ? ⲙⲡⲣ]. 4 ⲉⲧϫⲉ[ⲣ]ⲟ perhaps possible, assuming ϩⲣⲟ=ϩⲣⲱ.

449

.ⲛ....ⲥ̣
ⲡⲏⲩ ......[
ⲛ̄ⲧⲁⲡⲣⲟⲥⲕ̣ⲩ̣ⲛ̣ⲉⲓ ⲛⲧⲉⲕⲙ̣[ⲛⲧ-]
ⲉⲓⲱⲧ · ⲁϩⲉⲛ ... ⲉ ⲉⲓ ⲉ-
ϩⲟⲩⲛ, ⲉϫⲱⲓ̈ ⲙ̄ⲡⲡⲁⲣ̣ ⲁⲣⲓ
ⲧⲁⲅⲁⲡⲏ ⲉⲓⲥ ⲥⲧⲉⲫⲁⲛⲟⲥ
ⲁⲓ̈ⲧⲛ̄ⲛⲟⲟⲩϥ ⲁⲣⲓ̈ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ-
ϯ ⲙ̄ⲡⲁⲣⲉ ⲛⲁϥ ϫⲉⲕⲁⲥ ⲉⲓ̈ⲛ̣[ⲁ-]
ⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ ⲛⲁⲕ + ⲟⲩ[ϫⲁⲓ]
+ ⲧⲁⲁⲥ ⲙ̄ⲡⲗ̣ⲟ̣[

4 ⲣⲱⲙⲉ possible. 5 No trace of ⲉ after ⲣ.

451

⳨ ϣⲟⲣⲡ̄ ⲙⲉⲛ ⲙ̄-
ⲡϣⲁϫⲉ ϯϣⲓⲛⲉ ⲉⲣⲱⲧⲛ̄
ⲧⲏⲣⲧⲛ̄ · ⲉⲓⲥ ϩⲏⲏⲧⲉ
[. .]ⲉⲓ̣ ⲉⲣⲏⲥ ⲙⲁⲣⲉⲧⲁⲙⲁⲁⲩ
[....] ⲉⲡⲙⲁ ⲙ̄ⲡⲁⲡⲁ ⲃⲓⲕ-
] ϩ̣ⲙ̄ⲡⲟⲩⲱϣ ⲛ̄-

4 ?[ⲁⲓ]. 5 [ⲃⲱⲕ]; ⲃⲓⲕ[ⲧⲱⲣ.
6 ⲛ[ⲛⲟⲩⲧⲉ.

453

]ⲓ̣ ⲉ
]ⲱⲥ ⲛ̄ⲧⲉⲧⲛ-
ⲉⲡⲓ]ⲫⲁⲛⲓ̈ⲟⲥ ⲛ̄ⲧⲉ-
] ⲛϥⲕⲱ ⲛⲁⲓ̈
]ⲁⲓ̈ ⲛ̄[ⲧⲁ]ⲉⲓ̈ ⲛ̄-
]ⲓ · ⲉϣⲱⲡⲉ ⲟⲛ
]ⲧⲁⲉⲓ̈ ⲛ̄ⲧⲉ-
ⲛ]ⲧⲱⲧⲛ
]ⲉⲓ ϩⲓ̈-

454

ⲡⲁ]ⲥⲟⲛ ⲥⲉⲩ-
]ⲓⲁⲥ ⲣ̄ ⲧⲙⲛ-
]ⲛⲧⲃⲱⲕ ⲉ̣ⲓ̣-
] ⲉⲡⲓⲫⲁⲛⲓⲟⲥ
] ⲁⲡⲁ ⲡⲉⲧⲣⲱⲛ-
] ⲁⲩⲱ

1 ⲥⲉⲩ[ⲏⲣⲟⲥ. 2 ⲙⲛ[ⲧⲥⲟⲛ.
5 ⲡⲉⲧⲣⲱⲛ[ⲓⲟⲥ.

455

⳨ ϫⲉ-
ⲁⲣⲓ ⲡⲛⲁ
ⲛⲕⲉⲓ ⲉⲃⲟⲗ ⲉ-
ⲕⲥⲙⲓ̣ⲛ̣ⲉ ⲛⲛⲉϫⲣ-
ⲟⲛ ⲉⲧⲃⲉⲟⲩ ⲙⲡ-
ⲉϥⲉⲓ ⲉⲁⲓⲁⲕⲱⲃ ϫⲟ-
ⲟϥ ϫⲉⲛⲧⲉⲣⲉⲉϥⲙⲁⲩ
ϫⲟⲟϥ ⲉⲣⲟϥ ϫⲉⲧⲱⲟⲩ-
ⲛ ⲛⲕⲃⲱⲕ ⲟⲩⲇⲓⲕⲁⲓⲟ̣ⲛ̣
ⲁⲡⲉ ⲡⲁⲓ ⲉⲕⲟ ⲛϫⲁⲥⲓϩⲏⲧ
ⲛⲧⲉⲓϩⲉ ⲉⲁϥϫⲟⲟϥ ⲉϩⲟⲩ-
ⲛ ⲉϩⲣⲁⲥ ϩⲛⲟⲩⲙⲛⲧⲁⲧϣⲓ-
ⲡⲉ ϫⲉϩⲁⲡⲥ̣ ⲧ̣ⲁ̣ϫⲟⲟⲣⲉ ⲉⲃ-
ⲟⲗ ϯⲥⲣⲟϥⲧ ⲁ̣ⲛ ⲁⲩⲱ ⲛⲧⲉ-
ⲣⲉⲧⲉϥⲥϩⲓⲙⲉ ϫⲟⲟⲥ ⲛⲁϥ ⲟⲛ
ϫⲉⲁⲣⲓ [ⲡⲛⲁ] ⲛⲕⲃⲱⲕ ⲛⲕⲟⲩ-
ⲁϣⲃ ⲉⲩ . . . . ϣ ⲟⲛ ⲙⲙⲟ-
ⲥ ϩⲛⲟⲩⲙ̣[ⲛⲧⲁⲧϣ]ⲓ̣ⲡⲉ ⲁⲓ-
ⲁⲕⲱⲃ ϫ̣ⲟ̣ⲟ̣ⲥ̣ ⲛ̣ⲁ̣ⲓ̣ ⲟⲛ ϫⲉⲡⲉ-
ϫ̣ⲁ̣ϥ̣ ϫⲉⲙⲡⲛⲁⲩ ⲛⲧⲁϥⲧⲛ-
] . . . . ⲧ̣ⲉⲓⲧⲁⲁⲥ̣ ⲛⲥⲟⲩ-
]ⲛⲕ̣ⲁⲙ̣ⲏ ⲙ̣ⲛ̣ⲥ̣ⲡ
]ⲥⲁⲓ̣.ⲁⲓ̣ⲡ̣ⲉⲡⲉ
].ⲟ̣ⲩⲉⲩ.ⲛⲓⲱ

parts of 5 illegible lines

Verso

ⲉⲁⲓ̣-
ⲁⲩ ⲙ-
ⲙⲟϥ ϩⲛⲡⲁ-
ⲱⲡⲉ ⲉⲁϥⲉⲓ
ⲉϩⲣⲁⲓ . . . ⲟ̣ⲩ ⲉ-
ⲧⲉⲥⲟⲩⲁϣ̣ϥⲡⲉ ⲛⲑⲟ-
ⲟⲩ ⲉⲁⲓⲧⲛⲛⲟⲟⲩ ⲛⲥⲱϥ
ⲛⲧⲉⲣⲉⲧⲉⲭⲣⲓⲁ ϣⲱⲡⲉ
ⲙⲡⲉϥⲟⲩⲟϣⲃⲉⲧ ⲉⲁϥⲧ-
ⲁⲩⲉ ϯⲗⲟⲓϭⲉ ⲙⲛⲥⲁⲡⲁⲓ
ⲁⲓϫⲡⲉ ⲓⲁⲕⲱⲃ ϫⲉⲁⲣⲁ
ⲕϫⲱ ⲙⲙⲟⲥ ϫⲉⲡⲉⲛⲧⲁ-
ϥⲃⲱⲕ ⲛⲁϥ ⲉⲧⲃⲏⲧϥ ⲙ̣-
ⲡⲉⲡⲁⲓ ⲡⲉⲛⲧⲁⲕⲙⲉⲩⲉ
ⲉⲣⲟϥ ϩⲙⲡⲉⲕϩⲏⲧ ⲧⲁⲩ-
ⲟϥ ⲉⲣⲟⲓ ⲡⲣⲟⲥ ⲑⲉ ⲉ̣ⲧ̣ⲉ̣ⲕ-
ⲛⲁⲩ ⲉⲧⲉϥϭⲛϣⲁϫⲉ ⲉⲁ-
ⲓⲁⲕⲱⲃ ϫⲟⲟϥ ⲛⲁⲓ ϫⲉ-
ⲁⲣⲏⲩ ⲛⲧⲁϥⲣ ⲭⲟⲗⲏ [. . ⲁϥ-]
ⲃⲱⲕ ⲛⲁϥ ϫⲉⲁⲙⲁ[. . . . .]
ⲉⲓ ⲁⲩⲱ ⲡⲛⲟⲩ[ⲧⲉ ⲥⲟⲟⲩⲛ]
ϫⲉⲁⲛⲁⲓ ⲃⲱⲕ [
ϩⲱ ⲁⲩⲱ ⲛ[
ⲓⲧⲟ̣ⲗⲙⲁ ⲛ̣[
ⲓⲁⲕⲱⲃ [
ⲟϥ ⲛⲁⲓ ⲛ[
ⲟⲥ ϫⲉⲡⲁ̣[
ⲙⲉ ⲉⲡⲉ[
ⲧ ⲛⲑⲉ ⲉⲧ[
ⲛⲙⲙⲁϥ ⲁ̣[
ⲡⲣⲟⲥ ⲑⲉ [
ⲩⲉ ⲛϩⲱ[
ⲃ̣ⲉ̣ϩ̣[
?

7 Read ⲧⲉϥ-. 10 Read ⲁⲛⲡⲉ. 17 Or ⲉϥ-; ? ⲥⲱϣ, or ⲕⲱⲙϣ. 20 ? ⲧⲛ[ⲛⲟⲟⲩ. 29 ? ⲙⲡⲟⲟⲩ. 30 Read ⲥⲁϣϥ (altered). 31 Read -ⲟⲩⲧ. 35 ⲁ (3°) above. 44 ⲁ (2°) above.

456

]ⲙⲛⲥⲱⲥ ⲁⲩⲛⲉϫ ϩⲉⲛ-
]ⲣ̣ⲟⲓ ⲁⲛⲟⲕ ⲡⲓⲉⲗⲁⲭ/ ⲓⲁⲕⲱⲃ
ⲉ]ⲓ̣ϩⲟⲥⲉ ϩⲛⲛⲁⲙⲉⲩⲉ ϩⲉⲧⲛ-
] ϩ̣ⲱⲥⲧⲉ ⲛⲧⲁϫⲟⲟϥ ϩⲛⲡⲁ-
ⲛ]ⲧⲁⲕⲥⲕⲁⲛⲧⲁⲗⲓⲍⲉ ⲙ[.]
]ⲉ ⲛⲧⲁⲕⲁϩⲉ ⲁⲣⲏⲧⲕ ϩ̣[
] ⲛⲙⲁⲅⲁⲣⲓⲟⲥ ⲁⲡ̣[
ⲙ]ⲛⲧⲛⲁ ⲇⲉ ⲙⲛⲧ̣[
ⲛ]ⲧⲉⲣⲓⲡⲁⲗ̣ⲁ̣[ⲕⲁⲗⲉ
] ? ?[

Verso ⲥϩⲁⲓⲥⲟⲩ ⲅⲁⲣ ⲧⲏⲣⲟ[ⲩ·
ⲥϩⲁⲓⲥⲟⲩ ⲉⲧⲉⲛⲥⲃⲱ̣ [

4 ? ⲡⲁ[ϩⲏⲧ.

457

[⳨ ⲧ]ⲁⲁⲥ ⲛ̄ⲛⲙⲁïⲛⲟⲩⲧ[ⲉ]
[ⲡ̄]ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲫⲟ-
ⲣⲉⲓ ⲙ̄ⲡⲉⲭ̅ⲥ̅ ϩ̄ⲛⲟⲩⲙⲉ ⲕⲩⲣ[ⲓ-]
[ⲁ]ⲕⲟⲥ ϩⲓⲧ̄ⲛ̄ⲡⲉⲕϣⲏⲣⲉ ⲡⲁⲡⲛ[ⲟⲩ-]
[ⲧⲉ ⲙ̄ⲛ̄]ⲉⲡⲓⲫⲁⲛⲓⲟⲥ + ϩⲁⲑⲏ ⲙⲉⲛ ⲛ̄ϩⲱⲃ
[ⲛⲓⲙ ϯⲁⲥⲡⲁⲍ]ⲉ ⲙⲡⲓⲭⲛⲟⲥ ⲛ̄ⲛⲟⲩⲉⲣⲏⲧⲉ ⲛ̄ⲧⲉⲕ-
[ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲙ]ⲛ̄ⲛ̄ⲥⲱⲥ ϯⲧⲁⲙⲟ ⲙ̄ⲙⲟⲕ ϫⲉⲁⲕ-
ϫⲉ]ⲁⲙⲟⲩ ⲉⲣⲏⲥ ⲛ̄ⲛ̄ⲛⲁⲩ ⲉⲧⲉⲣⲉⲭⲁⲣ[. .]
] ⲟⲩⲛ̣ⲧ̣ ⲙ̣ⲡ̣ⲉⲓⲉϣ ϭⲙϭⲟⲙ ⲛ̄ⲉⲓ ϣⲁⲛⲧ̄ϥⲉⲓ ⲉⲣⲏⲥ
[ϯⲛⲟ]ⲩ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁϥⲉⲓ ⲡϫⲟⲉⲓⲥ ⲥⲟⲟⲩⲛ ϫⲉⲉⲛⲉ ⲙⲛ̄ⲕ-
[ⲧⲛⲛⲟ]ⲟⲩ ⲛ̄ⲧⲁïⲡⲣⲟⲥⲇⲟⲕⲁ ⲉⲉⲓ ⲉⲣⲏⲥ ⲙⲡϣⲟⲣⲡ̄ ⲛ̄ϩⲟⲟⲩ
[ⲛ̄ⲟⲩⲱ]ϣ ⲕⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲙⲡⲟⲩⲱϣ ⲙ̄ⲡⲉⲛϩⲏⲧ ⲉϩⲟⲩⲛ
[ⲉⲣⲟⲕ] ⲉⲛⲉ ⲉⲛⲧⲁⲕⲧⲛⲛⲟⲟⲩ ⲛⲁⲛ ϫⲉⲙⲟⲟϣⲉ
] ⲙⲡⲉⲛϩⲙⲟⲧ ⲁⲛⲛⲉ ϫⲱⲕ ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ
[ⲉⲃⲟⲗ ϯ]ⲛ̣ⲟⲩ ⲙⲡⲣⲉⲅⲕⲁⲕⲉⲓ ⲉⲛϫⲟⲉⲓⲥ ⲟⲩⲱϣ
[ϯⲛⲏⲩ ⲉⲣⲏ]ⲥ ⲙⲡϣⲟⲣⲡ̄ ⲛ̄ϩⲟⲟⲩ ⲛ̄ⲟⲩⲱϣ ϯⲛⲏ̣ⲩ
ϫ]ⲱⲕ ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ ⲉⲃⲟⲗ ϩ̄ⲛ̄ϩⲱⲃ
[ⲛⲓⲙ ⲛ̄]ⲧ̣ⲉⲡⲉⲕϩⲏⲧ ⲙⲧⲟⲛ ⲡϫⲟⲉⲓⲥ
ϩⲁⲣⲉϩ] ⲉⲣⲟⲕ ⲛⲁï ⲡⲁⲉⲓⲱⲧ
[ⲉⲧⲟⲩⲁ]ⲁⲃ ⲁⲛⲟⲕ ⲉⲡⲓ-
[ⲫⲁ]ⲛⲓⲟⲥ ⲟⲩ-
ϫ̣ⲁ̣ⲓ̣ +̣

1 Perhaps no ⳨. 4 Or nothing before ⲕⲟⲥ; or [ⲟⲩⲧⲉ]. 8 [ϫⲟⲟⲥ ⲛⲁⲓ, or [ϫⲟⲟⲥ, or [ϫⲟⲟⲩ; or ⲭⲁⲓ[, or ⲭⲁⲙ[. 17 [ⲛⲧⲁ-. 19 [ⲉϥⲉ- is perhaps more than space allows.

458 A

Fibres ↑→

ϫ̣ⲉ ⲟⲩⲛ ⲛⲁⲡⲃⲓⲕⲁⲣ[ⲓⲟⲥ
ⲛ̄ⲥⲁⲛϩⲱⲃ ϣⲁⲧⲉⲛⲟⲩ ⲁⲗⲗⲁ ⲁϥⲕⲁ ⲛϩⲱⲃ ⲉϥⲕ̣[ⲁⲧ]ⲉⲭⲉ ϣⲁ̣[
ϫⲉⲙⲁⲣⲉⲩϯ ⲉⲅⲅⲩⲏⲧⲏⲥ ⲉⲣⲟⲟⲩ ϣⲁⲧⲩ̣ⲃⲓ ⲛ̄ⲥⲉⲡ̄ ⲉⲡⲉⲭ[ⲩⲣⲟⲛ
ϣⲁⲧⲉⲛⲟⲩ ⲟⲩⲇⲉ ⲟⲛ̄ ⲙ̄ⲡⲉⲩⲛ ⲉⲡⲉⲭ̣[ⲩⲣⲟⲛ . .]ⲃ̣[
ⲛ̄ϩⲟⲩⲛ ⲙ̄ⲡⲉϥⲏï ⲉϥϣⲱⲡ̄ⲧ̄ ⲛⲁϥ ϩⲁ[
ϫⲉⲉⲓⲥ ⲟⲩⲉⲡ̄ⲥ̄ ⲛ̄ⲣⲟⲙⲡⲉ ⲙ̄ⲡⲉϥⲃⲱⲕ ⲉϩⲟⲩⲛ [
ⲉϥⲣ̄ ϩⲱⲃ ⲛⲁϥ ⲉⲧⲃⲏⲏⲧ̄ⲕ̄ ϫⲉⲉϥⲛⲁⲕⲁ ⲛϩⲱ[ⲃ . .] ⲅⲁⲣ ϫ[
ⲛ̄ⲃⲁⲗ̄ ⲛ̄ⲛⲉⲧⲛⲁⲩ ⲉⲃⲟⲗ ⲉⲣⲉⲡⲁⲉⲓⲱⲧ ⲙⲛ̄ⲛⲁⲥⲛⲏⲩ ϫ̣.[
ⲟⲩϩⲱⲃ ⲛⲁⲥ ⲕⲁⲓ ⲅⲁⲣ ϭⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟⲟⲩ ϫⲉⲥⲉϫⲉⲛⲟⲕ ⲛ̄[
ⲟⲩⲏⲣⲏⲧⲉ ⲁⲩⲱ ⲉⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ ⲛ̄ⲅ̄ⲁⲥ̄ ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ [
ⲉⲡⲁϩⲱⲃ ϣⲁⲩϫⲗⲁⲗⲱï ⲉⲃⲟⲗ ϫⲉⲡⲉⲩϯ ⲗⲁⲁⲩ ⲛ̄ⲛ̄ⲕ[ⲁ

B

]ⲕ ⲁⲛ ⲛ[
] ⲁⲣⲓ ⲡⲛ̄[
]ⲡⲁϩⲱⲃ [
]ⲱ ⲛ̄ⲥⲉϫ[ⲟⲟⲥ

C

ⲛϩⲩⲡⲟⲡⲟⲇ]ⲓⲟⲛ ⲛ̄ⲛⲉⲕ-
]ⲧ̄ⲙ̄ϣⲁϫⲉ
ϩ̄ⲙ̄ⲡⲉ]ⲩϩⲏⲧ ϫⲉⲁⲛϫⲣⲟ ⲉⲉⲡⲓⲫ[ⲁ]
ⲛⲓⲟⲥ

A

Verso ⲁⲩⲱ ⲟⲛ̄ ϩⲁⲙⲁ ⲙ̄ⲡⲉⲕⲗⲟⲥⲟⲕⲟⲙⲟⲛ ⲉⲛⲧⲁⲕⲧ̄ⲛ̄ⲛⲟⲟⲩ[ϥ
ⲙ̄ⲡⲉϥⲧⲁⲁϥ ⲛⲁï ⲛⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲡⲁⲛⲧⲱⲥ ⲁⲗⲗⲁⲩ ⲉϥ[
ϩⲛ̄ⲙ̄ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ϩ̄ⲛ̄ⲛ̄ϣⲁⲉ̄ ⲛ̄ⲇ̄[ⲏ]ⲙⲟⲥⲓ[ⲟⲛ] ⲁ̣ⲩ̣ⲱ̣ ϩⲙ̣[
ⲕⲁⲓ ⲅⲁⲣ ⲉⲕϣⲁⲛⲕⲁ̄ ⲛϩⲱⲃ ⲙ̄ⲡⲃⲓⲕⲁⲣⲓⲟⲥ ⲙ[. .]ⲉϥⲣ̄ [
ⲁⲩⲱ ⲟⲛ ϩⲁⲙⲁ ⲛ̄ⲧⲥ̄ⲛ̄ⲧⲉ ⲛ̄ϣⲧⲏⲛ ⲛ̄ϩ̣.ⲁ̣ⲟ̣ⲩ̣.[
ïⲁⲕⲱⲃ ⲗⲉⲗⲟⲩ ⲙ̄ⲛ̄ⲫⲓⲗⲟⲑⲉⲟⲥ ⲡ̣[
ⲗⲁⲁⲩ ⲛⲙⲉⲣⲟⲥ ϩⲛⲛ̣ϩⲟïⲧⲉ ⲉⲛⲧⲁ.ⲧ̣ⲁ̣ⲗ̣ⲟ̣ⲟ̣ⲩ̣ ⲙⲁ ⲛ[
ⲛ̄ⲙⲛ̄ⲧⲁⲧⲛⲟⲩⲧⲉ ⲉⲛⲧⲁϥⲧⲁⲩⲟϥ ⲟⲛ̄ ⲛ̄ϯϩⲉ [ⲁ]ⲣⲓ ⲡⲛⲁ̄ ⲟⲩ̣[ⲛ
ⲛ̄ϥⲕⲁ̄ ⲛⲛⲟⲩⲧⲉ ⲛ̄ⲥⲱϥ .̄. ⲙⲁ ⲛ̄ⲛⲉⲛⲉ[

B

ⲧ]ⲁ̣ⲁϥ ⲛⲁ[ⲓ
]. ⲕⲁⲓ[

C

] ⲉⲥ ϩⲏⲧⲉ ϣⲁⲧⲉⲛⲟⲩ
]ⲉⲓⲥⲩⲛⲁⲕⲉ

7]ⲅⲁⲣ ϫ[. Not certain that this fragt. is properly here. 8 ϫⲱ[, ϫⲟ[, or ϫⲉ[. 15]ⲉϥⲣ[, *v.* 7 note. 16 ⲛ seems the only letter suitable after ϩ. 18 Perhaps ⲉⲛⲧⲁⲩ-.

459

πϊε]λαχ/ ϊcαακ εϥ-
ϩcο]ṇ απα ζεβεδαιοc
]ịρωμε μεị αυω ππω-
]μαϥ ϫεϣαϫε cναυ
] ον ντaϊ[μ]εευε εροκ
] τηρ̅c̅ αλλα εκντοοτ м̅-
τε]νου δε αυνοϭ μντ̅-
]ν εροϊ αυω απα ϊωϩαννηc
]ṭαμααυ coυcαννα ϫεπλη-
π]ενταϥϣωπε ναϊ π̅χει-
]ωc ν̅τακ πετεποϊπε : εϥcηϩ
]ụπε μα νοβε εροουπε : νεπειϣα-
]ṃοϊ νεμαν αρεịϭε εροκπε, αυω
]β̣ ακρ̅ κροϥ εροϊ ουδε νερπετ-
]πεθοου τεϫω ммοc ϫεπε επωχ
ϫ̣οοụ νεị[. . . . ν]νουτε cοουν νταπροϩερειcιc
ετα
εϩουν εροκ μππαουωϣ αυω ον ϭντ̅c̅ εϊϩμο-
οc ϩ̅ν̅παμα επαϩητ ϩαcε ϩαροκ ετβεπεκ-
ϣηρε ϫεμα ϭομ μοϊ ερ̅ ουπετνανουϥ
νακ ϫεκειρει м̅πϩωβ μπϫοειc αυω
ν̅τεϩετϫαϫ αν, εροκ αυω ον ακρ̅ κεϣ-
μεϣε ν̅ϩωβ νεμαϥ μπαϩητ τητ αν αυω
ον εκειρει μοου ϩ̅νουϫιευε αυω ον ṇạ-
cαν ουντεϥ ματνεc μπcα τεμαυ ν-
ϩουο̅ εροκ ουϫαι ϩ̅м̅п̅ϫ̅о̅е̅i̅c̅ τα-
αc ν̅ζεβεδαιοc ϩιτ̅ν̅ϊcαακ πϊ-
ρεϥρ̅ νοβε πελα-
χ +

2 Or cα], *cf.* 24. 3 For ? μειει; ρω[με. 4 νε]. 7 For ммντ-. 9 ν (1°) above; ? πλη[ρου. 13 For ? αρικε. 14 ? πετ[νανουϥ. 15 For ϯϫω; for επει. 16 Or ϫοοϥ. 19 For μν ϭομ. 21 ? for ντειϩε ετ-, or ϯ-; ϣ erroneous. 23 Read να-. 24 For ετμμαυ.

460 Fibres ↑→

]τ̓ ϩιτ̅ν̅πευλαβ/ м̅πρεcβ̓/ αϊοϣοὐ
]c̓ ϫεαϊρ αξιοc ν̅ϫιτοὐ ν̅θἐ εϣϫἐ
]τ̅. м̅πcωμἀ εϊcοουν̓
]ννοϭ̓ βαc[ι]λειοc̓ νατκαπ-
]ṭοc̓ cϩαϊ ν̅ταευτελειἀ ετβεπ̅cτύλοc
]ṇϣινε ευθεωc̓ εϫωκ τετνκελευcι[c]
]ϫ̣ωκ τετνκελευcιc̓ εβολ̓ αϊcπουδαζε
] αϊcϩαϊ ε̣α̣πἐ ϩιτ̅ν̅τπαρουcια
]ν̅βικ/ ν̅απἐ ετρεϥτ̅ν̅νοου ταϭολτε

λ
]οc ὀ εκελευcαc̓ ϯπαρακαλει
] ετβεπαϊ ϫεϣαϊϫοκϥ εβολ̓ ϩιτ̅ν̅-
] α̅παυcτωc̓ ϫεϯρ χριἀ м̅п̅а̅ αυω
]ταευτελεια ουϫαϊ ϩ̅м̅п̅ϫ̅о̅е̅i̅c̅ +

Verso + παϫοειc ν̅ειωτ ετουααβ αυω [

Reverse direction and different hand
⳨ ανοκ ζαηλ ετc̅ϩ̅αϊ ν̅ blank

1 ? ετοο]τ. 4 καπ[παδοκια. 5 Or cοc; *στύλος* accented thus. 9 For βικαριοc.

461

A Fibres →↑

]ⲡⲉⲓⲱ̅ ⲁⲓ̈ⲉⲓ̈ⲙ[ⲉ
ⲑ]ⲉ ⲇⲉ ⲛ̅ⲧⲁⲧⲉⲧⲛ̅ⲕ[
]ⲁⲕⲟⲩⲥⲁⲥ ⲙ̅ⲛ̅ⲙ[
]ⲧⲣⲱⲕ̅ϩ̅ ⲟⲩϫⲟⲓ̈ [
]ⲣⲟⲥ ⲛ̅ . [

C

]ⲭⲣⲓⲥⲧⲟⲇⲱⲣⲟⲥ
]ⲧ ⲉⲛϩⲉⲧ

B

]ⲟⲥ ⲡⲣⲟⲥ ⲑⲉ [ⲛ̅ⲧ . . . . . ⲉ]ⲓⲣⲏⲛⲏ ⲙ̅ⲛ̅ⲛ̅ⲣⲙ̅-
]ⲕ̅ⲥ̅ ⲁⲩϭⲏ[ⲛ . . . . .]ⲛ̅ⲧⲥⲟⲟⲩϩ̅ⲥ̅ ϫⲉⲉⲩⲛⲏⲩ
]ⲡⲉⲩⲉⲓ ⲁⲗⲗⲁ [. . . . . .]ⲙⲁ ⲛ̅ⲛ̅ϣⲏⲣⲉ ⲛ̅ϩⲗⲗⲟ̅
]ⲛ ⲉⲕⲱⲥ ⲙ̅ⲡ̅ⲣ̅ⲧⲁⲣⲁⲥⲥⲉ ⲙ̅ⲡ̅ϩⲱⲃ ⲉϥϩⲟⲟⲩ ϣⲟⲟⲡ
]ⲭⲁⲃⲣⲓⲧⲏⲥ ⲧⲁⲓ̈ ⲟⲛⲧⲉ ⲑⲉ
ⲱϣ ϩⲓⲃⲟⲗ

Verso, in other direction

B C

]ⲧ̅ⲙ̅ϣⲓⲛⲉ ⲛ̅ϩⲟⲩ[ⲛ ⲛ̅ϯ]ⲛⲁϭⲱ ⲁⲛ ⲙ̅ⲡⲉⲧⲛ̅ⲃⲟⲗ
] ϯⲡⲣⲟⲥⲕ/ ⲛ̅ⲛⲟⲩⲣ[ⲛⲧⲉ] ⲛ̅ⲧⲉⲧⲛ̅ⲙⲁⲕⲁⲣⲓⲱⲧ ⲡ̅ϫⲟⲉⲓⲥ ⲛ̅-
]ⲉⲛⲛⲟⲩⲧⲉ ⲁ[ⲁⲧ ⲛ̅ⲙⲡϣ]ⲁ ⲛ̅ϫⲉⲕ ⲡⲁⲓ̈ ⲉⲃⲟⲗ
] + + +

A, in original direction

ⲡⲁϫⲟ]ⲉⲓⲥ ⲡⲉⲓⲱ̅ ⲉⲧⲟⲩ[ⲁⲁⲃ

---

2 ? [ⲉⲗⲉⲩⲉ. 3 Or ⲗ[. 7 ? ϩⲉⲧ[ϩⲉⲧ, or for ⲉⲛϩⲏⲧ. 9 ⲕ̅ⲥ̅ ? = ⲕⲁⲥⲧⲣⲟⲛ; or ϭⲱ[. 10 Or ⲛⲉⲩⲉⲓ. 12 Or ⲭⲁⲃⲣⲓⲧⲛⲉ. 15 For ⲙⲁⲕⲁⲣⲓⲱⲧⲏⲥ (ⲧ is above); ⲡ[ⲉⲓⲱⲧ]. 16 ? ϣⲁⲛⲧ].

463 Fibres ↑→

A

ⳁ ϩⲁⲑⲉ ⲙⲉⲛ ⲙⲛ̅ϣⲁϫⲉ [ⲛ̅ⲧⲁ]ⲙⲛ̅ⲧⲉⲗⲁⲭ[ⲓⲥⲧⲟⲥ
ⲙⲉ̅ ⲁⲩⲱ ⲉⲧⲙ̅ϣⲁ ⲛ̅ⲧ[ⲁⲓⲟ ⲛ]ⲓⲙ [

B C D

ⲙ]ⲛ̅ⲧⲥⲟⲛ [ ] ⲉⲧⲟⲩ[ⲁⲁⲃ

E

ⲉⲓⲙⲉ ⲥⲁ[
ⲡⲥⲟⲛ ϣ[
ϣⲗⲏⲗ ⲉϫ[
ⲉϩⲟⲩⲛ ϯ[

F

]ⲛⲉⲓⲛⲟ . [
]ⲡⲉⲥⲙⲟⲩ ⲛⲛⲉⲛⲉⲓ[ⲟⲧⲉ
]ⲧⲁⲉⲓⲱ ⲙ̅ⲡⲉⲕⲣⲁⲛ ⲁⲩ[
]ⲛⲛⲟⲩⲧⲉ ϯ ⲡⲉⲁ[
]ⲛⲥⲙ . ⲛ[

G

ⲁ]ⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ [ⲡ]ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉ[
]ⲱⲕ ⲛ̅ϩⲟⲩⲱ ⲉⲣⲟⲛ ⲛ̅ ⲁϥⲉⲓ ⲕⲛ̅ⲉⲓ[
]ⲛ ϩ̅ⲙ̅ⲡⲛⲁⲩ ⲛ̅ⲧⲁϫⲱⲕ ⲉⲃⲟⲗ ⲁⲛⲉⲛⲉⲓ[
ϣⲱ]ⲡⲉ ⲛ̅ϩⲏⲧϥ̅ ⲁⲩⲱ ⲉⲥⲙ̅ⲙⲁⲩ ϫⲉⲟⲩⲛⲉ[
]ⲁⲛ ⲙⲡⲁⲣⲁ ⲡⲕⲉⲣⲟⲥ[
]ⲥ · ϫⲁ[

H

]ⲓⲱϩⲁⲛⲛⲏⲥ ⲙ[
]ϭⲟⲙ̅ ⲛ̅ⲟⲩⲱⲛϩ ⲉⲃ.[
]ⲉ . . ⲧⲉⲛⲛ . . . . . [

I

]ⲗⲁⲩⲉ ⲛ̅ⲛ̅ⲉⲓⲟⲧⲉ ⲁ[
]ⲛ̅ⲅⲟⲩⲱⲙ ⲁⲛ ⲛ̅ⲣ̅ⲥⲱ [
] ⲛ̅ⲕⲟⲩⲥⲟⲛ ϫⲉⲙ̅ⲛ̅ⲧⲕ . [
ϩ]ⲱⲃ ⲣ ⲁⲡⲁϥ ⲙ̅ⲛ̅[

J *Verso*]ⲙⲉⲣ[ⲓ]ⲧ ⲡⲉⲓⲱ[ⲧ] ⲡⲁ[ⲓ ⲉⲧ]ⲫ̅[ⲟ]ⲣⲉ ⲙ (ornament) ⲡ[ⲉ]ⲭ̅ⲥ̅ ϩⲛ̅[ⲟⲩⲙⲉ
ⲁⲡⲁ ⲉⲡⲓ[ⲫ]ⲁ[ⲛⲓⲟⲥ
ϩⲓⲧⲛ̅ⲓ̈ⲱⲥ[ⲏⲫ

Margins above A–D and below I fix their positions; mutual relations of remainder, except F + G, uncertain. G 2 ⲕⲛ = ? ϫⲛ. H 2 ⲉⲃⲟ[ⲗ. I 1 ⲁⲡⲟ]ⲗⲁⲩⲉ unlikely; ⲛⲛ = ⲛⲛⲉⲛ-. J 1 Apparently not ⲫⲟⲣⲉⲓ.

465

] μεн
π]ạμεριτ нсοн
ετ]ουααϐ нρεϥϣμ̣-
нн]ουτε ουαϣϥ мнн-
]ϩ. ϫεεнεӡн αιсϩαϊ
] ϫ̣ε̣ϩαμα нн̣ϩομ̅н̅т̅
]с нαμннα ϩαρουу αι-
εн]ε̣ι̣ӡ̣н̣ αнϩωϐ αρε-
]н αιϣн εϐολ нαϥ мнкοτ-
]εαнρωμε τωουн εϐολ
]τεϥκεсϩιμε μμω αн
н]εϫαϥ ϫεсϩмнмα ου-
]ннαειωτ ετουαϐ н̅ϩ̅τ̅н-
м]ннα нϥϐοκ̅ϥ̅ ετμн.
с]ϩιμε нϥϫιτου нα̣ι̣
].εϩτнι̅ м̅нοεικ α̣н̣
ε]τειн̅ϩнτϥ μαιϣε̣ι̣
сοο]ун гαρ ϫετϩοι̣т̣ε
] ϣατεнου αуω нε-
]ε ετϩοϐс εϐ̣
м̅н̅]ρϭω̣ нсουϫο-
].. τ̣οу ϩα-
]ϩ̣нτεнρω̣
сο]н εнι-
] ϩιτн-

3 ϣμ[ϣεноуте. 8 αρε[сκε. 9 ? κου[сαϥ. 13 τн[нοου. 14 end, not τ. 16 Not]μεϩ. 17 ϣ above. 20 Space for εϐολ. 24 εнι[φαнιοс.

466 Fibres ↑→

A

]ι̣μαινου[τε

B

ε]τϐεнαϐαλ ϫεεуϣωнε ε[
]ϫο̣ι αιϩε εροου εуϭεн н̅[
ε]τϐнтου м̅н̅н̅сωс αутαρкοϊ н̅ϩεнϫ[
αнα] θ̣ε[ο]ӡω[ρ]οс αнα ϊωснφ α̅нα ӡαуειӡ αнα нαу[λοс
]. н̅ϩмοοс ϫεεуnαωϣ τκαθнкнсιс [

C

]ι̣т̅н̅[
]α̣ϥα[

]εнρι м̅нмα нτωκ αн̅р̅ ϯο[у
]ωκ н̅τοοτου εϣωнε ϥ̅ϩ̅н̅[
]у̣ н̅αнα εнιφαнιοс [
] ϩ̅м̅нϣτεκο μα нн̅[
]τ αнα αϐραϩαμ αунοϫ̅ϥ̅ εн̣[
]ϣнρε нαϊ

Verso, reverse direction

B]ï нαϥ ϥнαсϩαϊ нϫωκ н̣[
]к̅ εροн ϫεερεн[
]ϥ εϫωου м̅н̅ϩ̅εннοϭ μ[
]ω̣с м̅н̅н̅ρ̅м̣̅н̅т̅ρ̅ρω̅ αуϩιс̣[
]ϩ̣α̣ι̣ ετнολιс м̣̅н̅ρ̅ϭ̅ω н̅ουεϣ н̅ϣιн[ε

C]нε[
] αρι.[

original direction

μερι]τ нειωτ αнα нεсун[θιοс

A]..нιн[

2 For ϭнн. 3 ϫ[ωωμε. 5]тн. 6, 7 Fragt. C belongs here, but cannot be joined. 7 ϐ]ωκ. 10 ειω]τ; [ϣτεκο. 15 Not ραн. 16 Or]ϩϥ.

471

]ⲙⲛ[
]ⲉⲥⲙ... ϫⲉⲁⲓ̣-
[....]ⲡⲉⲧⲛ̄ⲛⲟⲩϫⲁⲓ̈ ⲉⲧⲃⲉ-
[...]ⲃ̣ⲣⲓⲧⲁ ⲧⲙⲉ ⲇⲉ
[ⲡ]ⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ϫⲉⲁⲓ̣-
ⲙ̣ⲟⲩϣⲧ ⲡⲙⲁ ⲧⲏⲣϥ
ⲉⲣⲉⲡⲉⲧⲛ̄ⲣⲱⲙⲉ ϩⲙⲟ-
ⲟⲥ ⲙ̄ⲡⲉⲓ̈ϩⲉ ⲉⲟⲩⲙ̣
ⲉϥⲟⲩⲏϩ ⲁⲗⲗⲁ
ⲉⲣϣⲁⲛⲡⲛⲟⲩⲧⲉ
ⲕⲉⲗⲉⲩⲉ ϣⲁⲥⲟⲩ-
ⲧⲟⲩ ⲛ ⲥⲟⲩ-
ⲙⲏⲧ ⲡⲉ-
ϯⲡⲁϩ̣ⲉ
ⲉⲣⲟϥ

Verso

ϯⲡⲁ-
ϣⲟⲡϥ
ⲛ̄ⲧⲁⲧ̣ⲛ̄-
ⲛⲟⲟⲩϥ ⲛⲏ-
ⲧⲛ̄ ⲉⲧⲉⲧⲛ̄-
ϣⲁⲛϫⲛⲟⲩ ⲡⲉⲓ-
ⲅⲣⲁⲙⲙⲁⲧⲏⲫⲟ-
ⲣⲟⲥ ϥⲛⲁⲧⲁⲩⲟ ⲑⲉ
ⲉⲣⲱⲧⲛ̄ · ϯⲡⲣⲟⲥⲕ/
ⲛ̄ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ
[ϩⲁⲑ]ⲏ ⲛ̄ϩⲱⲃ ⲛⲓⲙ + ⲟⲩ-
[ϫⲁⲓ ϩ]ⲙ̄ⲡϫⲟⲉⲓⲥ ⲡⲁϫⲟ-
[ⲉⲓⲥ ⲡⲉ]ⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ
[....]ⲏⲥ ⲡ̣ⲡⲣ/ + ⲫⲟⲓ̣-
[ⲃⲁⲙⲙⲱ]ⲛ

2 Possibly]ⲉ ⲉⲙⲁⲧⲉ. 4 For ⲇⲉ read ? ⲧⲉ. 8 end, not ⲟⲩⲁ. Possibly ⲟⲩⲟⲛ, or ⲟⲩⲱ. 29 ? ⲓⲱϩⲁⲛⲛⲏⲥ.

473 Fibres ↓ →

A

ϩ.ⲧ ⲛⲑⲉ ⲟⲩⲛ ⲉⲧⲉⲙ̄.[
ϣⲁⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ̄ⲛ[
ⲁϩⲉ ⲛ̄ⲧⲟⲟⲩ ⲁⲩⲱ ⲁⲛϩⲓⲥⲉ ⲛ̄ⲛⲉϩⲓⲟⲟⲩⲉ [
[ⲁ]ⲧ̣ⲕⲱⲗⲧⲉ ⲙ̄ⲙⲟⲓ̈ ⲉⲧⲙⲉⲓ̈ ⲉⲣⲁⲧϥ̄ ⲛ̄ⲧⲉ ..[
]ⲛ · ⲧⲉⲛⲟⲩ ⲟⲩⲛ ⲉⲓ̈[.]ⲧ̄ ⲟⲟⲩ[

B

].ⲛ̣ⲧⲛⲉⲧⲟⲩⲁⲁⲃ ⲛⲟⲩⲥ̣ⲓ̣ⲥ̣[..]ⲛ ⲁⲩⲱ [
]ⲕⲟ ⲙ̄ⲙⲱⲧⲛ̄ ⲙ̄ⲡⲣⲁⲛ ⲙ̄ⲡⲛ[ⲟⲩⲧⲉ
]ⲧ̄ⲛⲥⲱⲧⲙ̄ ⲉ[ⲡϣ]ⲁϫⲉ ⲉⲛⲧⲁϥϫ[ⲟⲟⲥ

C

]ⲡⲁⲓ ⲉ[
]ⲧⲣⲁϫ[

A *Verso*] ϩⲛⲟⲩⲙⲉ ⲉⲧϫⲏⲕ ⲉⲃⲟⲗ ⲛ̄ⲁⲣⲉⲧⲏ ⲛⲓⲙ ⲁⲡⲁ
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡⲁⲛⲁⲭⲱⲣⲏⲧ/ + ϩⲓⲧⲛ̄ⲕⲩⲣⲓⲁⲕ[ⲟⲥ]
[ⲡⲣⲙ̄]ⲕⲟⲉⲓⲥ ⲡⲉⲕϩⲙ̄ϩⲁⲗ ⲡⲉⲗⲁⲭⲓⲥⲧ/ +

1 Perhaps ϩⲟⲧ. 4 ⲛⲧⲉⲧⲛ[;]ⲙⲛⲧ-. Possibly A joins B here. 5 [ⲧ]ⲛⲟⲟⲩ; ⲧⲁⲣ]ⲕⲟ.

474

]ⲛ̄ⲧ ⲉ̣ⲃ̣ⲙ̣ⲛ̣ ..ⲡⲉ ⲟⲣ.....ⲁⲃ.
]ⲙ̄ ⲡⲣⲱⲙⲉ ⲉⲧⲫⲟⲣⲉⲓ̈ ⲙ̄ⲡⲉⲭ̅ⲥ̅
ⲁ]ⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲉⲡⲉⲓⲇⲉ ⲁⲡⲁⲩⲗⲟⲥ
]ⲓϫ ⲛ̄ⲧⲁⲕϫⲟⲟⲩⲛ ⲉⲃⲟⲗ ⲉⲧⲃⲉ ?
]ⲱⲃ ⲉⲣⲏⲥ ⲁⲓ̈ϫⲟⲟϥ ϫⲉⲙⲁⲣⲉⲛⲥϩⲁ̣ⲓ ?
]ⲕϫⲟⲟϥ ϫⲉⲙ̄ⲡ̄ⲣⲛ̄ⲧϥ̄ ⲧⲉⲛⲟⲩ ⲉⲥ ϩ[ⲏⲧⲉ
ⲕⲁ]ⲙⲟⲩⲗ ⲛ̄ⲥⲁⲧⲉⲛⲉⲛⲙ ⲡⲛⲟⲩⲧⲉ [
]ⲟⲓ̈ ⲙ̄ⲡⲉϭⲱϣ ⲛ̄ⲕⲩⲣ̣ⲓ.[
]ⲙ̄ⲛ̄ϩⲓⲥⲉ ⲙ̄[

5 ⲓⲁⲕ], or ϩ]. 8 ? ⲕⲩⲣⲓⲁ[ⲕⲟⲥ.

475

⳨ ϣⲟⲣⲡ̄ ⲙⲉⲛ ⲉ̄ϩⲱⲃ ⲛⲓⲙ [
ⲡⲟⲇⲓⲟⲛ ⲛ̄ⲛⲉⲕⲟⲩⲣⲏⲧⲉ ⲁⲣⲓ [
ⲉⲓ ⲉϫⲱⲓ̈ ϩⲛⲟⲩϭⲉⲡⲏ ⲉⲡⲉ[
ⲙⲡⲟⲟⲩ ⲁⲩⲱ ⲁⲕϫⲟⲟϥ ⲉⲣⲟⲓ̈ ϫ̣[ⲉ
ⲡⲉⲕϩⲱⲃ ⲁⲩⲱ ⲕⲥⲟⲟⲩⲛ ϫ[ⲉ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲕⲥⲟⲟⲩⲛ ϫⲉ[
ⲁⲩⲱ ⲉⲧⲃⲏⲧⲕ ⲁⲓ̈ⲥⲩⲭ̣ⲱ[ⲣⲉⲓ
ⲥⲟⲟⲩⲛ ϫⲉⲉⲉⲓⲃⲱⲕ [
ϣⲓⲧϥ̄ ⲙ̄ⲙⲟϥ ⲉϥ[
ⲙ̄ⲡⲛⲁⲥⲉ ⲙⲛ̄[
]ⲉ̣ⲙⲁⲉⲓⲁⲛ[
] ⲁⲡⲁ ⲉⲡ[ⲓⲫⲁⲛⲓⲟⲥ

2 ϩⲩⲡⲟ]ⲡⲟⲇⲓⲟⲛ. 7 For ⲥⲩⲅⲭⲱⲣⲉⲓ.

476

ⲡⲣ]ⲟⲥⲕⲩⲛⲉⲓ̈ ⲛ̄-
]ⲉ ⲉⲧⲟⲩⲁⲁⲃ`
]ⲛ̄ϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ
ϩ]ⲱⲃ` ϩⲛ̄ⲧⲁϭⲟⲙ
] ⲉⲛⲧⲏⲣϥ̄ ⲛ̄ⲥⲁⲃⲏⲗ
]ⲕ/ ⲉϥϫⲡⲉ ⲁⲉⲓ-
]ⲕⲏ ⲙ̄ⲡⲣⲱⲙⲉ
]ϩⲃⲟⲟⲥ ⲁⲗⲗⲁ ϩⲓⲧⲙ̄-
ϣ]ⲁⲧⲕⲏⲣⲓⲁⲕⲏ ⲡϩⲱⲃ
]ⲧⲁⲕⲏ ⲟⲩϫⲁⲓ̈
ϣⲗ]ⲏⲗ ⲉϫⲱⲓ̈
ⲓⲱϩ]ⲁⲛⲛⲏⲥ
ⲓ]ⲱⲥⲏⲫ ⲡⲓ-
ⲉⲗⲁⲭ/

2 ? ⲟⲩⲉⲣⲏⲧ], or ⲉⲓⲟⲧ]. 3 ⲡⲉⲧ].
7 and 10 ? ⲕⲩⲣⲓⲁⲕⲏ.

480

⳨ ⲉⲧⲃⲉⲧⲁⲡⲟⲩⲣⲉⲥⲓⲥ ⲇⲉ
ⲛ̄ⲧⲁⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ ⲧⲛ̄ⲛⲟⲟⲩ
ⲉⲣⲏⲥ ⲛⲁⲓ̈ ⲉⲧⲃⲏⲧⲥ ⲁⲓϫⲛⲟⲩ
ⲡⲣⲱⲙⲉ ⲁϥⲡⲁⲣⲁⲓⲧⲉⲓ ⲙ̄ⲫ[ⲱⲃ]
ϣⲓⲛⲉ ⲟⲩⲛ` ⲛⲁⲕ ⲉⲕⲉ[. . . .]
[ϯ]ⲁⲥⲡⲁⲍⲉ ⲇⲉ ⲛ̄ⲧⲉⲕ[ⲙⲛⲧ-]
[ⲉⲓⲱ]ⲧ̄ ⲉⲧⲟⲩⲁⲁⲃ ?

2 ⲧ (4°) above.

482 Fibres ↑→

⳨ ⲡ[ⲣⲟⲥ ⲑⲉ] ⲛ̄ⲧⲁⲓ̈ϫ[ⲟⲟⲥ ⲛ̄ⲧⲉⲕ]-
ⲙⲛ̄ⲧⲉⲓ[ⲱ]ⲧ ϫⲉⲉⲣϣ[ⲁⲛ-]
ⲡⲛⲟϭ ⲛ̄ⲣⲱⲙⲉ ⲉⲓ ϯⲛⲁ[ⲧⲛ-]
ⲛⲟⲟⲩ ⲛⲁⲕ ⲧⲉⲛⲟⲩ ⲁϥⲉⲓ
ϫⲓⲛⲡⲥⲁⲃⲃⲁⲧⲟⲛ · ⲉϥϣⲁⲛ-
ⲁⲡⲁⲛⲧⲁ ⲉϩ[. . . .] ⲙ̄ⲡⲟⲟⲩ
ⲛ̄ ⲣⲁⲥⲧⲉ [. . . . . ⲉ]ⲃⲟⲗ ·
ⲧⲛ̄ⲡⲣⲟ[ⲥⲕⲩⲛⲉⲓ] ⲛ̄ⲧⲉⲧⲛ̄-
ⲙⲛ̄ⲧⲙ[ⲁⲓ̈ⲛⲟⲩⲧ]ⲉ ϩⲓⲟⲩⲥⲟⲛ
ⲙⲁⲣⲕⲟⲥ ⲡ[ⲉⲓⲉ]ⲗⲁⲭ/ ϯⲡⲣⲟⲥ-
ⲕⲩⲛⲉⲓ ⲛ̄ⲧ[ⲉⲧ]ⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ
+ ⲟⲩϫⲁ[ⲓ̈ ϩⲙ̄]ⲡϫⲟⲉⲓⲥ +

Verso [+] ⲡⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ ⲁⲡⲁ
ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ ⲙ̄ⲡⲁⲡⲁ ⲯⲁⲛ
ⲁⲛ . . . [. .] ⲡⲉⲓⲉⲗⲁⲭ/

15 Or ⲇⲁ[, or ⲁⲗ[.

483 Fibres ↑→

A
ⲧⲉ]ⲕⲙⲛ̄[ⲧ

B
ϣⲟ]ⲣⲡ̄ [
]ⲕⲉⲗ[

C
] ⲁⲛ̄ⲣⲁ[ϣⲉ] ⲉⲙⲁ[ⲧⲉ
ⲙⲛ̄ⲧ]ⲉⲓⲱⲧ ⲉ[ⲧⲟ]ⲩⲁⲁⲃ
ⲧⲉ]ⲕⲙⲛ̄ⲧⲉⲓⲱⲧ [

D
] ϫⲓⲛⲉ[
]ⲥϩⲁⲓ ⲉⲧ[ⲟⲩⲁⲁ]ⲃ [
]ⲉⲓ ⲉⲡϩⲁ[ⲅ]ⲓⲟⲥ ⲫⲟⲓⲃⲁⲙ[ⲙⲱ]ⲛ ⲧⲛ̄ⲛⲁ[
].ⲟⲩⲛ ⲕ[ⲥⲟ]ⲟⲩⲛ ϫⲉⲙⲁⲣⲉⲡⲉⲑ[
] ⲉⲧⲟⲩⲁ[ⲁ]ⲃ ⲉϥϣⲱⲡⲉ ⲟⲛ ⲕⲕⲉⲗ[ⲉⲩⲉ

Verso C] ⲉⲧⲟⲩ[ⲁⲁⲃ B]ⲁⲣ[ⲉⲧⲏ A ⲛⲓ]ⲙ ⲁⲡⲁ ⲉⲡ[ⲓ]ⲫ[ⲁⲛⲓⲟⲥ

2 ⲕⲉⲗ[ⲉⲩⲉ, or [ⲉⲩⲥⲓⲥ. 7 For ⲙⲉⲣⲉ; perhaps ⲉⲑ[ⲟⲟⲩ.

485

A] ⲡⲓⲙ ϯϣⲓⲡⲉ ⲉⲡⲁ ?
]ⲉⲕ[
remainder illegible

Verso ⲙⲡⲉⲛ[
ϫⲉⲉϥⲛⲁⲉⲛⲧ[
ⲡⲁⲡⲁ ⲁⲛⲁⲛⲓⲁ[ⲥ
ⲙⲟⲛⲟⲭⲟⲥ ⲉ[
ⲉ[
[

⳨ ⲧⲁⲁⲥ ⲛⲡⲉⲡⲉⲫⲁⲛⲓ̈ⲟⲥ
[ϩⲓⲧ]ⲛ̄ⲧⲉϥⲙⲁⲩ ⲟⲩϫⲁⲓ̈ ϩⲙⲡϫ̄[ⲟⲉⲓⲥ]

B]ⲟⲟ[
]ⲉⲧⲑⲁ[
ϩ]ⲱⲥ ⲡⲁⲕⲁⲛ[ⲟⲥ
ϩ]ⲱⲥ ⲁⲧⲛⲟⲩⲧⲉ [
]ⲉⲙⲟⲟⲩ ⲙⲁⲛⲛⲟ.[
]ϫⲉ ⲛⲧⲟⲟⲧϥ ⲙⲡⲉ[
]ϫⲉ ⲁⲩⲱ ⲁⲛⲉⲓ[
]. ⲛⲧⲟⲟⲧ̄ · [.

Verso]ⲉⲕ[
]ⲉⲕⲟⲩϣⲱ[
]ⲥⲉⲕⲉⲡⲙⲛ̄[
]ⲙⲉ ⲉⲣⲟⲓ̈ ⲛⲥⲁ[
]ⲛⲧⲟⲕ ⲡⲉⲥⲉⲓⲱⲧ ϫⲓ[
]ⲓ̈ ϩⲱ ⲉⲣⲟⲕ
ⲧⲉ]ⲛⲟⲩ

2 Or ⲁⲕ. 7 Or ⲟⲩⲙⲁ ⲛⲛⲟ. 9 ⲁⲛ altered. 16, 17 at right angles to 11–15. 18–24 follow 15, after a space.

493 Fibres ↑→

]ⲉⲉⲛⲏⲧ ⲛ̄ϩⲏⲧⲟⲩ ϫⲉⲛⲉⲓ̈ⲥϩⲁⲓ̈ ⲛⲣⲟⲩϣⲉ ⲓ[
ⲙ]ⲛ̄ ϣϭⲟⲙ ⲛⲣⲱⲙⲉ ⲉⲧⲣⲉϥⲡⲁⲣⲁⲅⲉ [
ⲡ]ⲣⲟⲥ ⲑⲉ ⲉⲧⲉⲧⲡⲁⲣⲏⲙⲓⲁ ⲙ̄ⲡⲣⲱⲙ[ⲉ
]ϥⲧⲁⲓ̈ⲏⲩ ⲁⲛ ⲁⲗⲗ ⲉϣⲱⲡⲉ ⲁϩ[
]ⲉ ⲉⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲡⲁⲛⲧⲱⲥ [
ϥ]ⲧⲛⲁⲓ̈ⲏⲩ ⲉⲧⲃⲉϥⲱ[ⲃ

Verso ⲧⲁ]ⲁⲥ ⲙ̄ⲡⲁϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁ (ornament) [ⲃ

1 Or]ⲉⲥⲛⲏⲩ; for ⲣⲱϣⲉ. 3 For ⲡⲁⲣⲟⲓⲙⲓⲁ. 6 For ⲧϭⲁⲓⲏⲩ.

496

⳨ ⲁⲛⲇⲓⲁⲕ/ ⲑⲉⲱ[ⲇⲱⲣⲟⲥ]
ⲧⲁⲙⲟⲓ̈ ϩⲁⲑⲉ ⲙ[ⲡⲟⲟⲩ ⲁϥ-]
ϫⲟⲟⲥ ϫⲉⲡⲉⲣ[
ⲫⲁⲛⲓⲟⲥ ϫⲓ̈ [
ⲃⲱⲕ ⲁⲛϩ[
ϩⲛⲟⲩⲱ[
ϥⲓⲧⲉ [
ϫⲟⲟ[
ⲛ.[

Verso]ⲡⲉϥ ϫⲉⲉⲓ̈ⲛⲁ-
ⲧⲁ]ⲩⲟ ⲡϣⲁϫⲉ
]ⲁⲧⲉⲕⲙⲛ-
]ⲓ̈ⲱⲧ
ⲡⲁϫⲟ]ⲉⲓ̈ⲥ ⲛ̄-
] ⲁⲡⲁ
?

3 ? ⲡⲉ- for ⲡⲉⲓ-, or [ⲛⲧ, [ⲧⲟⲃ, [ϣⲱⲛ ? 5 [ⲛⲧ. 12 ⲛ], or ϣ]; ⲙⲛ[ⲧⲉ]ⲓⲱⲧ.

498

⳨ ⲉⲧⲃⲉⲧⲁⲅⲁ-
ⲡⲏ ⲉϩⲟⲩⲛ ⲉⲡⲉⲛ-
ϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲧⲱⲕ
ⲛ̄ϩⲏⲧ ϩⲩⲡⲟⲙⲉⲓⲛⲉ
ⲛ̄ⲧⲉⲓ̈ⲕⲉϩⲉⲃⲇⲟ-
ⲙⲁⲥ ϩ̄ⲛⲟⲩⲣⲁϣⲉ·
ϣⲗⲏⲗ ⲉϫⲱⲛ
⳨ ⲟⲩϫⲁⲓ̈ ⳨

502 Fibres ↑→

]ⲁⲩϫⲟⲟϥ ϫⲉⲙⲉⲛⲧⲉⲛ[
]ϥ ϫⲉⲙⲁⲣⲉⲥϩⲱⲧⲡ̄ ⲉⲣⲟϥ ⲁ[
]ⲉⲙⲁⲓ̈ϩⲱⲧⲡ̄ ⲉⲣⲟϥ ⲉⲛⲉϩ ⲁⲥ[
]ⲁⲓ̈ⲥϩⲁⲓ̈ ⲉ[

2 ? ϫⲟⲟ]ϥ. 3 ϫ]ⲉ.

504 Fibres ↑→

⳨ ⲛ̅ⲧⲉⲣⲉⲓ̈ⲟⲩ[
ⲛ̅ⲡⲁⲩⲗⲟⲥ ⲡⲣ[
ⲛ̅ⲡⲣⲱ[
ⲥⲩⲅⲭⲱⲣⲉⲓ ⲁ[
ⲉⲙⲁⲧⲉ ⲉⲣ̅ ⲡ̣[

Verso ⲁ]ⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ
]ⲓ̣ⲱⲛⲓⲥⲧⲟⲥ ⲡ̅ⲉϥϣⲏⲣⲉ
+

1 ? ⲟⲩ[ⲱ. 3 ⲛⲣⲱ[ⲙⲉ ? interlined. 6 ⲥⲧ written with *stigma*.

507

⳨ ⲁⲓ̈ⲥⲱ̣[ⲧⲙ]
ϫ̣ⲉⲁⲕⲙ̅ⲕⲁϩ ⲛϩⲏⲧ ⲉⲙⲁ-
ⲧⲉ ⲉϫⲙ̅ⲡϩⲱⲃ ⲛ̅ⲧⲁϥϣⲱ-
[ⲡⲉ] ⲙ̅ⲡⲓⲥⲱⲧ̅ⲙ̅ ⲅⲁⲣ ⲉⲓⲙⲏ-
[ⲧⲓ ⲛⲧ]ⲁⲛⲉⲥⲛⲏⲩ ⲉⲓ̅ ⲉⲃⲟⲗ

508

ϣⲟⲣⲡ ⲙⲉⲛ ⲧⲁ[
ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̅ⲧⲉ[
ⲁⲩⲱ ϯϣⲓⲛⲉ ⲉⲡⲁⲥ̣[ⲟⲛ
ⲥⲟⲛ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲉⲧ̣[
ⲛ̅ⲛϣⲱ̣ ⲁⲓⲃⲱⲕ ⲡⲣ[
ⲣⲟⲩϫⲟⲟⲩ ⲧⲁⲡⲟⲕⲣ̣[ⲓⲥⲓⲥ
ⲡⲉ ⲙ̣̅ . . ϫ . [
ⲡ̣ⲣ̣ⲟ̣ⲥ . . [
ϫⲟⲉ̣[

1 [ⲙⲛⲧⲉⲗⲁⲭ/. 2 [ⲧⲛ-.
6 ⲛⲧⲉ]ⲣⲟⲩ-, or ⲙⲁ].

510 Fibres ↑→

] ⲁⲓ̈ⲣ̅ ϩⲛⲁⲓ̈ [
]ⲛⲉⲓ ⲛ̅ⲧⲉⲕⲙ̅ⲛ̣[ⲧ̅
]ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲉⲛⲉⲣⲅⲉ[ⲓ
] ⲉⲣ̣ⲟ̣ⲛ ⲁⲩⲡⲣⲁⲓⲧⲁ ⲛ̅[
]ϫ̣ⲛ[

Verso] ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ
]ⲏⲥ + ⲙⲱⲩ̈[ⲥⲏ]ⲥ̣ [

1 In different hand from rest.
2 ? ⲡⲣⲟⲥⲕⲩ]ⲛⲉⲓ.
7 ? ⲁⲛⲁⲭⲱⲣⲓⲧ].

512

⳨ ⲙ̅ⲛⲓⲉⲓⲙⲉ ϫⲉⲉⲕ-
ⲟⲩⲉϣ̓ ⲟⲩ̓·

513

ϫⲉ ⲛ[ⲉⲗⲁ-]
ⲭⲓⲥⲧⲟⲥ [
ⲉⲧⲉⲕⲙ̅ⲛ̣[
ⲙⲁⲧⲉ ϯⲟⲩⲱ[
ⲣⲉⲕⲉⲓⲙⲉ ⲉⲛ[
ⲛⲛⲉϯⲥϩⲁⲓ ⲙⲙⲟⲟⲩ̣[
]ⲟ̣ⲕ ϩⲉⲧⲛⲛⲁⲥϩⲁⲓ ⲉⲧⲁ̣[
ⲉ]ⲧⲉⲛⲁⲓⲛⲉ ⲉⲧⲃⲉⲟⲩ
]ϩ.ⲉ ⲁⲛⲉⲛⲥⲟⲛ
]ⲉⲥϩⲏ̣ⲩ ⲟ̣

Verso illegible

1 [ϩⲁⲑⲏ ⲙⲡⲁϣⲁ]ϫⲉ. 3 ? [ⲧⲥⲟⲛ. 4 ⲉ]ⲙⲁⲧⲉ. 4, 5 Perhaps [ϣ ⲟⲛ(=ⲟⲩⲛ) ⲉⲧ].

514

⳨ ⲧ̅ⲛ̅ⲥⲟⲟⲩⲛ ϫⲉⲧⲉⲧ̅ⲛ̅-
ϩⲗⲉⲛϩⲗⲟⲛ ⲉⲧⲃⲏⲏⲧ̅ⲛ̅
ⲉⲓⲥ ϩⲏⲧⲉ ⲁⲡⲕⲁ ⲡⲙⲁ̓ ⲛ̅[ⲏ-]
ⲧ̅ⲛ̅

517 Fibres ↑→

] ⲉⲡⲕⲩⲣ/ ⲁⲥⲡⲁⲣ
]ⲁⲥⲧⲣⲉⲫⲉⲁⲗ̓ ⲟⲩⲛ̓

518

ⲉⲧⲓ̣[
ⲉⲓ̈ⲱⲧ [
ⲡⲓⲫⲁⲛⲓⲟ[ⲥ
[. .]ⲧⲉⲓ̣[

VI. ACCOUNTS AND LISTS

519

⳨ ⲡⲗⲟⲅⲟⲥ ⲛ[. . . . .]ⲃⲟⲗ ⲕⲉⲛⲧⲁϊ ⲉϩⲟ̣[ⲩⲛ
ⲕⲉⲥⲁϣ̄ϥ̄ ⲛ̣[. . . . . . . ⲕⲁⲙ]ⲟⲩⲗ [
ϣⲙⲟⲩⲛ ⲛ̄ϩⲟⲗⲟⲕ/ [. . . . . .]ⲁ̣ⲡⲕⲁⲙⲟⲩⲗ ⲟⲩϩⲟⲗ[ⲟⲕ/
ⲟⲩϩⲟⲗⲟⲕ/ ⲁϊⲧⲁⲁϥ ⲛ̣[. . . . . ⲣ]ⲙ̄ⲧⲁⲃⲉⲛⲛⲏⲥⲉ ⲛ̄[
ⲟⲩϩⲟⲗⲟⲕ/ ⲛ̄ⲡⲟⲩϩⲁⲛⲛⲏⲥ ⲣⲙⲧⲕ̣[. . .]ⲉ ⲟⲩϩⲟⲗ'[ⲟⲕ/
ⲟⲩϩⲟⲗⲟⲕ/ ⲛ̄ⲡⲟⲩϩⲁⲛⲛⲏⲥ ⲣ̄ⲙ̄ⲑⲱⲛⲉ ϣⲟ̄ⲙ̄ⲧ̄ [ⲛ
ⲛ̄ϫⲟⲩⲕⲣⲉ ⲙⲯⲁⲛ ϩⲁⲥⲟⲩⲟ ⲕⲉϣⲟ̄ⲙ̄ⲧ̄ ⲛ.[
ⲕⲁⲕⲉ ϩⲁⲥⲟⲩⲟ ϣⲟ̄ⲙ̄ⲧ̄ ⲛ̄ⲓ̈ⲉⲣⲉⲙⲓⲁⲥ ⲥⲁⲛⲛⲉ[ϩ
ⲗⲟⲕ/ ⲙ̄ⲁ̄ ⲛ̄ⲁⲛⲁⲛⲓⲁⲥ ⲙⲛϣⲁⲧⲃⲁⲛⲧⲉ ⲥ̣ⲛⲁ[ⲩ ⲛ̄
ⲛ̄ⲓ̈ⲁⲕⲱⲃ ϣⲉⲛⲉⲧⲱⲙ ϣⲟ̄ⲙ̄ⲧ̄ . . ⲗⲟⲕ/ ⲛ̄ⲃⲓⲕⲧⲱ[ⲣ
ⲥ̣ⲟⲩⲟ· ϣⲟ̄ⲙ̄ⲧ̄ ⲛϩⲟⲗⲟⲕ/ ⲛ̄ⲙⲱⲏⲥⲏⲥ ⲛ̄ⲕⲁ[
ⲛ̄ⲑⲉⲟⲇ̣ⲱⲣⲟⲥ ⲣ̄ⲙ̄ⲛ̄ϩ̄ⲟ̄ ϩⲁⲁⲣϣⲓⲛ . . ⲧⲓⲟⲩ̣ [ⲛ
ϩⲁ̣ⲕ.ⲧⲉ̣ ⲧ . . ϩ̣ⲉ̣ ⲙⲁⲁⲃ ⲛⲣ̄ⲧⲟⲃ ⲛ̄ⲥⲟⲩⲟ ⲁϊϫⲓ̣[ⲧⲟⲩ
. ϫⲓⲧⲟⲩ ⲙⲁ̣ ⲛ̄ⲁⲍⲁⲣⲓⲁⲥ ⲣⲙⲧⲉⲙⲁⲙⲏⲛ

Verso ⲛ]ⲛ̣ⲟⲩⲃ ⲛ̄ⲧⲁϊⲧ̣ⲁⲁ̣[ⲩ . . . . .] ⲛ̄ⲥ̣ⲱⲓ
ϩⲟⲗⲟ]ⲕ/ ⲁϊⲧⲁⲁ[ϥ ⲛ̄ . . . .]ⲏ̣ⲥ ⲙⲛⲧⲉϥⲥⲱⲛⲉ
]ⲡⲙⲁⲕⲁⲣⲓⲟⲥ
]ⲙ̣ⲡⲉⲧⲣⲟⲥ ⲟⲙⲁϊⲟⲥ ⲕⲉ-
ⲛⲁ]ⲡⲁ ⲯⲁⲛ ϩⲁⲕⲓⲥⲉ ⲉⲧⲁϣⲉⲣⲉ
ⲟ]ⲙⲁ̣ϊⲟⲥ ⲕⲉϩⲟⲗⲟⲕ/ ⲁⲓⲧⲁⲁϥ
]ϩⲟⲗⲟⲕ/ ⲁ̣[ⲓⲧⲁⲁ]ϥ ⲛ̄ⲟⲥⲉ

1 [ⲛⲉⲛⲧⲁⲓⲧⲁⲁⲩ ⲉ]; ⲕⲉⲛ–ϫⲓⲛ-. 2 Inserted later. 3 Or]ⲙ. 5 Possibly ⲣⲙⲛ[, or ⲧⲙ[. 7 Before [a straight-tailed letter. 10 Read ϣⲟⲙⲧ (above) ⲛϩⲟⲗⲟⲕ/; ⲟⲩ is erased before ⲗ. 11 ϩⲁ]ⲥⲟⲩⲟ. 12 ϯⲟ erased before ⲧⲓⲟⲩ. 13 ? ⲕⲛⲧⲉ; or ? ϫⲟ[ⲟⲩ. 14 Prob. ⲁⲓϫ. 16 Or [ⲩ. 17 Inserted later. 21 Or]ⲩ.

520

⳨ ⳨ ⲡⲣⲱⲙⲉ ⲧⲁⲙⲉ ⲥⲛⲁⲩ̀ ⲛ̄ϩⲟⲗⲟⲕⲟⲧⲥⲉ
ⲛ̄ⲧⲉⲧⲛ̄ϫⲓⲧⲟⲩ ⲧⲉⲧⲛ̄ⲇⲓⲩ̀ ⲛ̄ⲧⲁⲡⲉⲥⲧⲏⲥ
ⲛ̄ⲧⲟⲟⲩ ⲛ̄ⲧⲛⲟⲩϩⲉ̀ ⲥⲛⲁⲩ̀ ⲧ̄ⲣ̄ⲉ̄ⲙⲏⲥⲉ
ⲛⲟⲩⲁ ⲙⲁ ⲛⲁⲩⲥⲓⲣⲉ̀ ⲛⲟⲩⲁ ⲙⲁ ⲯⲁⲧⲉ
(ⲧϣⲱⲙ̣ⲉ ⲡⲣⲱⲙⲉ̀) ⲧⲁⲙⲉ (ⲕⲁⲛ̀ ⲃⲏⲛ-
ⲛⲉ̀ ⲕⲁⲛ̀ ϩⲟⲙⲛ̄ⲧ) ϫⲟⲟⲩⲧ̄ϣ̄ⲉ + ϩⲣⲁⲭⲏⲗ
(ϩⲉⲛⲃⲏⲛⲛⲉ̀)⫽ . . ϫⲉⲩⲁⲗ̣ⲁⲛ + ⲧⲥⲱ-
ⲛⲉ̀ ⲛ̄ⲃⲣⲁϩⲁⲙ ⲛⲧⲏⲗ̀ ⲟⲩⲧⲣⲏ-
ⲙⲏⲥⲉ ⲡⲁⲣⲁ ϣⲟⲙⲧⲉ ⲟⲩϭⲁ̣ⲥ
ⲕⲉⲣⲁⲧⲥⲉ ⲛ̄ϩⲟⲙⲛ̄ⲧ⫽ ⲟⲙⲟ̤ⲓⲟⲥ
ⲧⲁⲥ̀ ⲟⲛ̄ⲃⲁⲙ̀ ⲥⲛⲟⲟⲩⲥ ϣⲉ

2 For ϯⲟⲩ. 3 For ? ⲙⲛⲧⲟⲟⲩ. 4 For ⲙⲁ ⲛ- (*bis*).
5, 6, 7 Words in brackets are scored out.
6 ϣⲉ perhaps erased.
7 ϫⲉⲩⲁⲗⲁⲛ perhaps scored out; before it ⲉⲓ(?) erased; for ⲩ possibly ⲧ.
8 Read ⲁⲃⲣⲁϩⲁⲙ.

521

ⲁⲡⲁ ϩⲉ̀ⲗⲓⲁⲥ
ⲯⲓⲥ ⲛ̄ϣⲉ
ⲁⲡⲁ ⲁⲃⲣⲁⲁⲙ
ϯⲟⲩ ⲛ̄ϣⲉ
ⲁⲡⲁ ⲡⲉⲧⲣⲟⲥ ⲕ[ⲉ-]
ⲣⲁⲧⲉⲁ̀ ⲓⲥⲁⲕ ϯ-
ⲟⲩ ⲛ̄ϣⲉ̀ ϩⲉⲗⲓⲁⲥ
ϯⲟⲩ ⲛ̄ϣⲉ́ ⲡⲥⲟⲛ
ⲁⲛⲁⲛⲓⲁ ϯ ⲛ̄ϣⲉ́ ⲡⲥⲟⲛ
ⲇⲁⲩⲉⲓⲇ ϯⲟⲩ ⲛ̄ϣⲉ̀ ⲡⲥⲟ'
ⲓ̈ⲱⲥⲏⲫ ⲙⲛ̄ⲧⲧⲁⲥⲉ ⲛϣⲉ
ⲡⲥⲟⲛ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ
[ⲟ]ⲩⲕⲉⲣⲁⲧⲉ́ ⲡⲥⲟⲛ
[. . . .] ϯⲟⲩ ⲛ̄[ϣⲉ

5 ? for ⲟⲩⲕⲉⲣⲁⲧⲉⲁ (*cf.* 13).
9 For ϯⲟⲩ. 10 *I.e.* ⲥⲟⲛ.
11 ⲧⲁⲥⲉ altered from ϣⲙⲏⲛ.

522

].ⲛ̊ ⲁ ⲁⲡⲁ ⲉⲓⲱϩⲁⲛⲛⲏⲥ ⲙ̄ⲡϣⲏⲃ̄ ⲛ̊ ⲁ
]ⲣ̣ⲉ ⲡⲣⲙⲛ̣ⲁⲛⲏ· ⲛ̊ ⲁ
ⲡⲁⲩ]ⲗ̣ⲱⲗⲉ ⲟⲩⲧⲣⲓⲙⲏⲥⲓⲟⲛ ..ⲛ̣ϩⲉ̣...
]ⲛ̄ⲇⲓⲱⲥⲕⲱⲣⲟⲥ ϩⲓⲕⲁⲗⲃⲁ ⲟⲩⲛⲁϣⲉ
ϣⲟⲙ]ⲛⲧ ⲛ̄ⲥⲁⲉⲓϣ ⲛ̄ϩⲃⲟⲟⲥ ⲙ̄ⲛ̄ϩⲙⲉ ⲛ̄ϣⲉ
] space
]ⲛ̣ⲁϣⲏⲣⲉ
] ⲛ̄ϩⲃⲟⲟⲥ
]ϥ ϥⲧⲟⲟ[ⲩ

2 ⲛ (1°) perhaps erased.

524

Verso + ⲁ.ϫⲓ ϣⲟⲙ̣ⲧ̣ⲉ ⲛ.
? ⲉ̣ ⲛⲛ̣ⲉ ?
.ⲉⲟⲧⲣⲉ ⲥⲁϣ̣....
ⲏ ⲁⲡⲟⲩⲁ ⲁ̣ⲓ̣ ⲛⲁ̣ϥ̣ ⲙ-
ⲛⲧⲁϥⲧⲉ ⲛϣⲟ̣ⲩ̣
ⲁⲡⲓⲛⲱ ⲉ̣ϫ̣ⲓ ⲛⲁϥ
ⲕⲉϯⲟⲩ ⲛϣⲏ ⲧⲁϥ-
ϫⲓⲧⲟⲩ ⲙⲁ ⲛⲛⲇⲓ̣-
ⲓ̣ⲁⲕⲟⲛⲟⲥ ⲅⲉⲱⲣ-
ⲅⲉ

1 ? ⲁⲓ, or ⲁⲛ. 3 ? ⲑⲉⲟⲧⲣⲉ; ? ⲥⲁϣϥ ⲛϣ-.
5 Read ϣⲏ. 6 For ⲉⲡⲉⲓⲛⲁⲩ; read ? ⲉⲁⲓ.

525

⳨ ⲉⲧⲃⲉⲛϫⲱⲱⲙⲉ:
ⲛϣⲟⲣⲡ̄ ⲛ̄ⲥⲟⲛ ⲁⲩⲛ̄ⲛⲟⲟⲩ ϣϥⲉⲧⲉ
ⲙ̄ⲛⲟⲩⲕⲁⲙⲟⲩⲗ̀ ⲙ̄ⲛⲛⲁⲁⲩ ⲛ̄ⲧⲁⲓ̈ⲃⲱⲕ
ⲉⲣⲏⲥ ⲁⲓ̈ⲛ̄ ⲙ̄ⲛ̄ⲥⲧⲛⲟⲟⲩⲥ̣ ⲛ̣ϩⲉⲧ ⲙ̣ⲛ̄ⲛⲁⲥⲟ̄
ⲑⲉⲩ̣ⲇ̣ⲱⲣⲟⲥ ⲁⲩⲧⲛ̄ⲛⲟⲟⲩⲥⲉ̣ ⲧⲁⲓ̈ⲟⲩⲧⲁϥⲧⲉ ⲙ̄ⲛ-
..ⲛ̣ⲁϣⲉ ⲙ̄ⲛⲁⲕⲩⲗⲁ ⲉⲧⲃⲉⲫⲟⲗⲟⲕⲟⲧⲓⲛⲟⲥ
ⲛ̄ⲧⲁⲓ̈ⲟⲩⲉ ⲛϩⲉⲧ ⲙ̣ⲁ̣ⲣ̣ⲇ̣ⲟ...̄ ⲙ̄ⲛⲛⲁⲥⲟⲛ
[.]..ⲁ..... ⲧ̄ⲛⲛⲟⲟⲩⲟ.ⲩ ⲧⲁⲓ̈ⲟⲩⲧⲁϥⲧⲉ
]ⲁⲕⲩⲗⲁ̣ ⲛⲧⲁⲓ̈ⲟⲩ ϣ̣ⲁⲧⲛ...ⲧ̣ⲁⲓ̈ⲟⲩ
]ⲉ ϣⲁⲧ̄ⲛ̄ⲥⲛⲁⲩ ⲙ̄ⲛⲙ̣.....ⲉ..̄

2 For ? ⲥⲟⲛ; ⲧⲛⲛⲟⲟⲩ. 4 Read ⲙⲛⲧⲥ-.
5 ϣⲉ cannot be read for ⲥⲉ. 6 ⲟⲩⲛⲁϣⲉ.
7 For ⲧⲁⲓⲟⲩⲟⲩⲉ. 10 ? [ⲧⲁϥⲧ].

528

⳨ ϣⲙⲟⲩⲛ ⲛ̄-
ϣⲉ ⲁⲓ̈ϯⲟⲩ ⲛ̄ⲁ-
ⲛⲁⲛⲓⲁⲥ ϩⲁⲓ̈ⲱⲥⲏⲫ
ⲉⲓⲥ ⲕⲟⲩϫⲟⲩⲱⲧ ⲛ̄ϣⲉ
ⲉ̣ⲓϫⲓⲧⲟⲩ

5 Not ⲁⲓ-; possibly 1 or 2 lost before it.

529

+ ⲡⲉⲓⲱ ⲛ̄ⲓ̈ⲥⲁⲁⲕ
ⲥⲟⲟⲩ ⲛ̄ϣⲉ
ϣⲙⲟⲩⲛ ⲛ̄ϣⲉ

530

ⲥⲛⲁⲩ ⲛ̄ⲉⲓⲱ
ⲙ̄ⲛ̄ⲥⲛ̄ⲧⲉ
ⲛ̄ⲗⲓⲧⲣⲁ

531

]	ⲁ[
]	ⲁⲥⲃ̣[ⲓ
.]	ⲑⲱ[
]ⲟ	ϩⲁⲃⲛⲛ̣[ⲉ
|]	ⲟⲙⲟⲓⲟⲥ ⲟⲛ̀ [ⲁⲥ]ⲃ̣ⲓ̣ ⲕⲟⲩⲥⲟⲟⲩ ⲛ̄ⲉⲓⲇⲟⲥ
ⲟⲙⲟⲓ|ⲟⲥ	ⲛ̄ⲛⲉⲩⲕⲱⲗ̄ⲡ ⲁⲣⲟⲓ̈ + ⲟⲙⲟⲓⲟⲥ ⲟⲛ̀
ⲟⲛ ⲁⲕⲟ|ⲩ-	+ ⲁⲓ̈ ⲛⲏⲥ ⲙⲉⲧⲉ ⲛ̄ⲥⲁⲗⲱ̀ ⲛ̄ⲕⲁⲕⲉ
ⲥⲓⲙⲉ |	ⲁⲥⲟⲩⲁⲙⲟⲩ̈ ⲛ̄ⲥⲛⲁⲩ ⲛ̄ⲛⲉⲃⲟⲧ
ⲕⲁⲗⲱ	[ⲟ]|ⲩⲁⲥⲉⲓⲛⲉ ⲟⲩⲁⲉ ϩⲟⲩⲛ̀ ⲛⲁⲛⲓ̈ ⲛ̄ⲥⲉⲕⲱ
ϩⲉⲛⲕⲁⲕⲉ	ⲕ ⲟ̣ⲩⲁⲉ ϩⲉⲛⲛⲟⲉⲓ̈ ⲟⲙⲟⲓⲟⲥ ⲟⲛ̀ ⲁⲓ̈ϫⲓ
ⲙⲛ̄ϩⲉⲛⲥⲟⲩⲟ	ⲕⲟⲩ|ⲭⲟ ⲛ̄ⲥⲟⲩⲟ̀ ⲁϫⲱⲓ̈ ⲛⲁⲥ ⲁⲥϩⲟⲩⲛ̄
ⲉⲣⲟⲓ̈ ⲁⲥⲕⲱⲗ-	ⲉⲣⲟϥ ⲁ|ⲥⲃⲓ̈ ⲕⲟⲩⲙ[ⲉ]ⲛ̄ⲧ ⲛ̄ⲥⲟⲩⲟ ⲁⲥⲧⲓϥ ϩⲁ-
ⲡⲟⲩ ⲁⲥⲃⲓ̈ ⲧⲟⲩⲛⲏ-	ⲃ̄ⲛⲛⲉ |ⲁⲥⲟⲩⲁⲙϥ ⲁⲩⲥⲓⲙⲉ ⲕⲉⲗⲱ ϩⲉⲛⲉⲣ̄ⲡ
ϣⲉ ⲙ̄ⲛ̄ⲥⲁⲛⲁⲓ̈	|[ⲉⲣⲟ]ⲓ̣ ⲁⲥⲃⲓ ⲧⲟⲩ̈ⲁⲉ ⲛ̄ϩⲉⲧⲟⲩ ⲁⲥⲧⲓ ⲥⲛⲁⲩ
ⲁⲥϣⲁⲓ̈ ⲁϩⲟⲩⲛ̄	|[ⲛ]ϩⲟⲟⲩⲧ ϩⲁⲃ̄ⲛⲛⲉ ϩⲟ[ⲙ]ⲟ̣ⲓ̣ⲟⲥ ⲟⲛ ⲁⲥϣⲁ̣ⲓ̈ ⲙⲁ ⲛ̄-
	ⲟ]ⲩⲥⲓ̈ⲙⲉ ⲁⲥϫⲓ ϥⲧⲟⲉ ⲛ̄[
	]ⲥⲁⲛⲁⲓ̈ ⲁⲓⲥ ⲟⲩⲣⲱ[
	]ⲕ̣ ⲉⲣⲟⲓ̈ ⲉⲩⲧⲁⲃⲉ [
	ⲁ]ⲥⲃⲓ ⲧⲟⲩ̈ⲛⲏϣⲉ [

5 Or [ⲁⲩ]. 5—15 The upright lines indicate the juncture of the 2 fragts. (*v.* Translation).
7 Cross here by error. 9 For ⲟⲩⲁⲉ ⲉϩⲟⲩⲛ ⲉⲛⲁ-; ? for ⲛⲥⲕⲱ. 10 For ϩⲓⲛ-. 11 For ϩⲟ.
13 For ϭⲁⲗⲱ (*cf.* 9). 17 ⲙⲛ]; ? [ⲙⲉ.

532

⳨ πλογος ππ-
σογο απρεσβ// βικ-
τωρ παι ογπη̣ς̣ τρι̣μ/ ϩα-
ϭ̣ερη αι παϥ ϥτοογ ⲛσοειϣ
αϥ παι ϫογτογηε μ̣μ/ αιβα-
κογ αⲛλακωπ ογ ⲛμⲛτρκος
αϥ παι κογϩο ϣμογηε ϩακογτρι-
μ/ ταιταϥ παι ον ϭερη αι παϥ κε-
ϣμογⲛ αι παϥ ογα̣ ϩωϥ αιβακογ ετ-
τηβε εττηκ αⲛ̣οεικ ⲛσεγηρος
απαϩαμ τⲛποο̣γ κεϫογτϣμηⲛ
μμ/ παι ϩετⲛκωσ ϩαϯογ ⲛσοειϣ
ϩ̣ⲛⲛααπε αιϯ ογμⲛτ ⲛκωσ ⲛ-
ϩητογ ϫεαϥϣη αϥⲛοϫογ αⲛ-
τεϩμε μⲛⲛκετω̣ⲛογ αⲛ κ̣ε-
ϯε μ/ πας μμαγ πενταιϫο-
ογ εβολ ογμ/ γας ϩαηρⲛ
σⲛτε ϩαο̣λκαμ ογμ/
ϩατσⲛτε μ/ παρϣι-
ⲛ τακ̣.. παι σογει
σοοϩογ.α ⲛτηϥ
κεμ... αι παϥ
κ̣ε ? ?
α̣ι̣ ? παγ τ
μ̣ ? παι
μ̣ ? ϫοογ
? σⲛτε
ογκας μαθια-
σ ϩαϩισε

Verso, in other direction.

ογμ/ ⲛ-
ταναστ-
α ϩαϩισε
σⲛτε μⲛκα-
λη ϩανογϩε
ογμ/ ⲛκογλ-
ωϫε ϩαϩισε

At other end, in original direction, same hand but larger.

]ι̣αϥϫοογ κε-
μⲛτσαϩβε
μ/ παι ϩετⲛκω̣-
ς̣ ϩⲛσογϫογτϣ-
ομτε πεμϣιρ
αι παϥ σⲛτε ⲛκως̣
ⲛϩητογ ϫεαϥϣη αⲛ-
ϩητ

2 For ⲛπρεσβ. 3 Not πηϣ. 6 For μⲛⲛγρκος. 8 παι, ? read παϥ; ? or ⲛϭερη. 9 Or ογⲛ. 14 Or αιⲛοϫογ. 15 αⲛ ? = ον; ? ⲛε-. 18 ? Read ϭλ. 20 For ⲛ ⲛτα-. 28 For μμαθιας. 37 Prob. + αϥ. 39, 40 ωϲ altered.

533

+ ⲛϩολοκ/ ταιτοογϥ
ϩεⲛϫοι ϣμογⲛ παρτοβ
αιτωκ ογτριμ/ ⲛϩητϥ αⲛ-
ρο ϩαⲛτριμ/ ταιϫιτϥ ϩα-
τϩοιτε ⲛτοοτϥ ⲛσεγηρος
ⲛϩαμ ρ̣̈ϥταϥ μⲛσανϣολϥ
παπαρ̣ ϩαεⲛ/ πα. αιβωκ ϥτο-
ο̣̈γ παρτοβ αττηβε ⲛϩητϥ
αιϯ σⲛτε μ/ μμωγσης ⲛϩη-
τογ ϩανεϥβⲛⲛε αιϯ σⲛτε
μ/ ϩατηβτ παβηϣ αιϯ ογ-
μ/ κας ϩακλω ⲛογϩαⲛης

Verso + τκαλη λ̄ η(εⲛ/
ια αϥ πας σαϣϥ ⲛ-
ϣη : λ̄ ϊα εⲛ/ ϊη
αϥ πας κεμⲛτη ⲛϣη
λ̄ ον ϊα

in other direction ζαχα-
ρια λ̄ η
τογλιτ-
τα λ̄ η
εⲛ/ ϊθ σογο
μ/ ϛ λ̄ ον ζ

6 εϥ-, or ⲛϥταϥ. 7 ? παϥ. 9 For μμ/; so too in 11. 13 Below this another text washed out.

534

]ⲧⲛⲛⲟⲟⲩ ⲕⲱⲥⲧⲁⲛ-
ⲧⲓⲛⲉ ⲙⲛ̄ⲓ̈ⲁⲕⲱⲃ ϩⲛ̣ⲙⲉ-
ⲥⲟⲩⲣⲏ ⲁⲓ ⲛⲁⲩ ⲙⲛⲧⲥⲛⲟⲟⲩ-
ⲥ ⲛⲥⲟⲉⲓϣ ⲁⲩⲛ ⲙⲛⲧⲁⲥⲉ
ⲙⲙ/ ⲛⲧⲏⲕ ⲙⲉ̣ⲙ̣ⲛϥ-
ⲧⲟⲩϣⲏ ⲛⲕⲱⲣ ⲁⲩϯ ⲕⲟⲩ-
ϭⲓϫ ⲛⲟⲩϩⲏⲕⲉ ⲁⲩⲣ̣ ϯ-
ⲟⲩ ⲛⲥⲟⲉⲓϣ ⲁⲓⲟⲩⲱⲣ-
ϩ ϥⲧⲟⲉ ⲙ/ ⲛⲁⲩ ⲛ-
ϩⲏⲧⲟⲩ

ⲁⲩϯ ⲛⲕⲉⲓⲥⲁϣ-
ϥ ⲛⲥⲟⲉⲓϣ ⲛⲧⲉ-
ϣⲱⲧⲉ

1 ? [ⲁⲓ]. 5 Or ⲙⲁ; ⲙⲛϥ altered. Prob. all = ⲙⲛϥ-. 7 ⲣ altered from (?) ϯ. 9 Read ⲙⲙ/.

535

⳨ ⲁⲕ ⲛⲏϥ ϫⲟⲩⲱⲧⲁϥⲧⲉ ⲛ̄-
ⲕⲉⲣⲁⲧⲉ ⲙ̄ⲛ̄ϣⲉ ⲛ̄ϭⲱⲣ
ⲛ̄ⲓ̈ⲥⲁⲕ

537

[. . ⲡ]ϣ̣ⲟⲙ-
ⲛ[. .]ⲃⲓⲣ ⲧⲁⲓⲛ-
ⲧⲟⲩ ⲁⲃⲟⲗ ϩⲛⲁⲗ-
ⲕⲏ ⲉⲕⲟⲩⲁⲣϩ ⲉⲛⲁ-
ⲣⲙϩⲁⲧⲛ ⲁⲟⲩⲱⲙ
ⲙⲛⲧϣⲏⲙ ⲛⲁⲓ ⲛϩⲏⲧⲟⲩ
ⲙⲡⲉϩⲟⲟⲩ ⲧⲙⲙⲁⲩ ϫⲉⲁⲩ-
ⲕⲱⲛⲧ ⲉⲛⲛϩⲃⲟⲥ ⲁⲛⲛ-
ⲣⲉⲥⲃ// ⲙⲛⲛⲉϥϣⲏⲣⲉ
ⲙⲛⲛⲁⲩ ⲧⲁⲩⲉⲓ ⲟⲩⲱⲙ̣ ⲕⲉ-
ⲙⲏⲧ ⲛⲁⲓ ⲁⲓ ⲛⲁϥ ⲕⲉⲙⲛⲧⲏ
ⲛⲁⲓ ⲛⲙⲱⲩⲥⲏⲥ ⲁⲕⲉϫⲟⲩⲧ-
ⲥⲁϩⲃⲉ ⲛⲁⲓ ϣⲁ̣ⲃⲟⲗ ⲁⲣⲟⲟⲩ ⲛⲉ-
ⲧⲁⲩⲟⲩⲁⲙϥⲛⲉ̣ ⲁⲓ̣ⲃ̣ⲉ̣ⲕ̣ⲓ ⲙ̣ⲛⲛⲁⲩ
ⲧⲁⲓϥⲓ ⲛϩⲃⲟⲟⲥ ⲛⲙⲁ̣ⲩ
ⲁⲓⲛ ⲛⲕⲉⲃⲓⲣ ⲁⲃⲟⲗ
ϩⲛⲥⲟⲩⲙⲛⲧⲁϥ-
ⲧⲉ ⲙⲡ[ⲁⲣ-]
ⲙϩⲁⲧ̣ⲛ̣
+

2 [ⲧ ⲛ] if space allowed. 3 ϩ altered. 6 For ϣⲙⲏⲛ. 8 For ϭⲟⲛⲧ. 12 Read ? ⲁϥ ⲕⲉ-. 14 Or ⲛⲃⲉⲕⲓ, or ⲁⲓⲕⲛϥ. All uncertain.

538

+ ⲥⲕⲉ-
ⲛⲛ
ⲕⲟⲙⲟⲥ ⲥⲓ/ ⲁ
ⲡⲉⲥⲛⲏⲧⲉ ⲥⲓ/ ⲅ/
ⲡⲥⲁⲭⲱ ⲉⲕⲱⲧ ⲥⲓ/ ⲁ̣
ⲁⲗⲏⲍ ⲣⲉⲕⲉ̣ⲓ̣ ⲥⲓ/ ⲋ/
ⲧⲁⲥⲁⲕⲉ ⲥⲓ/ ⲇ
ⲧⲁⲥⲁⲕⲉ ϩⲓⲧⲛⲛⲣⲱⲙⲉ ⲥⲓ/ ⲅ/
+ ⲕⲁⲙⲟⲩⲗ ⲡⲉⲧⲣ
⳨ ϩⲙⲡⲣⲁⲛ ⲡⲓⲱⲧ ⲙ̄ⲛ̄-
ⲡⲉ̣ⲛϣⲏⲣⲉ ⲙ̄ⲛ̄ⲡⲛⲁⲩⲙⲁ
ⲉ̣ⲧ̣ⲟ̣ⲩⲁⲁⲃ ⲙⲛⲧⲉⲧⲣⲓ-
ⲁⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ + + +
ⲁⲛⲟⲕ ⲥⲁⲙⲟⲩⲏⲗ
[ⲡ]ϣⲏⲣⲉ
4 or 5 ll. of scribbling

539

? ⲧⲉ ⲛ̄ⲉⲓⲟⲡⲉ . .
ⲁⲥⲣ̀ ⲧⲁ̣ⲃ̣.ⲥⲛⲟⲟⲩⲥ ⲛ̄ⲍ̄ⲉⲥⲧⲏⲥ ⲙ̄ⲡⲟⲩ.
ⲃⲉⲕⲏ ϩⲓⲱⲱⲥ : ϩⲟⲙⲉ̣ⲓⲟⲥ ⲡⲗⲟⲅⲟⲥ
ⲛ̄ⲛⲉϩ ⲙ̄ⲫⲏⲛⲁⲣⲏⲥ : ⲧϣⲟⲣⲡ̄ ⲛ̄ⲉⲓⲟ-
ⲡⲉ : ϩⲙⲉ ⲥⲁϣϥⲉ ⲛ̄ⲍ̄ⲉⲥⲧⲏⲥ ⲙ̄ⲛ̄ⲡⲉⲥⲃⲏ-
ⲕⲉ : ⲧⲙⲉϩⲥ̄ⲛ̄ⲧⲉ ⲛ̄ⲉⲓⲟⲡⲉ ⲧⲁ̣ⲓ̣-
ⲟⲩ ⲛ̄ⲍ̄ⲉⲥⲧⲏⲥ ⲙ̄ⲛ̄ⲡⲉⲥⲃⲏ̣-
ⲕⲏ: ?

Verso ⳨ .ⲡ̣ⲉⲩⲗⲟⲥ . . . ⲡⲉ ϣⲉⲧ
ⲡ̄ ? ? ⲙ̄ⲛ̄ⲧ
ⲙ ?

1 ? ⲧⲙⲉϩⲥⲛ]ⲧⲉ; ? nothing after ⲡⲉ.
2 ? ⲧⲁⲓⲟⲩ; end, ϫⲓ, or ϯ.
4 For ⲛⲛⲉϩ.

540

+
ⲁⲃⲣⲁ-
ϩⲁⲙ ⲡⲁ-
ⲡⲁⲥ ϫⲟⲩ-
ⲧⲟⲩⲛⲉ ⲛⲁⲓ ⲡ-
ⲟⲉⲓⲕ ϣⲏⲙ ⲡⲉⲧ-
ⲣⲟⲡⲉ ⲯⲓⲥ ⲛⲁⲓ ⲛⲟⲉⲓ-
ⲕ ⲟⲩ ⲙⲁⲣⲕⲟⲥ ⲙⲛ-
ⲡⲁⲩⲗⲟⲥ ⲙⲛⲧⲏ ⲛⲁⲓ ⲛ-
ⲕⲁⲕ ϣⲱⲧ ⲉⲩⲛⲟϥⲣⲉ
ⲛⲟⲩⲕⲟⲩⲓ ⲕⲉⲙⲏⲧⲏ ⲛⲁⲓ ⲟⲛ
ⲁⲓⲃⲱ . . ⲃⲟⲗ ⲁⲩ ⲛⲁⲓ ⲕⲉⲥⲟ-
ⲟⲩ ⲛ . . . . ⲙⲁⲉ ⲯⲓⲥ ⲛⲁⲓ̈
ⲛⲟⲉⲓⲕ

7 ⲟⲩ for ⲱ. 9 For ⲕⲁⲕⲉ; not ⲟⲩⲛⲟϥⲣⲉ.

541

ⲗⲓ]ⲕⲛⲉ ϣⲟⲙ[
ⲣⲧⲟ]ⲃ ⲛ̄ⲥⲟⲩⲟ̄ ⲛ̄ⲕⲁⲕⲉ ⲁⲧⲛⲉϫⲓⲧⲟ
]ⲃ̄ⲣⲣⲉ ϩⲓⲧⲣⲟⲙⲡⲉ ⲛ̄ⲡⲁⲩⲁⲙⲉ
]ⲣ̄ⲅ̄ ⲉⲁⲧⲛⲉϫⲓⲧⲟⲩ ⲡⲁⲣⲁ ⲟⲩⲭⲱ̄
ⲟⲣ]ⲁϩ ⲁⲧⲉⲧⲛ̄ϥⲓⲧⲟⲩ
]ϫⲓⲧϥ̄ ⲙⲁ ⲛ̄-
]ϣⲉ ⲛ̄-
] ?

1 [ⲛⲧ, or [ⲧⲉ. 2 ϫⲓⲧⲟⲩ.
3 Different hand at ϩⲓ-.

543

ⲓ̈ⲥ̄ ⲭ̄ⲥ̄
ⲉⲧⲃⲉⲡⲗⲟⲅⲟⲥ
ⲛ̄ⲛ̄ⲥⲕⲉⲩ ⲛ̄ϫⲟⲟⲥ
ⲉϫⲏⲙⲉ ⲥⲛⲁⲩ ⲛ̄ⲛ̄-
ⲕⲏⲛ ⲥⲛⲧⲉ ⲛ̄ⲕⲛⲛⲉ
ⲥⲛⲧⲉ ⲛ̄ⲃⲏⲃ ϣⲟⲙ ⲛ̄-
ϩⲏⲙ ϥⲧⲁⲟⲩ ⲛ̄ⲕⲉⲧⲱⲛ
ϫⲁⲓ̈ ⲛ̄ⲁⲣⲟⲩ [ⲟ]ⲩϩⲱⲧϫⲉ
ⲥⲟⲟⲩ ⲙⲙⲁϫⲉ ⲛ̄ⲧⲁⲣ-
ⲙⲟⲥ ϩⲟⲙ ⲙⲛ̄ⲓ̈ⲛ̄ϩⲉ
ⲟⲩⲕⲁⲙⲏⲗ ϩⲟⲙ ⲛ̄ϫⲁⲛ
ⲙ̄ⲛ̄ⲧⲥⲛⲟⲥ ϫⲉⲥ ⲛ.
ⲟⲩⲕⲁⲙⲏⲗ ⲛ̄ⲕⲟⲩ
ϣⲟⲙ ⲛ̄ⲕⲁⲗⲗⲓⲁ
ⲥⲛⲧⲉ ⲛ̄ⲟⲩⲟ
. . ⲛⲟⲩ . . .
? ?

3 Read ? ϫⲟⲟⲩⲥⲟⲩ. 4, 5 For ⲁⲅⲅⲉⲓ(ⲟ)ⲛ. 5 end, or ⲕⲛⲛⲉ. Impossible here to distinguish ⲕ from ⲛ. 8 ? for ⲧ͡ⲉ. 10, 11 ? for ϣⲟⲙ = ϣⲟⲙⲛⲧ (*cf.* 6, 14). 12 For ⲥⲛⲟⲟⲩⲥ ⲛϫⲏⲥ. 13 Or ⲕⲟϣ. 14 ⲛ above. 16 Or ⲛⲟⲩ.

544

+ ⲛⲥⲕⲏⲩⲉ ⲛⲧⲁⲁⲡ-
[ⲗⲱ] ⲛⲧⲟⲩ . . . . .
? ? ⲧⲛⲁ-
? ? ⲥⲙⲛ
ⲡⲉ ? ⲛⲟ ⲁⲁⲡ-
ⲗⲱ ⲉⲓ ⲟⲩⲛϣⲛⲟⲩ ⲁⲛ-
ⲟϣⲉⲩ ϫⲉ . . . . . ⲙⲏ-
ⲛⲁ ⲁϩϫⲟⲟⲩⲧ ⲛⲥⲱϥ
ⲁϥⲉⲓ ⲟⲛ ⲁⲡⲗⲱ ⲁϥϥⲓ
ⲛⲕⲉⲣⲁⲡⲧⲉⲥ ⲡⲉ-
ϫⲁϥ ϫⲉⲕⲁⲑⲁⲣ-
ⲱⲛ ⲁϩⲧⲛⲟⲟⲩⲧ
ⲛⲥⲱϥ ϫⲉⲉⲥ
ⲡⲁⲃⲁⲯⲓⲥ
+

Verso

+ ⲁⲙⲱⲩⲥⲏⲥ ⲉⲓ ⲙ̄ⲛ̄-
ⲟⲩⲣⲙⲛⲉϣⲉⲛⲁⲓ
ⲁϥϥⲓ ⲛⲕⲟⲩⲁ ϣⲁϥ-
ⲧⲁϥ ⲛⲁϥ ⲉϥϫⲱ ⲙ-
ⲙⲟⲥ ⲛⲁⲓ ϫⲉⲡⲁⲉⲓ-
ⲱⲧ ⲁϣⲧⲛⲛⲟⲟⲩⲧ
ϫⲉⲧⲁϥ ⲛⲁϥ ⲉⲥ
ⲧⲕⲟⲩⲉⲥⲛⲧⲉ ⲛ̄ⲗⲟ-
ⲩⲡⲁⲥ ⲙⲙⲁⲩ

6 Or ⲟⲩⲛ; end ? ⲛⲁⲛ. 7 ? ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲙⲏ-, or ⲉϥϫⲟⲟⲥ ϫⲉⲙⲏ-. 8 Prob. ⲛⲁ.

545

⳨ ⲁⲛⲟⲕ ⲍⲏⲑ ⲡⲡⲣⲉⲃ̣ ⲛ̄ⲧⲉⲕ̣[. . . .]
ⲕ̣ ⲁ̣ⲩⲱ ⲟⲛ ⲉⲧⲃⲉⲧⲉⲕⲕⲗⲏⲣⲟ-
ⲛⲟⲙⲓⲁ ⲛ̄ⲡⲁⲉⲓⲟⲧⲉ ⲉⲧⲛ̄ⲧⲟⲟⲧϥ̄
ⲛ̄ⲓ̈ⲥⲁⲕ ⲉⲕⲉϫⲓⲧⲟⲩ ⲛ̄ⲅ̄ⲧⲁⲁⲩ ⲙ̄ⲡⲣⲟ-
ⲫⲟⲣⲁ ϩⲁⲣⲟϥ ⲟⲩϣⲱⲛ̀ ⲛ̄ϩⲁⲧ
ⲛⲥⲛⲁⲩ ⲛ̄ϩⲟⲗⲟⲕ · ⲗⲟⲧⲓⲝ̄ ⲛⲁ-
ⲛⲁⲅⲕⲏ ⲛⲉⲯⲓⲥ ⲛ̄ⲗⲓⲕⲛⲉ ⲛ̄ϩⲟⲙ̣ⲛ̣
ⲥⲛⲧⲉ ⲛϩⲟⲓⲧⲉ ⲛ̄ϫⲏⲕⲉ ⲛ̄ⲥⲓⲙⲉ
ⲟⲩⲕⲉⲣⲱⲛ ⲛⲟⲩϩⲟⲗⲟⲕ/ ⲟⲩ-
ⲕⲟⲩⲛϫⲟⲩ ⲛⲟⲩⲧⲉⲣⲙⲏⲥⲓⲟ̣[ⲛ]
ⲙ̣ⲏ̣ⲧ̄ ⲛⲥ̣ⲟ̣ . . ⲛ̄ⲥⲁⲓ̈[
ⲛ̄ⲕⲁⲕⲉ · ⲟⲩⲡⲣⲏϣ [ⲛⲟⲩⲧⲉⲣ-]
ⲙ̣ⲏⲥⲓⲟⲛ ⲙⲏⲧⲉ [ⲛ .]ⲕ̣ⲁ̣ⲣ̣ⲧⲉ̣
ⲯⲓⲥ ⲛ̄ⲟⲩⲁⲧ̣̄ϩ̄ ⲟⲩⲗⲱⲧ̄ⲝ̄
ⲛ̄ⲗⲁⲁⲩ ⲛⲟⲩⲛⲏϣⲉ ⲛ-
ϩⲟⲗⲟⲕ/ +

1 For ⲡⲣⲉⲥⲃ; after [? nothing. 2 ? nothing before ⲁⲩⲱ. 4 For ⲡⲣⲟⲥ-. 7 ϩⲟⲙⲛ[ⲧ]. 8 For ⲥϩⲓⲙⲉ. 13 Prob. [ⲛ].

546

⳨ ϩⲁⲡⲙⲁ ⲛⲛⲁⲥⲕⲏ̣ⲩⲉ ⲉ̣[. . .]ⲓ̣ⲧⲥ ⲛⲛⲁⲣ̣ⲱ[ⲙ]ⲉ ⲉⲧⲉⲛⲁⲓⲛⲉ
ⲟⲩⲁϣ ⲛ̣ϩⲟⲙⲛⲧ ⲟⲩⲗⲁⲕ̣[ⲛ]ⲧ ⲟⲩⲭⲏⲣⲉ ⲥⲛⲧⲉ ⲛϩⲁⲙⲏⲓ
ⲟⲩⲧⲱⲣⲉ ⲟⲩⲗⲱⲧⲓⲝ ⲗⲁⲩ ⲛϩⲏⲣⲉ ⲟⲩⲁⲕ̣ⲟⲗⲧⲉ
ϣⲟⲙⲛⲧ ⲛⲕⲗⲏⲗ ⲛϩⲁⲧ ⲉⲩⲙⲁⲛ[. .]ⲁ̣ⲛⲓⲟⲥ
ⲥⲛⲁⲩ ϩⲁⲥϩⲁⲧ ⲛ̣ⲟ̣ⲩⲁ ⲉϥⲕ .[
ⲛ̄ϩⲁⲧ ⲥⲛⲁⲩ ⲙⲙⲟⲩⲥ ⲛϩ̣[
ⲟⲩϩⲟⲓⲧⲉ ⲛⲥϩⲓⲙⲉ ⲉⲥⲛ̣[
ϩⲁⲟⲩⲣⲧⲟⲃ ⲛⲥⲟⲩⲟ ⲟⲩ[
ⲭⲁⲣⲧⲏⲥ ⲟⲩⲙ̣ⲁϫ̣[ⲉ

3 For ϣⲏⲣⲉ. 4 Or]ⲱ. 5 ? ⲕⲱ[.

547

ⲥⲁⲩⲁ ⲛ̄ⲇⲓⲟⲥⲕⲟⲣ̣ⲟ̣ⲥ̣
⳨ ⲉⲓⲛⲉ ⲛ̄ϩⲁⲙ : ⲁ̄/
ⲙⲁϫⲉ ⲛ̄ϩⲁⲙ : ⲁ̄
ϩⲣⲉⲃ : ⲁ̄ ⲥⲁϩ̄ϥ̄ ⲱ̄ : ⲁ̄
ϣⲁⲗⲁⲛⲟⲥ ⲛ̄ⲉⲓⲱ̄ : ⲁ̄
ⲕⲁⲣⲧⲉ : ⲁ̄: ⲗⲓⲧⲣⲁ ⲛ̄ⲃⲏⲕ
ⲉϥϩⲟⲥⲉ: ⲃ̄: ⲟⲩⲃⲓⲣⲉ ⲛ̄ϫⲓ ⲡⲣⲟⲥⲫ.
ⲙ̄ⲡⲉⲥⲗⲉⲛⲧⲓⲟⲛ: ⲟⲩⲛⲏϣⲉ ⲛ̄
ⲕⲉⲣⲁⲧⲉ ⲛϩⲟⲙ̄ⲛ̄ⲧ̄:

7 ⲡⲣⲟⲥⲫⲟⲣⲁ.

548

A

ⲧⲉⲩⲡ]ⲱⲥⲓⲥ ⲛ̄ⲛⲥⲕⲉⲩⲟ̄ⲥ̄ [
].ⲃⲓⲧⲟⲩ ⲛ̄ϫ̣ⲓ̣ⲧ̣ⲉ [
ⲥ̄ⲛ̄ⲧ̄ⲉ ⲛ̄ϩⲟⲓⲧⲉ [
ϥ̣ⲧⲱⲟⲩ ⲛ̄ⲡ̄ⲉ̣[
ⲙⲏⲧⲉ ⲛ̄[
ϥⲧⲟⲟⲩ [

B

]ϣ̣ⲙ̣[
ⲟⲩⲗⲟⲧ̣ⲓ̣ⲝ .[
ⲥ̄ⲛ̄ⲧ̄ⲉ ⲛ̄ϩⲟⲓ̣[ⲧⲉ]
ⲥ̄ⲛ̄ⲧ̄ⲉ ⲛ̄ⲥⲓⲛϫⲱⲛ
ⲥ̄ⲛ̄ⲧ̄ⲉ ⲛ̄ⲕⲟⲩⲛϫⲟⲩ
ⲟⲩⲅⲉⲣⲁⲛⲧⲟⲥ
ⲟⲩⲑⲩⲙⲓⲁⲧⲏⲣⲓⲟⲛ
ⲟⲩⲙⲁϫⲉ
ⲟⲩⲛⲁⲛⲁⲣⲓ ϩⲁⲭⲁⲣⲧⲏⲥ
ϩⲉⲛϩⲉⲛⲏ ⲛ̄ⲃⲉⲕⲉ
ⲟⲩⲕⲁⲙⲏⲗⲉ ⲛ̄ⲃⲛ̄ⲛⲉ
ⲥ̄ⲛ̄ⲧ̄ⲉ ⲛ̄ϫⲓⲛⲗⲏ ⲛⲛⲏⲣ̄ⲡ̄

traces of a second column here

3 For ϫⲓⲟⲩⲉ; prob. nothing after it. 8 ⲛ[.

549

⳨ ⲡⲗⲟⲅⲟⲥ ⲛ̄ⲛ̄ⲥⲕⲏⲩⲉ ⲛ̄ϩⲟⲙⲧ
ϩⲓⲃⲁⲣⲱⲧ ⲕⲁϫⲟⲩⲥ : ⲃ
ⲕⲟⲩⲕⲟⲩⲙⲁⲩ ⲅ ⲉⲙⲣⲱϩⲉ ⲇ̣̄
ⲟⲩⲛⲟϭ ⲛ̄ⲧϫ ⲛ̄ϩⲟⲙ̄ⲧ̄ : ⲁ
ⲕⲁⲗⲁϩ̄ⲧ̄ ⲛ̄ϩⲟⲙ̄ⲧ̄: ⲁ
ⲡⲉⲛⲧⲟⲗⲟⲡⲗⲏⲧⲏⲥ : ⲁ
ⲕⲁⲕⲕⲁⲃⲏ̣ⲧ̣ⲉ : ⲁ
ⲧⲁⲡⲏⲥ : ⲃ ⲟⲩⲕⲁⲗ[ⲁ]ϩ̄ⲧ̄
ⲟⲩⲧⲉϩⲙⲉ ⲉⲩⲥⲁⲗ̄ⲕ̄ ⲉⲩ-
ⲧⲟⲃⲉ
ⲕⲗⲟ[ⲥ]ⲱ̣ⲕⲟⲙⲱⲛ : ⲁ̣
ⲙⲉϩ
ⲟⲩⲙⲁⲉϩⲓ ⲉ . ⲧⲟⲃⲉ [
ⲟⲩⲕⲁⲯⲁ ⲉⲥⲛ̣[
ⲉ .̄ ⲥ̣ⲛ̄ⲁⲩ ⲛ̄ⲉ-
[. .]ⲧ̣ⲁ . ⲉ

7 Or ⲃⲓⲛⲉ, or ⲃⲓⲥⲉ. 12 ? ⲃ for ⲓ; prob. ⲉ[ϥ], or ⲉ[ⲥ].

550 Fibres → ↑

ⲕⲁⲗⲕⲓⲟⲛ ⲉ̣[
ⲕⲟⲩⲕⲟⲩⲙⲓ̣ .[
ⲟⲩⲗⲁϭⲟⲩ ⲛ[
ⲟⲩⲙ̄ⲣⲱϩⲉ [
ⲟⲩⲗⲁϭⲟⲩ ⲛ̄ⲉ̣[
[ⲟ]ⲩⲕⲗⲟⲙ [
]ⲛ̄[

551

ⲥ ⲥⲛⲧⲉ ⲛ̄ⲃⲉⲥⲉ ⲁⲡⲁ ⲓ̈-
ⲥⲁⲁⲕ ⲙ̄ⲡⲁⲛⲇⲣⲉⲁⲥ̀ ⲥⲛⲧⲉ
ⲛ̄ⲃⲉⲥⲉ ϣⲏⲙ̀ ϥⲧⲟ̀ ⲛ̄ⲛⲟ̣ϭ̣

1 An erased line precedes this.
3 From ϥⲧⲟ in another hand.

554

]ⲏⲃ̣ⲓ̣ⲟⲥ
ⲛⲁⲡⲟⲥⲧⲟ[ⲗⲟⲥ ⲛ̄ⲭⲁ]ⲣⲧⲏⲥ
ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲃⲏⲗ
ⲧⲕⲏⲛⲓⲥⲓⲥ ⲛ̄ⲭⲁⲣⲧⲏⲥ
[ⲛ]ⲉⲛⲡⲣⲟⲫⲏⲧⲏⲥ ϣⲏⲙ
[ⲧⲕⲏ]ⲛⲓⲥⲓⲥ ⲛⲙⲏⲃⲣⲁⲛⲟⲛ
[. ⲥⲛ]ⲁ̣ⲩ ⲛ̄ϫⲱⲙ̣[ⲉ] ⲛ̄ⲡⲁⲡⲁ ⲥⲉⲩⲏⲣⲟⲥ
[. . .]ⲧⲓⲥ .[.] ⲛ̣̄ⲃⲣⲣⲉ
]
[. . . . . .] ⲛ̣̄ⲡⲁⲡⲁ ⲉⲩⲁⲅⲣⲓⲟⲥ
[. . . . ϫⲱⲙ]ⲉ ⲛ̄ⲧⲟⲕⲙⲁ-
[ⲧⲓⲕⲟⲛ ⲛ̄ⲡⲁ]ⲡⲁ ⲃⲁⲥⲓⲗⲓ̣̈[ⲟⲥ]
[. . . . . . ⲁ]ⲡⲟⲥⲧⲟⲗ[ⲟⲥ
[.]ⲏⲝⲧⲁⲥⲓⲥ ⲛⲭ̣ⲁⲣ[
ⲁⲡⲁ ⲡⲉⲧⲣⲟⲥ ⲡⲓⲃⲉⲣ̣[ⲟⲥ]
ⲡⲉⲃⲣⲓⲭⲙⲁⲗⲟⲧⲟⲥ
ⲥⲛⲁⲩ ⲛ̄ϭⲟⲓ̈ ⲛ̄ϫⲱⲙ[ⲉ]
ⲛⲉⲡⲣⲁⲝⲓⲥ
ϩⲉⲛⲕⲏⲧⲃ̣[

7 Prob. only [ⲥⲛ]. 8 After ⲥ a straight, not rounded, letter. 14 Or ⲙⲁⲣ (not like ⲭ elsewhere).
19 ⲛ above.

560

ⲓⲟⲩⲧⲁⲗⲓ̣ⲟ̣ . [	[
ⲗⲟⲩ́ⲛ̣ⲧ̣ⲓ̣ⲟⲥ	ⲟⲩ[
ⲉⲩⲥⲧⲟ́ⲗⲓⲟⲥ	ⲥ[
ⲥⲉⲣⲕⲓⲁⲛⲟⲥ	?[
ⲉⲣⲩⲑⲣⲓⲟⲥ	
ⲉⲛ̣ⲉⲇⲱ̣[	
ⲇⲓⲕ .[	
ⲟ̣ⲩ̣[	

1 Prob. for ⲟⲩⲓⲧⲁⲗⲓⲟⲥ, or -ⲗⲓⲥ.
2 Altered. 6 Not ⲁ[.

561

ⲧⲙⲱ ⲛ̄ϯ̣-
ⲧⲣⲉⲡ̣ⲉ ⲃⲉⲥⲛⲏⲧ
ⲁⲣⲱⲛ ⲃⲉⲗⲏ
ⲥⲁⲛⲉⲃⲃⲓⲱ ——
ⲁⲛⲁⲧⲟⲗⲓⲟⲥ ⲛ̄ⲑⲁⲃⲁⲩ
ⲡⲕⲁⲙⲟⲩⲗ ⲛ̄ⲡⲁⲡ̣̄ (ⲉ above) ⲉⲡⲓ-
ⲫⲁⲛⲓⲟⲥ ⲱϣ ⲃⲓⲧ̄ϥ ⲉϩⲣⲁⲓ̈

1 For ⲙⲁⲁⲩ. 2 Or ⲧⲣⲉⲉⲓⲉ. 3 For ⲃⲗⲗⲉ.
6 Or ⲡⲁⲓ̄ⲧ̄ (ⲡⲁⲉⲓⲱⲧ). 7 ? For ⲟⲩⲱϣ.

564

+ ϣⲙⲟⲩⲛ ⲛⲉ-
ⲧⲟϩ ⲉⲛϩⲟⲗⲟ-
ⲕ/ ⲛϥⲧⲟⲟⲩ ⲛ-
ϣⲟ̣ⲣⲧ ⲉⲛⲉⲧⲟϩ
ⲉ̣ⲥⲁⲟⲩ ⲛⲙⲁϩⲉ ⲉⲛ-
ϣⲟⲣⲧ ⲟⲩⲙⲁϩⲉ ⲛ-
ⲛⲱϫⲕ ⲧⲁⲥⲧⲉⲫⲁ-
ⲛⲟⲥ ϫⲟⲟⲩ ⲛⲁⲓ ϫⲉⲛ-
ⲧⲟⲟⲩ ⲟⲩϩⲟⲗⲟⲕ/ ⲛⲁⲓ
ⲃ ⲛϥ̣ⲉ ⲉⲧⲙⲙⲁⲩ

567

ⲡⲗⲟ]ⲩⲟⲥ ⲛ̄ⲡⲁⲡⲁ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ
]ⲃ̣̄ ϫⲟⲩⲧⲥⲛⲟⲟⲩⲥ ⲙⲛ̄ϥ-
ⲧ]ⲏ̣ ⲛ̄ϭⲱ[ⲣ] ⲛ̄ⲧⲟⲧ̄ϥ
].ⲧⲉ ⲁⲛ̣[
]ⲛⲧⲁ[
]ⲛ̣̄ⲥ̣ⲱ[

571 Fibres → ↑

].ⲁ	ⲥⲉ̣ⲓ̣.[
]ⲃⲓⲁ	ϣⲕⲁⲣ̣[
ⲗ]ⲉⲛⲓ́ⲥ	ϣⲓϥⲉ ⲛ̄ⲧⲃ[ⲧ
]ⲗ̣ⲟ̣́ⲛ̣ⲧⲓⲥ	. . ⲁϣ̣ⲉ̣[

VII. MISCELLANEOUS

573

ⲁⲛⲟⲕ ⲫⲟⲓⲃⲁⲙ-
ⲙⲱⲛ ⲡⲉⲛⲛⲟⲩⲁ· -
ⲙϩⲓⲥ ⲏ̣ ⲉϣⲱ ⲡⲁ
ⲕⲁⲑⲁⲣⲧⲟⲛ ⲛⲁ-
ⲛⲛⲁϫⲛ ⳉⲱⲃⲉ
ⲡ̅ⲟⲩⲁⲙϫⲟⲥ +

Verso ⲡ̅ⲟⲩⲁⲙϩⲓⲥ·
ⲡ̅ⲁⲛⲃⲁⲗ ⲛⲟⲩ-
ϩⲁⲣ ⲛϣⲏⲣⲉ
ⲗⲉⲥⲧⲏⲥ ⲙⲙⲁⲗ-
ⲁⲕⲟⲥ +

2 Prob. no stop. 3 ? ⲛ for ⲏ. 9 Read ϣⲏⲣⲉ ⲛ-. 10 For ⲗⲏⲥⲧⲏⲥ.

574

[ⲉ]ⲧⲃⲉⲟⲩⲁ ⲉϥϣⲱⲡⲉ
ⲉⲡ̣ⲉϥⲥⲁ ⲛϩⲟⲩⲛ̅ ⲉϥⲛ̣ⲁ̣-
ⲛⲉϫ ⲥⲛⲟϥ ⲉϩⲣⲁ̈ⲓ
ⲑⲙⲟ ⲟⲩⲕⲟⲩ̈ⲓ ⲛ̅ⲛⲉϩ ⲛ̅ⲥⲓⲙ
ⲛ̅ⲅ̅ⲛⲉϫ ⲟⲩⲕⲟⲩ̈ⲓ ⲛⲑⲓⲛ
ⲉⲣⲟϥ ⲉⲁϥϫⲓ ⲕⲱϩⲧ
ⲛ̅ⲅ̅ⲟⲩⲱϭ̅ⲛ̅ ⲟⲩⲥⲟⲟⲩϩ-
ϩⲉ ⲙⲡⲁⲛⲁ̈ⲓ ⲉⲛⲛ-
ⲉϩ ⲛ̅ⲧⲱϩ̅ⲥ̅ ⲡⲉ-
ⲧϣⲱⲡⲉ ⲉⲛⲉϥ-

Verso ⲙⲁϩⲧ
ⲛϣⲟⲙⲛⲧ
ⲛ̅ⲥ̣ⲟ̣ⲡ̣ ⲉ̣ⲡ̣ⲉ̣-
ϩⲟⲟⲩ ϥⲛⲁ-
ⲙ̣ⲧ̣ⲟ̣ⲛ̣

2 ⲛ corrected from ⲛ; ⲛⲁ ? erased. 4 ⲛ (1°) above. 9 For ⲛⲅⲧⲱϩⲥ.
11—15 written upon the black pitch coating.

575

+ ⲉⲧⲃⲉ-
ⲛϩⲏⲛⲁⲣ ⲉⲧ-
ϣⲱⲡⲉ ⲛ̣ⲧ̣ⲉ̣ⲡ̣ⲉ̣ϥ̣-
ⲃⲟⲗ ϫⲏϥ ⲉⲣⲉⲡⲣ̣ⲱ-
ⲙⲉ ⲕⲱⲗ̅ϩ̅ ϫⲉⲉ-
ⲡⲉϥⲱⲃ̅ϣ̅ ϫⲓ ϣⲟⲙ-
ⲧⲉ ⲛⲕⲁⲣⲟⲓⲁ ⲏ
ϯⲉ ⲛ̅ⲅ̅ⲛⲁϫⲟⲩ
ⲉⲛⲁⲕⲣⲁⲧⲱⲛ
ⲙⲛ̣ϣⲟⲙⲧⲉ ⲛ̅-
ⲃⲗⲃⲓⲗⲉ ⲙⲛⲓⲛ-
ⲉ̣ⲣ ⲏ ϯⲉ ⲛ̅ⲅ̣̅-
ⲕⲟϫⲟⲩ ⲛ̅ⲅ̅ⲧⲁ-
ⲁⲩ ⲉⲩϩⲃⲟⲥ
ⲛ̅ⲅ̅ⲛⲁϫⲥ ⲉ-
ⲣⲟϥ +

GREEK TEXTS

I. BIBLICAL

579

[ευλογηϲω τον κ̅ν̅] εν [παντι καιρω ⟨δια παντοϲ⟩ η αινεϲιϲ αυτου]
[εν] τ̣ω̣ ϲτο[ματ]ι̣ μου εν̣ [τω κυριω επαινεθηϲε-]
[τα]ι̣ η ψυχη μου ακο̣[υϲατωϲαν πραειϲ και ευφραν-]
[θητω]ϲ̣αν μεγαλην[ατε τον κ̅ν̅ ϲυν εμοι και υψ-]
[ωϲωμεν] το ονομα αυτ[ου επι το αυτο εξεζητηϲα]
[τον κ̅ν̅ και επη]κουϲε μ̣[ου . . .

580

[+ ϲχολαϲατε] κει γνωτα̣ι
[οτι εγω ειμι ο θ̅ϲ̅ υ]μψοθηϲομ⟨αι⟩ εν
[τοιϲ εθνεϲιν υ]μψοθηϲομ⟨αι⟩ εν
[τη γη κ̅ϲ̅ ο θε]οϲ τ[ων] δυναμενον μ⟨εθ⟩
[ημων αντιλημπτ]ω̣ρ ο [ημ]ων ο θεοϲ ϊακωβ
]ν α[ινε]ι̣τα τον πατηρα
κ]α̣ι [τον ϋ]ι̣ον τον π̅ν̅α̅ +
]ν̣̅ ταφοϲ ετουϲ̣
]ϊναϲϋτϊ
]. .[?

581

]ραϲ ατηϲ̣[
]·μιθριτατηϲ
βεδαιοϲ·μανηϲ·
αζαριοϲ·ελιων·εϲ
μαϲϲιαϲ·ϊϲμαηλοϲ
ναθαναηλοϲ·καιω-
δημοϲ·αλθαϲ·ϊω-
ϲαβδοϲ·κωνοϲου
τοϲ·ναθαιοϲ·
ϲεβοϲ·κακχου
ραϲ·

582

+ ευλογιτε παντα τα εργ[α του κ̅υ̅ τον κ̅ν̅]
ευλογειτε οι ουρανοι κ̅υ̅ τον κ̅ν̅
ευλογειτε αγγ̣[ελ]οι κ̅υ̅ τον κ̅ν̅
ευλογειτε παν̣[τα] τα ϋδαδα τα υπερανω̣ [του ο̅υ̅ν̅ο̅υ̅ τον κ̅ν̅]
ευλογιτε [παϲ]α̣ι αι δυναμιϲ κ̅υ̅ τον [κ̅ν̅]
ευλογ[ειτε ηλι]ο̣ϲ και ϲηλενη τ̣[ον κ̅ν̅]
[ευλογειτε αϲτρ]α̣ του ουρανου το[ν κ̅ν̅]
[ευλογειτε ομ]β̣ροϲ και δροϲο̣[ϲ τον κ̅ν̅]
[ευλογειτε πα]ϲαι ανακ[
[ευλογειτε πυρ κα]ι̣ καυμ[α τον κ̅ν̅]
[ευλογειτε νυκτ]εϲ κα[ι ημεραι τον κ̅ν̅]
[ευλογειτε φω]ϲ̣ κ[αι ϲκοτοϲ τον κ̅ν̅]
. . .

583 A *Verso* [ ]·[ ]

]—[

[ⲕⲁⲓ ⲙⲉⲑ ⲏⲙ]ⲉⲣⲁⲥ ⲉⲝ· ⲡⲁⲣⲁⲗ[ⲁⲙⲃⲁⲛⲉⲓ ⲟ ⲓ̅ⲥ̅ ⲧⲟⲛ]
ⲡⲉⲧⲣⲟⲛ ⲕⲁⲓ ⲓ̈ⲁⲕⲱⲃⲟⲛ ⲕⲁ[ⲓ ⲓ̈ⲱⲁⲛⲛⲏⲛ ⲧⲟⲛ]
ⲁⲇⲉⲗⲫⲟ̀ⲛ ⲁⲩⲧⲟ̀ⲩ· ⲕⲁⲓ ⲁⲛ[ⲁⲫⲉⲣⲉⲓ ⲁⲩⲧⲟⲩⲥ]
ⲉ̂ⲓⲥ ⲟ́ⲣⲟⲥ [ⲩ̈]ⲯⲏⲗⲟ̀ⲛ ⲕⲁⲑ ⲓ̈ⲇ̣[ⲓⲁⲛ ⲕⲁⲓ ⲙⲉⲧⲉⲙ-]
ⲟⲣⲫⲱ́ⲑ[ⲏ ⲉⲙ]ⲡ̣ⲣⲟⲥⲑⲉⲛ [ⲁⲩⲧⲱⲛ ⲕⲁⲓ ⲉⲗⲁ-]
[ⲙ]ⲯⲉⲛ̣ [ⲧⲟ ⲡⲣⲟⲥⲱ]ⲡⲟⲛ, ⲁⲩⲧⲟ̀[ⲩ ⲱⲥ ⲟ ⲏⲗⲓⲟⲥ ⲧⲁ ⲇⲉ]
[ⲓ̈ⲙⲁⲧⲓⲁ ⲁⲩⲧⲟⲩ] ⲉⲅⲉ́ⲛⲉ[ⲧⲟ ⲗⲉⲩⲕⲁ ⲱⲥ ⲧⲟ ⲫⲱⲥ]
[ⲕⲁⲓ ⲓ̈ⲇⲟⲩ ⲱ]ⲫⲑⲏⲥ̣[ⲁⲛ ⲁⲩⲧⲟⲓⲥ ⲙⲱⲩⲥⲏⲥ ⲕⲁⲓ]
[ⲏⲗⲓⲁⲥ . . . . . .]

about ten lines lost

[ⲟⲓ ⲙⲁⲑⲏⲧⲁⲓ ⲉⲡⲉⲥⲟⲛ ⲉⲡⲓ ⲡⲣⲟⲥ]ⲱⲡ[ⲟⲛ ⲁⲩⲧⲱⲛ]
[ⲕⲁⲓ ⲉⲫⲟⲃⲏⲑⲏⲥⲁⲛ ⲥⲫⲟⲇⲣⲁ ⲕ]ⲁⲓ ⲡⲣ[ⲟⲥⲉⲗⲑⲱⲛ]
[ⲟ ⲓ̅ⲏ̅ⲥ̅ ⲏⲯⲁⲧⲟ ⲁⲩⲧⲱⲛ ⲕⲁⲓ ⲉⲓⲡ]ⲉⲛ ⲉ[ⲅⲉⲣⲑⲏⲧⲉ]

* * *

[. . . ⲉⲁⲛ ⲇⲉ ⲁⲙⲁⲣⲧⲏⲥⲏ ⲉⲓⲥ ⲥⲉ ⲟ]
[ⲁⲇⲉⲗⲫⲟⲥ ⲥⲟⲩ ⲩⲡⲁⲅⲉ ⲉⲗⲉⲅⲝⲟⲛ ⲁⲩⲧⲟⲛ ⲙⲉⲧ-]
[ⲁⲝⲩ ⲥⲟⲩ] ⲕ̣ⲁ̣ⲓ̣ ⲁⲩⲧ̣ⲟ̣ⲩ [ⲙⲟⲛⲟⲩ ⲉⲁⲛ ⲥⲟⲩ ⲁⲕⲟⲩⲥⲏ]
[ⲉⲕⲉⲣⲇⲏ]ⲥⲁⲥ ⲧⲟ̀ⲛ ⲁ̣ⲇ̣ⲉⲗⲫ[ⲟⲛ ⲥⲟⲩ ⲉⲁⲛ ⲇⲉ ⲙⲏ]
[ⲁⲕⲟⲩⲥ]ⲏ. ⲡⲁⲣⲁ́ⲗⲁⲃⲉ ⲉ́ⲧⲓ ⲉ[ⲛⲁ ⲏ ⲇⲩⲟ ⲙⲉⲧⲁ ⲥⲟⲩ]
[ⲓⲛⲁ ⲉⲡⲓ ⲥⲧⲟⲙⲁ]ⲧ̣ⲟⲥ ⲇⲩ́ⲟ [ⲙⲁⲣⲧⲩⲣⲱⲛ ⲏ ⲧⲣⲓⲱⲛ]
[ⲥⲧⲁⲑⲏ ⲡⲁⲛ ⲣ]ⲏ́ⲙⲁ· ⲉⲁ́ⲛ [ⲇⲉ ⲡⲁⲣⲁⲕⲟⲩⲥⲏ ⲁⲩ-]
[ⲧⲱⲛ ⲉⲓⲡⲉ ⲧⲏ ⲉ]ⲕⲕⲗⲏⲥⲓ̣́ⲁ̣ [ⲉⲁⲛ ⲇⲉ ⲕⲁⲓ ⲧⲏⲥ ⲉⲕ-]
[ⲕⲗⲏⲥⲓⲁⲥ ⲡⲁⲣ]ⲁ̣ⲕⲟ̣ⲩ̣[ⲥⲏ . . .]

four lines lost

[ⲕⲁⲓ ⲡⲁⲗⲓⲛ ⲗⲉ]ⲅⲱ [ⲩⲙⲓⲛ ⲟⲧⲓ ⲉⲁ]ⲛ ⲇⲩⲟ ⲥⲩⲙ-
[ⲫⲱⲛⲏⲥⲱⲥⲓⲛ] ⲉ̀ⲝ ⲩⲙ̣[ⲱⲛ ⲉⲡⲓ ⲧⲏⲥ] ⲅⲏ̀ⲥ ⲡⲉⲣⲓ
[ⲡⲁⲛⲧⲟⲥ] ⲡ̣ⲣⲁ́ⲅⲙⲁⲧ[ⲟⲥ ⲟⲩ ⲉⲁⲛ ⲁ]ⲓⲧⲏⲥ[ⲱⲛ-]
[ⲧⲁⲓ ⲅ]ⲉⲛⲏⲥⲉⲧⲁⲓ ⲁⲩ[ⲧⲟⲓⲥ . . .]

A *Recto* [ⲙⲱⲣⲁⲓ ⲧⲁⲓⲥ ⲫ]ⲣ̣[ⲟⲛⲓ]ⲙ̣ⲟ̣ⲓ̣[ⲥ ⲉⲓⲡⲟⲛ ⲇⲟⲧⲉ]
[ⲏⲙⲓⲛ ⲉⲕ ⲧⲟⲩ ⲉⲗ]ⲁ̣ⲓⲟⲩ ⲩⲙⲱⲛ [ⲟⲧ]ⲓ̣ ⲁ̣ⲓ̣
[ⲗⲁⲙⲡⲁⲇⲉⲥ ⲏⲙⲱ]ⲛ ⲥⲃⲉ́ⲛⲛⲩⲛⲧⲁⲓ· ⲁⲡⲉ-
[ⲕⲣⲓⲑⲏⲥⲁⲛ ⲇⲉ ⲁⲓ] ⲫⲣⲟⲛⲓ́ⲙⲟⲓ ⲗⲉ́ⲅⲟⲩⲥⲁⲓ.
[ⲙⲏⲡⲟⲧⲉ ⲟⲩⲕ ⲁⲣⲕⲉⲥ]ⲏ ⲏⲙⲉⲓ[ⲛ ⲕⲁⲓ] ⲩⲙⲓⲛ·
[ⲡⲟⲣⲉⲩⲉⲥⲑⲉ ⲙⲁ]ʹⲗⲗⲟⲛ ⲡ[ⲣⲟⲥ ⲧⲟⲩⲥ ⲡⲱ]ⲗ̣ⲟ̣ⲩ̣-
[ⲛⲧⲁⲥ ⲕⲁⲓ ⲁⲅⲟⲣⲁⲥ]ⲁⲧⲉ ⲉⲁ[ⲩⲧⲁⲓⲥ ⲁⲡⲉⲣⲭⲟⲙ-]
[ⲉⲛⲱⲛ ⲇⲉ ⲁⲩⲧⲱⲛ ⲁ]ⲅ̣ⲟ̣ⲣ̣ⲁ̣[ⲥⲁⲓ . . .]

about ten lines lost

[ⲁⲩⲧⲱⲛ ⲧⲁ] ⲡ̣ⲣⲟ[ⲃⲁⲧⲁ ⲉⲅⲱ ⲉⲓⲙⲓ ⲏ ⲑⲩⲣⲁ]
[ⲇⲓ ⲉⲙⲟ]ⲩ̣ ⲉ̣ⲁ̣[ⲛ ⲧⲓⲥ ⲉⲓⲥⲉⲗⲑⲏ ⲥⲱⲑⲏⲥⲉⲧⲁⲓ ⲕⲁⲓ]

about three lines lost

[. . . ⲉⲅⲱ ⲏ]ⲗ̣ⲑ[ⲟ]ⲛ. ⲓ̈ⲛⲁ [ⲍⲱⲏⲛ]
[ⲉⲭⲱⲥⲓⲛ ⲕⲁ]ⲓ ⲡⲉⲣⲓⲥⲥⲟⲧⲉⲣⲟⲛ ⲉ[ⲭⲱ-]
[ⲥⲓⲛ ⲉⲅⲱ ⲉ]ⲓⲙⲓ ⲟ̆ ⲡ[ⲟⲓⲙⲏⲛ ⲟ ⲕⲁⲗⲟⲥ]
[ⲟ ⲡⲟⲓⲙⲏⲛ ⲟ] ⲕⲁⲗⲱ̀ⲥ [ⲧⲏⲛ ⲯⲩⲭⲏⲛ ⲁⲩ-]
[ⲧⲟⲩ ⲧⲓⲑⲏⲥⲓⲛ ⲩⲡ]ⲉⲣ ⲧⲱ[ⲛ ⲡⲣⲟⲃⲁⲧⲱⲛ]

four lines lost

αρπα[ζει αυτ]α [και ϲκορπιζει οτι]
μιϲθω̣[τοϲ εϲτι] και [ου μελει αυτω]
[περ̇ι των προβα]των · εγω ε̣[ιμι ο ποι-]
[μην ο καλοϲ κα]ι γινώϲκω [τα εμα]

B *Recto* ουτε ο̣ι̣ γ̣[ονειϲ αυτου αλλ ϊνα φανερω-]
θη τα εργ[α του θ̅υ̅ εν αυτω εμε δει εργα-]
ζεϲθαι τ̣[α εργα του πεμψαντοϲ με ε-]
ωϲ ημ[ερα εϲτιν ερχεται νυξ οτε ουδειϲ]
δυνατ[αι εργαζεϲθαι . . .]

B *Verso* [. . . γεγραμμεν]α και
[ταυτα εποιηϲαν αυτω εμαρτυρει] ουν ο οχλο[ϲ]
[ο ων μετ αυτου οτε τον λαζαρο]ν εφων-
[ηϲεν εκ του μνημειου και ηγειρ]εν αυτον
[εκ νεκρων δια τουτο και υπηντ]ηϲεν α[υ-]
[τω ο οχλοϲ . . .]

	C *Recto*	C *Verso*
a	]ν . λ[	] θϲ̅ ημα̣[ϲ
	? δι]καίων [	]εν αυτ[
	]ι̣ αυτ̣[	———
	]πάν[	]α̣ι̣ ϊω[ανν
	]εν εξ[	]ρ̣αϲ ω̣[
b	]ειϲ . [	]κουϲ[
	] ωτ[	] προϲ [
	]νετ[	]ταφ[
	] . . [	———

584

A *Verso*

[uppermost page]

[ματθαιος]	μ]αρ-κος	λου-κας
ρ]λζ	μδ	ρξζ
ρ]μγ	πζ	ϙ
ρ]μδ	πθ	ϊβ
ρ]μθ	ξϛ	μγ
ρ]μθ	ξϛ	λε
ρπ]γ	ξθ	λϛ
·	οθ	ρμδ
·	πγ	ϙε
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[σμβ]	[ρλζ]	[σμη]

περι του τελο[υ]ς και ση[μει]ων

[ματθ-θ]αιος	μαρ-κος	[λου-κας]
ρμγ	ρλη	·
σμη	ρμγ	·
σμθ	ρμ[γ	·
σμθ	ρμδ	·
σπ]α	ρμϛ	·
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[τπδ]	[σλγ]	[τλη]

(End of Canon II)

εις την με-γαλην κυ-ριακην του πα(σ)χα

[εις] τον [π]αιδα του εκατον-ταρκου

[κανων γ] επ [ω οι τρεις]

ματθ-θαιος	[λου-κας]	[ιωα-ννης]
α	·	·
α	·	·
α	·	·
ζ	·	·
ζ	·	·
πθ	·	·
ξδ	·	·
ϙ	·	·
ϙ	·	·
ϙζ	·	·
ρ[ια]	·	·
[ρια]	·	·
[ρια]	·	·
[ριβ]	·	·
ριβ	·	·
ριβ	ριθ	ξα
ριβ	ριθ	η
ριβ	ριθ	[·]γ
ριβ	ριθ	[ξ]α
ριβ	ριθ	[ρμ]γ
ριβ	[ριθ]	[ρπε]
[ρμϛ]	[ϙβ]	[μζ]

(End of Canon III)

[Third section of the Letter to Carpianus here?]

Recto

[undermost page]

[κανων δ̄ εν ω οι τρεις]

[μαθ-θαιος]	[μαρ-κος]	ιω[α]ν̣-ν̣ης·
·	·	κϛ
·	·	ϙδ
·	·	ϙϛ
·	·	πα
·	·	κγ
·	·	πγ
·	·	ϙβ
·	·	ρ]λϛ
·	·	ρπα
·	·	ρκθ
·	·	ρ]λη
·	·	ρ]λδ
·	·	ϙ]θ
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·	·	·
c]ϙζ	ροη	ο
cϙθ	ρπ	ρ̣δ
τζ	ρ]πη	ρ·ξε
τκ[α	c̣α	ρπα
τκ[γ	c]α	ρϙγ
·	·	ρ]πδ
·	·	ρπ]ϛ
·	·	ρπ]η
[τλγ]	[cια]	[cδ-]

(End of Canon IV)

[κανων ε̄ εν ω οι δυο]

	[μαθ-θαιος]	[λυ-]κ[ας]
εις τ[ην] γεν[νησιν] τ̣ο̣υ̣ [κ̄ῡ]	γ]	β
	ϊ]	η
	ϊβ]	ϊα
	ϊϛ]	ϊϛ
εις τον μα-καρισμον	κε]	μϛ
	·	μ[η
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	·	·
εις το α-γαπαν	[μ]	·
το[ν εχ-]θ[ρον]	[μα]	·
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	·	·
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	·	·
ε[ις το μη] μερ[ιμ-]νατ[ε]	[μθ]	·
	·	·
	[πγ]	·
εις το κρο[υ-]ετε και ανοιγη-σεται υμιν	[πγ]	·
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	[μαθ-θαιος]	[λυ-κας]
εις μαρ-τυρας	ϙγ'	ρ[με
	ϙε	ρξ
	ϙϛ	ρπβ
ο̣ [υ]περ	ϙϛ	ρπδ
·[...]π̣ρος	ρβ'	ξθ
	ρδ	οα
περι των αποσταλεν-των παρα ϊωαννου	ρε	ρ[ϙ]γ
	ρζ	ογ
	ρη	ρι[ε]
	ρ]ι̣	ρ̣[ιη]
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B *Recto*

[αμμωνιος μεν ο αλεξανδρευς πολλην]
ως ει[κος φιλοπονιαν και σπουδην εισαγηο-]
χως [το δια τεσσαρων ημιν καταλελοιπεν ευ-]
αγγελ[ιον τω κατα ματθαιον τας ομοφωνους]
των λ[οιπων ευαγγελιστων περικοπας παρα-]
θεις ω̣[ς εξ αναγκης συμβηναι τον της ακο-]
λουθι̣[ας ειρμον των τριων διαφθαρηναι]
οσον ε̣[πι τω υψει της αναγνωσεως · ινα δε]
σωζο̣[μενου . . . .

Verso

[ο τριτος εν ω οι τρεις] μαθ-
[αιος λουκας ϊωαννη]ς
[ο τεταρτος εν ω οι τρεις] μαθ-
[αιος μαρκος ϊωαννης] ο̄ πε-
[μπτος εν ω οι δυο μαθαι]ος λου-
[κας . . .

585 ⲁⲑⲁⲛⲁⲥⲓⲟⲩ ⲁⲣⲭⲓⲉⲡⲓⲥ[ⲕⲟⲡⲟⲩ]
ⲁⲗⲉⲝⲁⲛⲇⲣⲉⲓ̈ⲁⲥ, ⲡⲣⲟ[ⲥ ⲧⲟⲩⲥ ⲙⲟ-]
ⲛⲁⲍⲟⲛⲧⲁⲥ
[ⲁⲑ]ⲁⲛⲁⲥⲓⲟⲥ ⲧⲟⲓⲥ ⲁⲡ[ⲁⲛⲧⲁⲭⲟⲩ]
[ⲟⲣⲑ]ⲟⲇⲟⲝⲟⲓⲥ ⲙⲟⲛⲁⲭⲟ[ⲓⲥ ⲧⲟⲓⲥ ⲧⲟⲛ]
[ⲙⲟⲛ]ⲏⲣⲏ ⲃⲓⲟⲛ ⲁⲥⲕⲟⲩⲥ[ⲓ ⲕⲁⲓ ⲉⲛ ⲡⲓⲥ-]
[ⲧⲉⲓ] ⲭ̅ⲩ̅ ⲓ̈ⲇⲣⲩⲙⲉⲛⲟⲓⲥ ⲁ[ⲅⲁⲡⲏⲧⲟⲓⲥ ⲕⲁⲓ]
[ⲡⲟ]ⲑⲉⲓⲛⲟⲧⲁⲧⲟⲓⲥ [ⲁⲇⲉⲗⲫⲟⲓⲥ ⲉⲛ ⲕⲩⲣ-]
[ⲓⲱ] ⲭⲁⲓⲣⲉⲓⲛ · ⲧ[ⲱ ⲙⲉⲛ ⲕ̅ⲱ̅ ⲉⲩⲭⲁⲣⲓⲥⲧⲱ ⲧⲱ]
[ⲕⲉⲭ]ⲁⲣⲓⲥⲙⲉⲛⲱ [ⲩ̈ⲙⲉⲓⲛ ⲧⲟ ⲉⲓⲥ ⲁⲩⲧⲟⲛ ⲡⲓⲥ-]
[ⲧⲉⲩ]ⲉⲓⲛ · ⲓ̈ⲛⲁ ⲙⲉⲧ[ⲁ ⲧⲱⲛ ⲁⲅⲓⲱⲛ ⲕⲁⲓ ⲩ̈ⲙⲉⲓⲥ]
[ⲉⲭ]ⲏⲧⲉ ⲍⲱⲏⲛ ⲁⲓⲱ̣[ⲛⲓⲟⲛ · ⲉⲡⲉⲓⲇⲏ ⲇⲉ]
ⲧⲓⲛⲉ[ⲥ̣] ⲉⲓⲥⲓⲛ ⲟⲓ ⲧⲁ [ⲁⲣⲉⲓⲟⲩ ⲫⲣⲟⲛⲟⲩⲛⲧⲉⲥ]
ⲡⲉⲣⲓⲉ̣ⲣ̣ⲭⲟⲙⲉⲛⲟⲓ ⲧ[ⲁ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲁ ⲇⲓ ⲟⲩ-]
ⲇⲉⲛ ⲉⲧⲉⲣⲟⲛ · ⲏ ⲓ̈ⲛⲁ [ⲱⲥ ⲡⲣⲟⲥ ⲩ̈ⲙⲁⲥ ⲉⲣ-]
ⲭⲟⲙⲉⲛⲟⲓ ⲕⲁ[ⲓ ⲁ]ⲫ ⲩ̈ⲙ[ⲱⲛ ⲁⲛⲁⲥⲧⲣⲁⲫⲉⲛⲧⲉⲥ]
ⲉⲭⲱⲥⲓⲛ ⲁⲡⲁⲧⲁⲛ [ⲧⲟⲩⲥ ⲁⲕⲉⲣⲁⲓⲟⲩⲥ]
ⲧ̣ⲓⲛⲉⲥ ⲇⲉ ⲉⲓⲥⲓⲛ ⲟⲓ̣ [ⲇⲓⲁⲃⲉⲃⲁⲓⲟⲩⲛⲧⲉⲥ ⲙⲉⲛ]
[ⲙ]ⲏ̣ ⲫⲣⲟⲛⲉⲓⲛ [ⲧⲁ ⲁⲣⲉⲓⲟⲩ ⲥⲩⲙⲡⲣⲟⲓⲟⲛⲧⲉⲥ]
ⲇⲉ ⲕⲁⲓ ⲥⲩⲛⲉⲩ[ⲭⲟⲙⲉⲛⲟⲓ ⲙⲉⲧ ⲁⲩⲧⲱⲛ · ⲁⲛⲁⲅ-]
ⲕⲁⲓⲱⲥ ⲇⲓⲁ ⲅⲛ[ⲱ̣ⲙⲏⲥ ⲧⲱⲛ ⲁⲇⲉⲗⲫⲱⲛ ⲅⲣⲁⲫⲉⲓⲛ]
ⲉⲥⲡⲟⲩⲇⲁⲥⲁ̣ [ⲓ̈ⲛⲁ ⲧⲏⲛ ⲉⲩⲥⲉⲃⲏ ⲡⲓⲥⲧⲓⲛ ⲧⲏⲛ ⲉⲡⲉ-]
ⲣ⟨ⲅ⟩ⲏⲑⲉⲓⲥⲁⲛ [ⲉⲛ ⲩ̈ⲙⲉⲓⲛ ⲑ̅ⲩ̅ ⲭⲁⲣⲓⲧⲓ ⲁⲕⲉⲣⲁⲓⲟⲛ ⲕⲁⲓ]
ⲁⲇⲟⲗⲟⲛ[1] ⲇ̣[ⲓⲁⲫⲩⲗⲁⲧⲧⲟⲛⲧⲉⲥ ⲟⲩ ⲙⲏ ⲇⲱⲧⲉ]
[ⲡⲣ]ⲟⲫⲁ̣[ⲥⲓⲛ ⲥⲕⲁⲛⲇⲁⲗⲟⲩ ⲧⲟⲓⲥ ⲁⲇⲉⲗⲫⲟⲓⲥ]
ⲟⲧⲁⲛ [ⲅⲁⲣ ⲧⲓⲛⲉⲥ ⲩ̈ⲙⲁⲥ ⲧⲟⲩⲥ ⲉⲛ ⲭ̅ⲱ̅ ⲡⲓⲥⲧⲟⲩⲥ ⲑⲉ-]
ⲱⲣⲏ[ⲥⲱⲥⲓ ⲙⲉⲧⲁ ⲧⲟⲓⲟⲩⲧⲱⲛ ⲕⲟⲓⲛⲱⲛⲟⲩⲛⲧⲁⲥ ⲏ ⲥⲩ-]
ⲛ[ⲉⲩⲭⲟⲙⲉⲛⲟⲩⲥ

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ⲡⲁⲣⲁⲧⲓⲑⲉⲙⲉⲛⲱ ⲉⲕ ⲧⲱⲛ ⲑⲉⲓⲱⲛ ⲅⲣⲁⲫⲱⲛ]
ⲧⲏⲛ ⲡⲟ[ⲓⲟⲧⲏⲧⲁ ⲧⲏⲥ ⲧⲟⲓⲁⲩⲧⲏⲥ ⲇⲓⲇⲁⲥⲕⲁⲗⲓⲁⲥ]
ⲉⲡⲉⲓⲇⲏ [ⲇⲉ ⲫⲣⲟⲛⲓⲙⲟⲓ ⲩⲡⲁⲣⲭⲟⲛⲧⲉⲥ ⲫⲑⲁⲛⲉⲧⲉ ⲧⲟⲩⲥ ⲅⲣⲁⲫⲟⲛ-]
ⲧⲁⲥ · ⲕⲁⲓ ⲙ[ⲁⲗⲗⲟⲛ ⲉⲅⲕⲣⲁⲧⲉⲓⲁ ⲡⲣⲟⲥⲉⲭⲟⲙⲉⲛⲟⲓ]
ⲓ̈ⲕⲁⲛⲟⲓ ⲉⲥ[ⲧⲉ ⲕⲁⲓ ⲁⲗⲗⲟⲩⲥ ⲇⲓⲇⲁⲥⲕⲉⲓⲛ ⲇⲓⲁ ⲧⲟⲩⲧⲟ]
ⲥⲩⲛⲧⲟⲙⲱⲥ [ⲱⲥ ⲁⲅⲁⲡⲱⲛ ⲡⲣⲟⲥ ⲁⲅⲁⲡⲱⲛⲧⲁⲥ]
ⲩ̈ⲡⲏⲅⲟⲣⲉⲩⲥⲁ [ⲡⲉⲓⲑⲟⲙⲉⲛⲟⲥ ⲟⲧⲓ ⲟⲩⲧⲱ ⲇⲓⲁⲧⲉⲗⲟⲩⲛ-]
ⲧⲉⲥ ⲕⲁⲑⲁⲣⲁⲛ [ⲕⲁⲓ ⲉⲓⲗⲓⲕⲣⲓⲛⲏ ⲧⲏⲛ ⲡⲓⲥⲧⲓⲛ ⲇⲓⲁⲧⲏⲣⲏⲥⲉⲧⲉ]
ⲕⲁⲓ ⲗⲟⲓⲡⲟⲛ ⲕ[ⲁⲓ ⲉ]ⲕ[ⲉⲓⲛⲟⲓ ⲃⲗⲉⲡⲟⲛⲧⲉⲥ ⲩ̈ⲙⲁⲥ ⲟⲩ]
ⲥⲩⲛⲉⲩⲭⲟⲙⲉⲛⲟⲩⲥ [ⲁⲩⲧⲟⲓⲥ ⲇⲓⲁⲅⲛⲱⲥⲟⲛⲧⲁⲓ ⲧⲟ ⲥⲩⲙⲫⲉⲣⲟⲛ]
ⲫⲟⲃⲟⲩ̣[ⲙ]ⲉⲛⲟⲓ ⲙⲏ ⲁ̣[ⲣⲁ ⲱⲥ ⲁⲥⲉⲃⲉⲓⲥ ⲕⲁⲓ ⲧⲁ]
[ⲉⲕⲉⲓⲛⲱ]ⲛ̣ ⲫⲣⲟⲛⲟ[ⲩⲛⲧⲉⲥ ⲗⲟⲅⲓⲍⲱⲛⲧⲁⲓ——]
[ⲁⲥⲡⲁⲍⲟⲛⲧⲁⲓ] ⲩ̣̈ⲙⲁ̣ⲥ [ⲟⲓ ⲙⲉⲧ’ ⲉⲙⲟⲩ ⲁⲇⲉⲗⲫⲟⲓ]
] . . [

[1] ⲁⲇⲟⲁⲟⲛ, *Lepsius.*

586 [ⲁ ⲉⲓ ⲧⲓⲥ ⲟⲩⲭ ⲟⲙⲟⲗⲟⲅ]ⲉ̣ⲓ̣ [ⲑ̅ⲛ̅ ⲉⲓⲛⲁⲓ ⲕⲁⲧ]
[ⲁⲗⲏⲑⲉⲓ]ⲁ̣ⲛ ⲧⲟⲛ ⲉⲙ[ⲙⲁⲛⲟⲩⲏⲗ ⲕⲁⲓ ⲇⲓⲁ]
[ⲧⲟⲩⲧⲟ ⲑ]ⲉⲟⲧⲟⲕⲟⲛ ⲧⲏⲛ [ⲁⲅⲓⲁⲛ ⲡⲁⲣⲑⲉⲛⲟⲛ]
[ⲅⲉⲅⲉ]ⲛⲛⲏⲕⲉ ⲅⲁⲣ [ⲥⲁⲣⲕⲓⲕⲱⲥ ⲥⲁⲣⲕⲁ]
[ⲅⲉⲅⲟⲛⲟ]ⲧⲁ ⲧⲟⲛ ⲉⲕ̣ [ⲑⲉⲟⲩ ⲗⲟⲅⲟⲩ]
[ⲁⲛⲁⲑⲉ]ⲙⲁ ⲉⲥⲧⲱ ——

[586]

[β̣ ει τιϲ ουχ ο]μ̣ο̣λ̣[ογει ϲαρκι καθ υπο-]
[ϲταϲιν] ηνωϲθα̣[ι τον εκ θεου πατ-]
[ροϲ λογο]ν ενα τε ε[ιναι χριϲτον]
[τηϲ ιδιαϲ] ϲαρκοϲ το[ν αυτον δηλον-]
[οτι θε]ον τε ομου κα[ι ανθρωπον]
[αναθεμ]α εϲτω ——

[γ ει τιϲ επι τ]ου ενοϲ χ̅υ̅ διαι̣[ρει ταϲ]
[υποϲταϲει]ϲ̣ μ̣ετα την ενωϲι̣[ν μονη]
[ϲυναπτων αυταϲ] ϲ̣υναφεια̣ [τη κατα]
[την αξιαν ηγουν αυθεντιαν η δυν-]
[αϲτειαν και ουχι δη μαλλον ϲυνοδω]
[τη καθ ενωϲιν φυϲικην]
[αναθεμα εϲτω ——]

* * *

[ϛ ει τιϲ λεγει] θ̣̅ν̅ η δ[εϲποτη]ν̣ ε̣ι̣ν̣[αι του]
[χ̅υ̅ τον εκ θ̅υ̅] π̣ατροϲ̣ λο̣[γον και] ουχι [δη]
[μαλλον τον αυτ]ον ομολογ[ε]ι θ̅ν̅ τ ομ̣[ου]
[και α̅ν̅ο̅ν̅ ωϲ γε]γονοτοϲ ϲαρκ̣[οϲ] του λ[ογου]
[κατα ταϲ γρα]φαϲ αναθεμα̣ [εϲτω ——]

[ζ ει τιϲ φηϲιν] ωϲ α̅ν̅ο̅ν̅ ενεργη[ϲθαι παρα]
[του θ̅υ̅ λογου τον ι̅ν̅ και την του]
[μονογενουϲ ευδοξιαν περιηφθαι ωϲ]
[ετερω παρ αυτον υπαρχοντι]
[αναθεμα εϲτω ——]

[η ει τιϲ τολμα λεγειν τον αναληφθεν-]
[τα α̅ν̅ο̅ν̅ ϲυμπροϲκυνειϲθαι δειν]
[τω θ̅ω̅ λογω και ϲυνδοξαζεϲθαι και]
[ϲυγχρηματιζειν θ̅ν̅ ωϲ ετερον εν]
[ετερω το γαρ ϲυν αει προϲτιθεμενον]
[τουτο νοειν αναγκαϲει και ο]υ̣χ[ι δη]
[μαλλον μια προϲκυνηϲει τιμα]ν[1] τον [εμ-]
[μανουηλ και μιαν αυτω την δο]ξὀλ[ογιαν]
[αναπεμπει καθο γεγονε ϲα]ρ̣ξ̣ ο̣ [λογοϲ]
[αναθεμα εϲτω ——]

a το]υϲ εμ̣[
] μυϲτ[ηριον
τ]ηϲ αιρ[εϲεωϲ
]ϲ αυτ[
] · [

b]ομ̣[
]αχεμπ[
]ε χαιρε[
]ον[

c]επεϲ[
]φ̣ · β̣ε[

d] · α̣[
]αν κατ[
]να[

e] · ——
εμμανου]ηλ

---

[1] *sic* (as in Cod. Reg. Paris. 1308).

587

κλ[
τον[
καλχηδ[
]ο[

588

]ν την τ̣[
]π̣ρ̣ο̣φανου[
] τωτωπεν αυτου [
]γισαν α[υ]τ̣ον π̣ατρογ̣ο̣[
χρ]ιστου κα[ι] παρα μου α[
]ω καθως γεγραπ[ται
]εις τον δικαιον συ[
] ο δικαιος δι̣[.]α̣ εω[ς
]ην χ̄ν̄ ο[. . .] και [
] ε[ι]ρη[ται . ε]σμεν [
. . .

589

]κυρ̣[ι
]ω̣τα ειδως . [
]ν παρασχειν τ̣[
]ς δε ουδε εις τοις[
]ε ανηρ ταις κνα[
] . διδωσι τοις μαθο̣[υσι
]διδωσι τοις νοουσ[ι
]ετι διπλουν τοις μα[θουσι ?
]ν διδωσι τοις νοουσ ι[
]χην νοσουσης φαρ̣[
]ανα φυλατοντας π[
(end)

590

]α̣ευεστια̣[
] αρχης απας̣[ης
] α̣νδρος δικ[αιου
α]γαθα προ[ξ̣εν . . . ?
] . ανεβιω̣[
]ς̣ βιου̣ α[

591

A π]ενθερα πετρου
]ς̣εσ βοωντα
] . . . . . . ρ̣ϊχ̣ . η

B]α̣λε[
] . φες̣[

592

Fibres ↑ ⲁ̄

⳨ ⲑ̄ⲥ̄ ⲏⲅⲟⲩ ⳨

(A) ζ ⲁⲙⲙⲱⲛⲓⲉ ⲡⲣⲟⲕⲟⲯⲟⲛ
ⲉⲛ ⲧⲁⲓⲥ ⲁⲣⲉⲧⲁⲓⲥ
ⲃⲁⲗⲗʼ ⲟⲩⲧⲱ ⲧⲉⲕⲛⲟⲛ ⲕⲁⲓ
ⲙⲉⲅⲁⲛ ⲕⲗⲏⲣⲟⲛ ⲉⲝⲉⲓⲥ

ⲅⲉⲣⲟⲛⲧⲟⲥ ⲁⲅⲭⲓⲛⲟⲓⲁⲛ
ⲉⲛ ⲛⲉⲟⲧⲏⲧⲓ ⲕⲧⲏⲥⲁⲓ
ⲇⲱⲣⲟⲛ ⲫⲩⲗⲁⲧⲧⲉ ⲧⲱ ⲑ̄ⲱ̄
ⲧⲟ ⲥⲟⲛ ⲥⲱⲙⲁ
ⲉⲩⲫⲣⲁⲓⲛⲉⲓ ⲅⲁⲣ ⲁⲩⲧⲟⲛ
ⲟ ⲁⲭⲣⲁⲛⲧⲟⲥ ⲃⲓⲟⲥ
ⲍⲩⲙⲏⲛ ⲡⲁⲣⲁⲓⲧⲟⲩ, ⲧⲏⲥ
ⲯⲩⲭⲏⲥ
ⲏⲙⲉⲣⲱⲥⲟⲛ ⲛⲏⲥⲧⲉⲓⲁⲓⲥ
ⲧⲁⲥ ⲟⲣⲙⲁⲥ ⲧⲏⲥ ⲛⲉⲟⲧⲏⲧⲟⲥ
ⲑⲩⲙⲟⲛ ⲍⲉⲟⲛⲧⲁ ⲧⲏ ⲡⲣⲁⲟ-
ⲧⲏⲧⲓ ⲥⲃⲉⲥⲟⲛ
ⲓ̈ⲡⲡⲟⲛ ⲁⲇⲁⲙⲁⲥⲧⲟⲥ ⲁⲡⲁⲓ-
ⲇⲁⲅⲱⲅⲏⲧⲟⲥ[1]
ⲕⲣⲁⲧⲉⲓ ⲧⲏⲥ ⲅⲁⲥⲧⲣⲟⲥ ⲕⲁⲓ
ⲛⲓⲕⲏⲥⲉⲓⲥ ⲧⲁ ⲡⲁⲑⲏ

ⲃ̄

⳨ ⲡⲛⲟⲩⲧⲉ ϫⲓ ⲙⲟⲉⲓⲧ ⳨

ⲁⲙⲙⲱⲛⲓⲉ ⲡⲣⲟⲕⲟⲡⲧⲉ ϩⲛ̄-
ⲛ̄ⲁⲣⲉⲧⲏ
ⲙⲟⲟϣⲉ ϩⲓⲑⲏ ⲙ̄ⲡ̄ⲡⲉⲧⲛⲁⲛⲟⲩϥ
ⲡⲁϣⲏⲣⲉ ⲁⲩⲱ ⲕⲛⲁϫⲓ ⲛ̄-
ⲟⲩⲛⲟϭ ⲛ̄ⲕⲗⲏⲣⲟⲥ
ϫⲡⲉʼ ⲧⲙ̄ⲛ̄ⲧⲣ̄ⲙ̄ⲛ̄ϩⲏⲧ ⲛ̄-
ⲟⲩϩⲗⲗⲟʼ ϩⲛ̄ⲟⲩⲙ̄ⲛ̄ⲧϣⲏⲣⲉ ϣⲏⲙʼ
ϩⲁⲣⲉϩʼ ⲉⲡⲉⲕⲥⲱⲙⲁ ⲛ̄ⲇⲱⲣⲟⲛ
ⲙ̄ⲡⲛⲟⲩⲧⲉ
ϣⲁⲣⲉⲡⲃⲓⲟⲥ ⲅⲁⲣ ⲛ̄ⲁⲧϫⲱϩ̄ⲙ̄
ⲉⲩⲫⲣⲁⲛⲉ ⲙ̄ⲙⲟϥ
ⲡⲁⲣⲁⲓⲧⲉⲓ ⲙ̄ⲡⲉⲑⲁⲃʼ ⲛ̄ⲣⲉϥ-
ⲧⲁⲕⲟʼ ⲯⲩⲭⲏ ϩⲛ̄ⲧⲕⲁⲕⲓⲁ
ϯ ϩⲣⲟⲕ ⲙ̄ⲡⲟⲩⲟⲉⲓʼ ⲛ̄ⲧⲙ̄ⲛ̄ⲧ-
ϣⲏⲣⲉ ϣⲏⲙ ϩⲓⲧⲛ̄ⲧⲛⲏⲥⲧⲓⲁ
ⲱϣ̄ⲙ̄ ⲙ̄ⲡϭⲱⲛⲧʼ ⲉⲧⲃ̄ⲣ̄ⲃ̄ⲣ̄
ϩⲓⲧⲛ̄ⲧⲙ̄ⲛ̄ⲧⲣ̄ⲙ̄ⲣⲁϣ
ⲟⲩϩⲧⲟʼ ⲙ̄ⲡⲟⲩⲥⲟⲙ̄ϥ̄ⲡⲉ ⲟⲩ-
ϣⲏⲣⲉ ϣⲏⲙ ⲙⲡⲟⲩⲧⲥⲁⲃⲟϥ[4]
ⲣ̄ ϫⲟⲉⲓⲥ ⲉⲡⲉⲕⲙⲁϩ̄ⲧ̄ ⲁⲩⲱ
ⲕⲛⲁϫⲣⲟʼ ⲉⲛⲡⲁⲑⲟⲥ: +

Fibres → ⲅ̄

ⲗⲩⲡⲏⲣⲟⲛ ⲙⲉⲛ ⲡⲁⲣⲁⲭⲣⲏ-
ⲙⲁ ⲧⲏⲥ ⲛⲟⲩⲑⲉⲥⲓⲁⲥ ⲧⲟ ⲕⲉⲛⲧⲣⲟⲛ
ⲙⲓⲕⲣⲟⲛ ⲇⲉ ⲩ̈ⲥⲧⲉⲣⲟⲛ ⲁⲓⲥ-
ⲑⲏⲥⲏ ⲧⲏⲥ ⲱⲫⲉⲗⲉⲓⲁⲥ
ⲛⲏⲯⲟⲛ ⲉⲓⲥ ⲉⲩⲭⲁⲥ ⲛⲩⲕⲧⲱⲣ
ⲕⲁⲓ ⲙⲉⲑⲏⲙⲉⲣⲁⲛ
ⲝⲉⲛⲟⲛ ⲥⲉⲁⲩⲧⲟⲛ ⲡⲟⲓⲉⲓ ⲧⲱ̄
ⲧⲟⲩ ⲕⲟⲥⲙⲟⲩ ⲡⲣⲁⲅⲙⲁⲧⲱ
ⲟⲩ ⲅⲁⲣ ⲉⲭⲱⲙⲉⲛ ⲱⲇⲉ
ⲙⲉⲛⲟⲩⲥⲁⲛ ⲡⲟⲗⲓⲛ
ⲡⲁⲧⲣⲓⲇⲁ ⲃⲉⲃⲁⲓⲁⲛ ⲧⲏⲛ
ⲁⲛⲱ ⲛⲟⲙⲓⲥⲧⲉⲟⲛ

ⲣⲁⲅⲇⲁⲓⲱⲛ ⲉⲭⲑⲣⲱⲛ ⲇⲁⲓ-

ⲙⲟⲛⲱⲛ ⲉⲗⲉⲩⲑⲉⲣⲁⲛ
ⲥⲧⲁⲩⲣⲟⲫⲟⲣⲱⲛ ⲁⲅⲓⲱⲛ
ⲥⲉⲙⲛⲟⲛ[2] ⲟⲓⲕⲏⲧⲏⲣⲓⲟⲛ
ⲧⲁⲩⲧⲏⲥ ⲅⲉⲛⲉⲥⲑⲁⲓ ⲡⲟⲗⲓ-
ⲧⲏⲥ ⲉⲡⲓⲑⲩⲙⲱⲛ
ⲩ̈ⲡⲛⲟⲛ ⲙⲏ ⲇⲱⲥⲏⲥ ⲕⲁⲓ ⲛⲩⲥ-
ⲧⲁⲅⲙⲟⲛ ⲟⲫⲑⲁⲗⲙⲟⲓⲥ ⲥⲟⲩ[3]

ⲇ

ⲡϫⲟϭⲉϥ ⲛ̄ⲧⲉⲥⲃⲱʼ ⲡⲣⲟⲥ
ⲧⲉⲩⲛⲟⲩ ⲙⲉⲛ ϣⲁϥϯ ⲛ̄ⲟⲩⲗⲩⲡⲏ
ⲙ̄ⲛ̄ⲛ̄ⲥⲁⲟⲩⲕⲟⲩⲓ̈ ⲇⲉ ⲕⲛⲁⲁⲓⲥ-
ⲑⲁⲛⲉ ⲉⲧⲉⲥⲛⲟϥⲣⲉ
ⲛⲏⲫⲉ ⲉⲡⲉϣⲗⲏⲗ ⲛ̄ⲧⲉⲩ-
ϣⲏ ⲙ̄ⲡⲉϩⲟⲟⲩ
ⲁⲁⲕ[5] ⲛ̄ϣⲙ̄ⲙⲟʼ ⲉⲛⲉϩⲃⲏⲩⲉʼ
ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ
ⲉⲙ̄ⲛ̄ⲧⲁⲛ ⲡⲟⲗⲓⲥ ⲅⲁⲣ ⲙ̄ⲡⲉⲓ-
ⲙⲁ ⲉⲥⲛⲁϭⲱʼ
ⲡⲉⲧⲉϣ̄ϣ̄ⲉⲡⲉ ⲉⲧⲣⲉⲛ-
ⲙⲉⲉⲩⲉ ϫⲉⲧⲡⲟⲗⲓⲥ
ⲧⲁϫⲣⲏⲩ ⲧⲉⲧϩⲛ̄ⲧⲡⲉʼ
ⲧⲁⲓ̈ ⲉⲧⲟʼ ⲛ̄ⲣⲙ̄ϩⲉʼ ⲉⲃⲟⲗ ϩⲛ̄-
ⲛ̄ϫⲁϫⲉ ⲉⲧⲛⲁϣ̄ⲧ̄ ⲉⲧⲉ-
ⲛ̄ⲇⲁⲓⲙⲱⲛⲛⲉ
ⲉⲥⲟʼ ⲇⲉ ⲙ̄ⲙⲁ ⲛ̄ⲟⲩⲱϩʼ ⲛ̄ⲛⲉ-
ⲧⲟⲩⲁⲁⲃ ⲉⲧⲫⲟⲣⲉⲓ ⲙ̄ⲡⲉⲥ⳨ⲟ̄ⲥ̄
ϣⲱⲡⲉ ⲉⲕⲉⲡⲓⲑⲩⲙⲉⲓ ⲉϫⲛⲟⲥ
ⲛⲁⲕ ⲙ̄ⲡⲟⲗⲓⲥ
ⲙ̄ⲡⲣ̄ϯ ϩⲓⲛⲏⲃ ⲟⲩⲇⲉ ⲙ̄ⲡⲣ̄ϯ
ⲣⲉⲕⲣⲓⲕⲉ[6] ⲛ̄ⲛⲉⲕⲃⲁⲗ

[1] ⲁⲡⲁⲓⲇⲁⲅⲱⲅⲏⲅⲟⲥ, *Cod.*
[2] ⲥⲉⲙⲟⲛ, *Cod.*
[3] ⲟⲫⲑⲁⲗⲙⲟⲓⲥⲟⲩ, *Cod.*

[4] ϣⲏⲙ̄ⲡⲟⲩⲧⲥⲁⲃⲟϥ, *Cod.*
[5] ⲁⲣⲁⲁⲕ, *Cod.*
[6] ϩⲣⲓⲕⲣⲓⲕⲉ, *Cod.*

[592] Fibres → ⲉ̅

ⲫⲁⲓⲇⲣⲩⲛⲟⲛ ⲉⲣⲅⲟⲓⲥ ⲁⲅⲁ-
ⲑⲟⲓⲥ, ⲧⲟⲛ ⲥⲟⲛ ⲃⲓⲟⲛ
ⲭⲁⲣⲁⲥ ⲙⲉⲗⲗⲟⲩⲥⲏⲥ ⲁⲝⲓⲱⲥ
ⲕⲁⲣⲡⲟⲫⲟⲣⲉⲓ
ⲯⲱⲙⲓⲍⲉ ⲕⲁⲓ ⲡⲟⲇⲓⲍⲉ ⲭ̅ⲛ̅
ⲇⲓⲁ ⲧⲱⲛ ⲡⲉⲛⲏⲧⲱⲛ
ⲱⲛⲏⲥⲁⲓ ⲧⲱⲛ ⲫⲑⲉⲓⲣⲟ-
ⲙⲉⲛⲱⲛ ⲧⲁ ⲙⲏ ⲫⲑⲉⲓ-
ⲣⲟⲙⲉⲛⲁ[1] : ⳨

ⲋ̅

ⲙⲁⲣⲉⲡⲉⲕⲃⲓⲟⲥ ⲣ̅ ⲟⲩⲟⲉⲓⲛ
ϩⲛ̅ϩⲉⲛϩⲃⲏⲩⲉ ⲉⲛⲁⲛⲟⲩⲟⲩ
ϯ ⲕⲁⲣⲡⲟⲥ ⲕⲁⲧⲁ ⲡⲉⲙ-
ⲡϣⲁ ⲙ̅ⲡⲣⲁϣⲉ ⲉⲧⲛⲁϣⲱⲡⲉ
ⲧ̅ⲙ̅ⲙⲟ ⲙ̅ⲡⲉⲭ̅ⲥ̅ ⲁⲩⲱ ⲛ̅ⲅ̅ⲧⲥⲟϥ
ϩⲓⲧⲛ̅ⲛ̅ϩⲏⲕⲉ
ϣⲱⲡ̅ ⲛⲁⲕ ⲛ̅ⲛ̅ⲁⲧⲧⲁⲕⲟ̕
ϩⲁⲛⲉⲧⲛⲁⲧⲁⲕⲟ̕ : +

— — — — — —

(B) ⳅ ⲁⲛⲁⲥⲧⲁⲥ ⲟ ⲭ̅ⲥ̅ ⲧⲏⲛ ⲟⲓ-
ⲕⲟⲩⲙⲉⲛⲏⲛ ⲉⲫⲱⲧⲓⲥⲉⲛ

ⲃⲱⲙⲟⲩⲥ ⲉⲓⲇⲱⲗⲱⲛ ⲕⲁⲓ
ⲧⲉⲙⲉⲛⲏ ⲕⲁⲑⲉⲓⲗⲉⲛ
ⲅⲏ ⲕⲁⲓ ⲑⲁⲗⲁⲥⲥⲁ ⲕⲁⲓ ⲟⲩ-
ⲣⲁⲛⲟⲓ ⲉⲩⲫⲣⲁⲓⲛⲉⲥⲑⲱⲥⲁⲛ
ⲇⲁⲓⲙⲟⲛⲱⲛ ⲫⲁⲗⲁⲅⲅⲉⲥ
ⲁⲑⲣⲟⲱⲥ ⲡⲉⲡⲧⲱⲕⲁⲥⲓⲛ
ⲉⲝⲟⲩⲥⲓⲁⲛ ⲏⲙⲓⲛ ⲕⲁⲧ ⲁⲩⲧⲱⲛ̣
ⲟ ⲥⲱⲧⲏⲣ ⲉⲭⲁⲣⲓⲥⲁⲧⲟ

ⳅ ⲁⲡⲉⲭ̅ⲥ̅ ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̅-
ⲛⲉⲧⲙⲟⲟⲩⲧ ⲁϥⲧⲣⲉⲧⲟⲓ-
ⲕⲟⲩⲙⲉⲛⲏ ⲣ̅ ⲟⲩⲟⲉⲓⲛ
ⲙ̅ⲙⲁ̕ ⲛ̅ϣ̅ⲙ̅ϣⲉ ⲉⲓⲇⲱⲗⲟⲛ
ⲙ̅ⲛ̅ⲛⲉⲩϣⲏⲩⲉ ⲁϥϣ̅ⲣ̅ϣⲱⲣⲟⲩ
ⲙⲁⲣⲉⲙ̅ⲡⲏⲩⲉ ⲉⲩⲫⲣⲁⲛⲉ ⲁⲩⲱ
ⲡⲕⲁϩ ⲙ̅ⲛ̅ⲑⲁⲗⲁⲥⲥⲁ
ⲡⲙⲏⲛϣⲉ ⲛ̅ⲛ̅ⲇⲁⲓⲙⲟⲛⲓⲟⲛ
ⲁϥϩⲉ̕ ϩⲓⲟⲩⲥⲟⲛ̕
ⲁⲡⲥⲱⲧⲏⲣ ⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ ⲛ̅-
ⲟⲩⲉⲝⲟⲩⲥⲓⲁ ⲉϩⲱⲙ̕ ⲉϫⲱⲟⲩ

Fibres ↑ [ⲍ̅]

ⲍⲏⲗⲱⲧⲟⲥ ⲟⲥⲧⲓⲥ ⲧⲟⲛ ⲍⲩ(ⲅⲟⲛ)[2]
ⲁⲩⲧⲟⲩ ⲁⲡⲉⲇⲉⲝⲁⲧ(ⲟ)
ⲏⲙⲉⲣⲁⲥ ⲁⲅⲁⲑⲁⲥ ⲟ ⲧⲟⲓ-
ⲟⲩⲧⲟⲥ ⲟⲯⲉⲧⲁⲓ
ⲑⲁⲣⲣⲱⲛ ⲡⲁⲣⲁⲥⲧⲏⲥⲉⲧⲁⲓ
ⲧⲱ ⲫⲟⲃⲉⲣⲱ ⲃⲏⲙⲁⲧⲓ
ⲓ̈ⲟⲩⲇⲁⲓⲟⲓ ⲇⲉ ⲡⲓⲕⲣⲱⲥ[3]
ⲥⲧⲉⲛⲁⲍⲟⲩⲥⲓ ⲧⲁⲗⲁⲛⲉⲥ[4]
ⲕⲁⲕⲁ ⲇⲣⲁⲥⲁⲛⲧⲉⲥ ⲕⲁⲕⲱⲥ
ⲕⲟⲗⲁⲥⲑⲏⲥⲟⲛⲧⲁⲓ

ⲗⲩⲧⲣⲱⲧⲏⲛ ⲉⲁⲩⲧⲱⲛ ⲕⲁⲓ
ⲉⲩⲉⲣⲅⲉⲧⲏⲛ ⲉⲥⲧⲁⲩⲣⲱⲥⲁⲛ
ⲙⲉⲅⲁⲗⲁ ⲕⲁⲓ ⲡⲟⲗⲗⲁ ⲑⲁⲩⲙⲁⲥⲓⲁ
ⲡⲣⲁⲧ̅ⲧⲟⲛⲧⲁ
ⲛⲉⲕⲣⲟⲩⲥ ⲏⲅⲉⲓⲣⲉⲛ ⲡⲣⲟⲥ-
ⲧⲁⲕⲧⲓⲕ̣ⲱ[5] ⲣⲏⲙⲁⲧⲓ
ⲝⲏⲣⲁⲥ ⲕⲁⲓ ⲁⲕⲓⲛⲏⲧⲟⲩⲥ
ⲭⲉⲓⲣⲁⲥ[6] ⲉⲓⲥ ⲁⲓⲥⲑⲏⲥⲓⲛ
ⲏⲅⲁⲅⲉⲛ

[ⲏ̅]

ⲡⲁⲓ̈ⲧ̅ϥ̅ ⲙ̅ⲡⲣⲱⲙⲉ ⲛ̅ⲧⲁϥ-
ⲧⲁⲗⲟ̕ ⲡⲉϥⲛⲁϩ̅ϥ̅ ⲉϫⲱϥ
ⲡⲁⲓ̈ ⲛ̅ⲧⲉⲓⲙⲓⲛⲉ ⲛⲁⲛⲁⲩ
ⲉⲛⲉϩⲟⲟⲩ ⲉⲧⲛⲁⲛⲟⲟⲩ
ϥⲛⲁⲁϩ̅ⲉ ⲣⲁⲧ̅ϥ̅ ⲉⲡⲃⲏⲙⲁ
ⲉⲧϩⲁϩⲟⲧⲉ ⲉϥⲧⲏⲕ ⲛ̅ϩⲏⲧ
ⲛ̅ⲓ̈ⲟⲩⲇⲁⲓ ⲛ̅ⲉⲃⲓⲏⲛ ⲥⲉⲛⲁ-
ⲁϣⲁϩⲟⲙ ϩ̅ⲛ̅ⲟⲩⲥⲓϣⲉ
ⲉⲃⲟⲗ ϫⲉⲁⲩⲣ̅ ϩⲉⲛⲡⲉⲑⲟⲟⲩ
ⲥⲉⲛⲁⲕⲟⲗⲁⲍⲉ[7] ⲙ̅ⲙⲟⲟⲩ
ⲕⲁⲕⲓⲛ ⲕⲁⲕⲱⲥ
ⲁⲩⲥ⳨ⲟ̅ⲩ̅ ⲙ̅ⲡⲉⲩⲣⲉϥⲥⲱⲧⲉ
ⲁⲩⲱ ⲡⲣⲉϥⲣ̅ ⲡⲉⲧⲛⲁⲛⲟⲩϥ
ⲕⲁⲓⲡⲉⲣ ⲁϥⲣ̅ ϩⲉⲛ ⲛⲟϭ[8] ⲛ̅ϣⲡⲏⲣⲉ
ⲁⲩⲱ ⲉⲛⲁϣⲱⲟⲩ
ⲁⲩⲧⲟⲩⲛⲉⲥ[9] ⲛⲉⲧⲙⲟⲟⲩⲧ
ϩ̅ⲙ̅ⲡⲉϥⲟⲩⲉϩⲥⲁϩⲛⲉ
ϩⲉⲛϭⲓϫ ⲉⲩϣⲟⲩⲱⲟⲩ ⲁⲩⲱ
ⲉⲙⲉⲩⲕⲓⲙ ⲁϥⲧⲣⲉⲩⲁⲓⲥⲑⲁⲛⲉ

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[1] ⲫⲑⲉⲓⲣⲟⲙⲉⲛⲟⲩ, *Cod.*
[2] The end concealed owing to the stitching
[3] ⲡⲉⲕⲣⲱⲥ, *Cod.* [4] ⲁⲛⲁⲥ (altered) *Cod.*
[5] ⲕⲱ altered from ⲣⲱ.
[6] ⲭⲁⲓⲣⲁⲥ, *Cod.*
[7] ⲉⲛ altered.
[8] ϩⲉⲛⲟϭ, *Cod.*
[9] ⲁⲩⲧⲟⲩⲛⲉⲥⲛⲉⲥ, *Cod.*

[592] Fibres → θ ι

ορασιν τυφλοιϲ	ⲁϥⲭⲁⲣⲓⲍⲉ ⲙ̄ⲡⲛⲁⲩ
ερρωμενην εδιδου	ⲉⲃⲟⲗ ⲛ̄ⲛ̄ⲃ̄ⲗ̄ⲗⲉⲉⲩ
παρειμενουϲ εϲ-	ⲁϥⲑⲉⲣⲁⲡⲉⲩⲉ ⲛ̄ⲛⲉⲧ-
φιγζεν και χω-	ⲥⲏϭ᾽
λουϲ ανορθωϲεν	ⲁϥⲧⲣⲉⲛ̄ϭⲁⲗⲉⲉⲩ ⲙⲟⲟϣⲉ
ραδιωϲ παϲαν	ⲁϥⲧⲁⲗϭⲉ᾽ ϣⲱⲛⲉ ⲛⲓⲙ᾽
εθεραπευϲεν[1] νοϲον	ϩ̄ⲛⲟⲩⲙⲟⲧⲛⲉⲥ
ϲημειων τοϲουτων	ⲙ̄ⲛ̄ⲛ̄ⲥⲁⲧⲣⲉⲩⲛⲁⲩ
θεαται γεγονοτεϲ	ⲉⲛⲉϣⲡⲏⲣⲉ ⲛ̄ⲧⲉⲓϭⲟⲧ
τον τουτων ερ-	ⲙ̄ⲡⲟⲩϫⲛⲁⲩ ⲉϣⲉⲥ̄ϥ̄
γατην ατιμα-	ⲡⲉⲛⲧⲁϥⲁⲁⲩ
ζειν ουκ᾽ ωκνηϲα̅	
ϋϲτερον δε αυτον	ⲉⲛϩⲁⲉ᾽ ⲇⲉ ⲁⲩⲡⲁⲣⲁ-
και θανατω παρα-	ⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟϥ
δεδωκαϲιν	ⲉⲡⲙⲟⲩ

Fibres ↑ ια̅ ιβ̅

φρενοβλαβειαν νο-	ⲉⲩϣⲱⲡⲉ ⲉⲩⲥϣ̄ⲡ̄-
ϲουντεϲ και θεο-	ϩⲏⲧ ⲁⲩⲱ ⲉⲩⲥⲕⲟⲡⲟⲥ
μαχον ϲκοπον	ⲉϥϯ ⲟⲩⲃⲉⲛⲛⲟⲩⲧⲉ
χαραν δε παϲιν	ⲙ̄ⲡⲟⲩⲙⲉⲉⲩⲉ ⲇⲉ ϫⲉ-
προξενουντεϲ	ⲉⲩϯ ⲛ̄ⲟⲩⲣⲁϣⲉ ⲛ̄ⲟⲩⲟⲛ
ελανθανον	ⲛⲓⲙ᾽
ψυχαϲ γαρ ταϲ κα-	ⲛⲉⲯⲩⲭⲏ ⲅⲁⲣ ⲉⲧϩ̄ⲛ̄-
θ αδου ρυϲαμε-	ⲁⲙⲛ̄ⲧⲉ ⲁϥⲛⲁϩⲙⲟⲩ
νοϲ ανεϲτη τρι-	ⲁϥⲧⲱⲟⲩⲛ ϩ̄ⲙ̄ⲡⲙⲉϩ᾽-
ημεροϲ	ϣⲟⲙⲛ̄ⲧ ⲛ̄ϩⲟⲟⲩ
ωφθη δε παϲι τοιϲ	ⲁϥⲟⲩⲟⲛϩ̄ϥ̄ ⲇⲉ ⲉⲃⲟⲗ
μαθηταιϲ	ⲛ̄ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ
αϲμενωϲ:	ϩ̄ⲛⲟⲩⲣⲁϣⲉ : ⳨
ζ ⳨ ⳨ ⳨	— — —
	ζ ⳨ ⳨ ⳨

[1] εθεραπευθεν, *Cod.*

593
[α]ειπαθεν
[ ]ν
[ ]ανεν
[ ]ντε
[ ]υϲ ιηλ̅ εναφ
[ ]του [. . . . .] α εν αυτουϲ
[. . . . . . .] . α . [ ]λωϲ [. . . . .] εραγηϲε
[. . . . . . .]ν ταρ[ ]ζω [. . . . .]ọυϲ
[. . . . . .]πομενọϲ [
[.]ρεμọι αγγελοι δυναμενον [.]φελων [
ϲταυρον υπεμειnεν +[θ]εμạιαϲ[1] ϊδων πωϲ [. . . . .]κται
ο ηλιοϲ ωϲ μελαν εφ[αν]εν ϊϲ ελεγεν αφεϲ ạụ[τοιϲ πατερ ουδ]εν γαρ
οιδαϲ[ιν] ο[2] πραττου[ϲι +] κακι[.]ν κρινων π[. . . . .]πομενοϲ
[.]ụλ[. .] εβαϲταζεν [ο κ̅ϲ̅ ο] επι[3] χερουβιν [καθημενοϲ]
[. . . . . . .] . ειν βαραβ[βαν και] ϊν ϲταυρωϲον [. . . . .] ω̣[
[. . . . . .]θειϲ εβα[. . . . .]μποϲ η ωϲ ει κ̅ϲ̅[. . . . . . .]με[
[. . . . . .] ϲωϲ ϊμα[. . . . . . . + νιψ]αμενοϲ ταϲ χε[ιραϲ πι]λ̣[α]τ̣ο[ϲ ελεγεν]

[1] *sic.* [2] ον, *Ostr(acon).* [3] εμει, *Ostr.*

[593] [ⲁⲑⲱⲟⲥ] ⲉⲓⲙⲓ[1] [ⲁⲡⲟ ⲧⲟⲩ ⲇⲓⲕⲁⲓⲟⲩ ⲁ]ⲓ̣ⲙⲁⲧⲟⲥ + ⲍ̣ⲉ̣[. . .] ⲥ̣ⲓ̣ⲗ̣[
[.]ⲉ̣ⲛ̣ . ⲟⲙⲟⲗ[ⲟⲅ . . . .] . ⲇⲉ ⲓ̅ⲥ̅ ⲟ ⲭ̅[ⲥ . .]ⲕ̣ⲛⲉⲥ[+ⲟ-]
ⲍⲟⲥ ⲙⲉⲧⲁ ⲭ[ⲟⲗⲏⲥ ⲧⲓⲥ ⲉⲡ]ⲟⲇⲓⲥⲉⲛ ⲧⲟⲛ [. . . .]ⲉ̣ⲛⲧⲁ' ⲁⲛ[
ⲩⲇⲁⲇⲁ ⲁ̣ⲡⲁ[ⲓⲧⲟⲩⲛⲧⲁ + ⲡ .]ⲣⲱⲕⲉⲛ ⲉⲓⲡⲉⲛ [ⲇⲉ ⲧⲱ] ⲥⲧⲁⲩⲣ[ⲟ]ⲩ̣ⲙ̣[ⲉⲛⲱ}
ⲁⲙⲁⲣⲧⲱⲗ̣ⲱ [. . . . . . ⲍⲱⲏ]ⲛ ⲇⲓⲇⲱⲙⲓ + ⲣⲏ [. . . . .] ⲉ̣ⲛ ⲭ̅ⲱ̅ⲥ[
ⲇⲉⲥⲡⲟⲧⲏⲥ ⲑ[ⲉ]ⲱ̣ⲣⲱⲛ·ⲥⲧⲁⲩⲣⲟⲛ ⲕⲣⲉⲙⲁⲙ[ⲉⲛⲟⲛ] + ⲥⲫⲣⲁⲅ[ⲓⲇⲁⲥ ⲉⲡⲉ-]
ⲃⲁⲗⲟⲛ[2] ⲫⲩⲗⲁⲕⲁⲥ ⲉⲥⲧⲏⲥⲁⲛ[3] ⲛⲟⲙⲓⲥⲁⲛⲧⲉⲥ ⲧⲏⲣⲉⲓⲛ ⲑ̅ⲛ̅ ⲁⲟⲣⲁⲧⲟⲛ
ⲧⲏ ⲧⲣⲓⲧⲏ ⲏⲙⲉⲣⲁ ⲁⲛⲉⲥⲧⲏ ⲉⲕ ⲛⲉⲕⲣⲱⲛ ⲑ̅ⲥ̅ ⲱⲛ ⲓ̈ⲥ̅ ⲭ̣ⲣ̣ⲱ̣ⲥ̣ [ⲕⲁⲓ]
ⲑⲁⲛⲁⲧⲟⲛ ⲕⲁⲧⲏⲣⲅⲓⲥⲉⲛ + ⲩ̈ⲡⲏⲅⲉⲛ ⲙⲁⲣⲓⲁⲙ ⲧⲟⲛ ⲩ̈ⲓ[ⲟ]ⲛ ⲍ̣ⲏ̣ⲧ̣ⲉ̣ⲓ̣ⲛ̣
ⲧⲟⲛ ⲙⲉⲅⲁⲛ[4] ⲧⲟⲩ ⲡ̅ⲣ̅ⲥ̅ ⲟⲛ[5] ⲕⲁⲑⲏⲥⲟⲙⲉⲛⲟⲛ + ⲫⲣ̣[ⲁⲍⲟⲩⲥⲓⲛ] ⲁ̣ⲩ̣ⲧ̣ⲏ̣
{ⲏ} ⲇⲩⲟ ⲁⲅⲅⲉⲗⲟⲓ ⲧⲓ ⲍⲏⲧⲉⲓⲧⲉ ⲙⲁⲣⲓⲁⲙ ⲍⲱⲛ[ⲧⲁ ⲑ̅ⲛ̅] ⲉⲛ [ⲛⲉ]ⲕⲣⲟ[ⲓⲥ]
{ⲉ} ⲭⲁⲣⲁ ⲉⲅⲉⲛⲉⲧⲟ ⲧⲱⲛ ⲍⲱⲛⲧⲱⲛ ⲕⲁⲓ ⲛ[ⲉⲕⲣⲱ]ⲛ ⲟⲧⲓ ⲟ ⲕ̅ⲥ̅
ⲁⲛⲉⲥⲧⲏ ⲉⲕ ⲛⲉⲕⲣⲱⲛ + ⲯⲏⲗⲁⲫⲏⲥⲁⲥ ⲑ[ⲱⲙ]ⲁⲥ ⲧⲟⲩⲥ ⲧⲩⲡⲟⲩ̣ⲥ̣
ⲧⲱⲛ ⲏⲗⲱⲛ[6] ⲟⲧⲓ ⲁⲩⲧⲟⲥ ⲉⲥⲧⲓⲛ ⲕ̅ⲥ̅ ⲟ ⲑ̅ⲥ̅ + [ⲱ . . . . .] ⲥ̣[ⲱ·ⲧ]ⲏ̣ⲣ̣
ⲕ̅ⲥ̅ ⲡⲁⲥⲏⲥ ⲧⲏⲥ ⲕⲧⲓⲥⲉⲱⲥ ⲭⲁⲣⲓⲍⲉⲧⲁⲓ [ⲡⲁⲥⲓⲛ ⲍⲱⲏⲛ] ⲕⲁⲓ
ⲁⲛⲁⲥⲧⲁⲥⲓⲛ

[1] ⲉⲓⲙⲉ, *Ostr.* [2] -ⲃⲁⲗⲉⲛ, *Ostr.* [3] ⲉⲥⲧⲏⲥⲉⲛ, *Ostr.* [4] supply ⲧⲏ ⲇⲉⲝ̣ⲓⲁ. [5] *sic.* [6] ⲉⲅⲛⲱ, or the like, has dropped out of the text.

594 *Recto*

\+ ως[1] ο ηλιος
φιρηλημων[2] και προ του
δικαστηριου μαρτυρε
εν δικαστηριω υπερβαλλον με ·[3]
μαρτυροις ηῃ μητοιχομεν υμειν
εϋς τας ευλογηας σου μαρτυρε +
καταξιωσον ϋμω̣ν εν τω τοπω σου
ϋμεις · τυ̣ · · ηθε̣ρ̣ναι ω αθλοφορε μαρτυρε
παρηθ̣η̣σ̣ο̣μεθα[4] μ · μη ελαττοναν
προς τα κατορθωματα σου
αλλα συλλογιζω υξυτομια[5]
μαρτυρε +

Verso

της ασκουμενης ασ-
κετα και στρατιωτα αθλητα
ω τα παντα ζημανωθεις[6] εως αν
τον χρηστον εκερδανης πρεσβ
ε̣π̣αγω –[7] ϋπερ τον ψηχον ημων
αγιε μαρτυρε +

[1] ος, *Ostr.* [2] *sic* (φ has perished since the first copy was made). [3] the lower part only of the final letter is visible and suggests ϵ or possibly θ: perhaps μετα is intended. [4] παρηθ̣η̣σ̣ο̣-] the four dotted letters are very uncertain. [5] (*sic*).
[6] *sic*, for ζημειωθεις. [7] written over some nearly deleted word by the same hand: θ̣ω̣ appear to be legible under γω. Doubtless επ' αγ(αθ)ω̣ is intended. The stroke following ω perhaps indicates contraction.

595 *Recto*

. . . . ⲁⲅⲓⲟⲥ] ⲁⲑⲁⲛⲁⲧⲟⲥ
ⲟ ⲕⲁⲑⲏⲙⲉⲛⲟⲥ ⲉⲛ ⲇⲉⲝⲓⲁ ⲧ]ⲟⲩ ⲡⲁⲧⲣⲟⲥ
ⲕⲁⲓ ⲕⲁⲧⲁⲃⲁⲥ ⲉⲕ ⲧⲟⲩ ⲟⲩⲣⲁ]ⲛ̣ⲟⲩ ⲁⲅⲁⲡⲏ
]ⲥⲁⲛ ⲟ ⲁⲛⲁⲥ̣-
ⲧⲁⲥ ⲉⲕ ⲛⲉⲕⲣⲱⲛ ⲥⲱⲧ]ⲏ̣ⲣ ⲏⲗⲉ̣-
[ⲏⲥⲟⲛ . . .

Verso

ⲟⲙⲁ[
ⲧⲟⲛ ⲯⲩ[ⲭⲱⲛ
ⲥⲱⲗ[

596

Recto ⳨ⲁⲅⲓⲟⲥ ⲟ [ⲑⲉⲟⲥ ... ⲁⲅⲓⲟⲥ]
ⲉⲓⲥⲭⲩⲣ[ⲟⲥ ...
ⲛⲟⲥ ⲁⲅⲓⲟ[ⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ .... ⲉⲗⲉⲏⲥⲟⲛ]
ⲩⲙⲱⲛ . [... ⲁⲅⲓⲟⲥ]
ⲟ ⲑ̅ⲥ̅ ⲟ ⲧⲟⲩ[ⲥ ⲛⲉⲕⲣⲟⲩⲥ ⲁⲛⲁⲥⲧⲏⲥⲁⲥ ⲁⲅⲓⲟⲥ]
ⲟ ⲧⲟⲩⲥ ⲇ[ⲟⲩⲗⲟⲩⲥ ?
ⲱ ⲑⲁⲛⲁⲧ̣[
ⲁ ⲧⲟⲛ ⲇⲟⲩ[ⲗⲟⲛ
ⲉⲛ ⲭⲟⲣⲧ[ⲱ
ⲧⲏⲛ ⲁⲅⲓⲁ̣[ⲛ
ⲡⲟⲓⲏⲥⲁⲥ [
ⲉⲓⲥⲭⲩⲣ[ⲟⲥ

Verso . . . ⲟ ⲇⲱⲥⲁⲥ ⲗⲩⲧ]ⲣ̣ⲱⲥⲓⲛ ⲁⲅⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ
ⲟ ⲥⲁⲣⲕⲱⲑⲉⲓⲥ ⲇⲓ ⲏⲙⲁ]ⲥ ⲉⲗⲉⲏⲥⲟⲛ ⲩ̈ⲙⲁⲥ
ⲧⲏⲛ ⲇⲟⲝⲁⲛ ⲉⲛⲉⲅ]ⲕ̣ⲁⲛⲧⲉⲥ ⲉ ⲃⲁⲥⲓⲗⲉⲓⲥ ⲧⲏⲥ ⲅⲏⲥ
ⲕⲁⲓ ⲧⲏⲛ ⲧⲓⲙⲏⲛ ⲧⲁ] ⲉⲑⲛⲏ ⲡⲟⲣⲉⲩⲟⲩⲥⲓⲛ ⲥⲩ ⲕ̅ⲉ̅ ⲡ̅ⲛ̅ⲉ̅ⲩ̅
ⲁⲧⲱⲛ ⲁⲅⲓⲉ ⲁⲅⲓⲉ] ⲁⲅⲓⲉ[1] ⲁⲣⲭⲁⲛⲅⲉⲗⲓⲕⲏ ⲇⲟⲝⲁ
... ⲁⲅⲓⲟⲥ ⲉⲓⲥⲭ]ⲩ̣ⲣⲱⲥ ⲟ ⲧⲓⲙⲏⲛ[2] ⲁⲛⲁⲗⲱⲥⲥⲁⲥ
ⲕⲁⲓ ⲑⲁⲛⲁⲧⲟⲛ ⲁⲫⲉⲗⲱ]ⲛ ⲩⲙⲓⲛ ⲁⲩⲧⲟⲩ ⲁⲅⲓⲟⲥ
ⲁⲑⲁⲛⲁⲧⲟⲥ ⲟ ⲁⲛⲁⲥⲧⲁⲥ ⲉⲕ] ⲛⲉⲕⲣⲱⲛ ⲥⲱⲧⲏⲣ

[1] altered from ⲟⲥⲓⲉ. [2] ⲧⲏⲛⲏⲙ, *Ostr.*

597

Recto ⳨ ⲟ ⲉⲡⲓ ⲑⲣⲟⲛⲟⲩ ⲁⲭⲣⲁⲛⲧⲟⲩ ⲕⲁⲑ̣[ⲏⲙⲉ-]
ⲛⲟⲥ ⲁⲅⲓⲟⲥ ⲟ ⲑ̅ⲥ̅ ⲕⲁⲓ ⲉⲡⲓ ⲧⲏⲛ[1] ⲅⲏⲛ ⲉⲛⲟⲡ̣ⲟ̣ .
. ⲱ ⲁⲅⲓⲟⲥ ⲉⲓⲥⲭⲉⲣⲱⲥ ⲁⲅⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ ⲟ ⲩⲛ̣
ⲁⲅ]ⲅⲉⲗⲟⲛ ⲧⲟⲝⲁⲥⲟⲙⲉⲛⲟⲥ ⲁⲅⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟ[ⲥ]
ⲟ ⲕⲁ]ⲓ̣ ⲑⲁⲛ[2] ⲕⲁⲓ ⲁⲛⲁⲥⲧⲁⲥ ⲉⲕ[3] ⲛⲉⲕⲣⲱⲛ ⲏⲗⲉⲏ[ⲥⲟⲛ]
ⲏ]ⲙ̣ⲁⲥ ⳨, ⲟ ⲕⲁⲑⲏⲙⲉⲛⲟⲥ ⲉⲛ ⲧⲏ[4] ⲇⲓⲁ ⲧⲟⲩ ⲡⲁⲧⲣⲟ̣[ⲥ]
ⲏⲗⲉⲏⲥⲟⲛ ⲏⲙⲁⲥ ⲕ̅ⲉ̅ ⲕ̅ⲉ̅ ⲉⲕⲧⲟⲥ ⲥⲟⲩ ⲁⲗⲗⲟⲛ ⲟ̣[ⲩⲕ ⲉⲥⲧⲓ
ⲕⲁⲓ ⲁⲅⲓⲟⲥ ⲁⲅⲓⲟⲥ ⲁⲅⲓⲟⲥ ⲕ̅ⲉ̅ ⲥⲟⲥⲟⲛ ⲩ̈ⲙⲁⲥ ⲁ̣ⲛ̣-
ⲑⲣⲱⲡⲟⲓ ⳨ ⲟ ⲑ̅ⲥ̅ ⲥⲩ[5] ⲉⲓ ⲗⲟⲅⲟⲥ ⲕⲁⲓ ⲡⲟ̣ . ⲧⲏ[
ⲏ̣ⲙⲱⲛ ⲕⲁⲓ ... ⲅⲟⲥⲟⲛ ⲏⲙⲱⲛ . ⲱⲧ[
?]ⲩⲥⲧⲓⲛⲟⲥ ⲟⲥ ⲁⲛⲧ̣ . . ⲕⲁⲓ ⲉⲡ̣ⲣ̣ . . [
?] . ⲁⲡⲟⲗⲗⲱⲙⲉⲑⲁ ⲧⲏⲥ ⲡⲱⲙ[
?]ⲧ̣ⲁ ⲁⲗⲗⲁ ⲧⲉ [. . . .] ⲗⲟⲙ . [
? ?

[1] ⲉⲧⲏⲛ, *Ostr.* [2] for ⲑⲁⲛ(ⲱⲛ). [3] ⲉⲉⲕ, *Ostr.* [4] ⲧⲉ, *Ostr.* [5] ⲉⲩ, *Ostr.*

Verso . . .]ⲩ̣ⲙⲁⲥ ⲉⲫⲑⲱⲣⲁⲥ ⲕⲁⲓ ⲑⲁⲛⲁⲧⲟⲩ [?
] ⲁ̣ⲅⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ ⲟⲧⲓ ⲩ̈ⲙⲁⲥ ⲉⲕⲟⲥⲓⲁ[?
ⲑⲁⲛ]ⲱ̣ⲛ ⲕⲁⲓ ⲁⲛⲁⲥⲧⲁⲥ ⲏⲗⲉⲏⲥⲟⲛ ⲩ̈ⲙⲁⲥ̣[?
ⲁⲅⲓⲟ]ⲥ̣ ⲟ ⲑⲉⲟⲥ ⲟ ⲉⲡⲓ ⲅⲏⲥ ⲉⲛⲟⲇⲟⲩⲗⲱⲛ[1] ⲧⲣⲁⲡⲉ[ⲍⲁⲛ
ⲉⲧⲟⲓⲙⲁⲥⲁ]ⲥ̣ ⲕⲁⲓ ⲉⲛ ⲟⲩⲣⲁⲛⲟⲓⲥ ⲉⲛⲟⲡⲗⲩⲑⲁ̣ⲥ[2] ⲁ . [
]ⲉⲛⲟⲥ ⲁⲅⲓⲟⲥ ⲉⲓⲥⲭⲉⲣⲱⲥ ⲟ ⲉⲕ ⲡⲁ-
]ⲥⲟⲙⲉⲛⲟⲥ ⲕⲁⲓ ⲉⲛⲉⲯⲩⲭ[?
ⲑ]ⲁ̣ⲛ̣ⲁⲧⲟⲛ ⲉⲛⲟⲛⲏⲙⲉⲛⲟⲥ·
ⲁⲅⲓⲟⲥ ⲁⲑⲁⲛⲁ]ⲧ̣ⲟ̣ⲥ ⲟⲧⲓ ⲩ̈ⲙⲁⲥ ⲛⲉⲛⲓⲁⲥⲁⲥⲧⲟⲣ[3][?
ⲁ]ⲅ̣ⲓ̣ⲟⲥ ⲩ̈ⲙ[ⲱ]ⲛ̣ ⲕⲁⲓ ⲩ̈ⲡⲉⲣ ⲭⲟ̣
. . .

[1] *sic.* [2] *sic.* [3] *sic*: ? for ⲏⲅⲓⲁⲥⲁⲥ ⲧⲟⲣ[.

598

[αγιοϲ ο κυριοϲ ο τον]
θαν[ατον καταργηϲαϲ και]
τον κοϲμον ζ[ωοποιηϲαϲ αγιοϲ]
ο θεοϲ κατελθων εκ̣ [του ουρανου και νεκρ]ουϲ
ανεϲταμενοϲ αγιοϲ ειϲχυρ[οϲ ο ϲωτ]η̣ρ ζωην δω-
ρουμενοϲ και θανατον πατουμ̣[ενοϲ] αγιοϲ αθανατοϲ
ο ϲαρκωθειϲ δι ημαϲ ελεϲον ημα̣ϲ̣ ⳨ ευφραινεϲθωϲαν
οι ουρανοι και αγαλιαϲθω̇ η γη χαρηϲεται τα παιδια και
παντα τα εν αυτὴ οτὶ κυριοϲ ανεϲτη ϲωϲεὶ κοϲμον ον ε-
πλαϲεν + ζαχαριαϲ λιτουργοϲ[1] εν τω ναω̇ κυριου γαβριηλ
αρχαγγελοϲ ει[πε]ν αυτω ειϲεκουϲεν[2] ϲὸυ ο θεοϲ ϊδου ελιϲαβὲτ
εδεξατὸ[3] τον προ[δρομον το]ν μεννυοντα`[4] του κ[υρι]ου ϲωτηρ
και ϲωϲεὶ ταϲ ψ[υχαϲ η]μ̣ων κε δοξα ϲοι[5] +
ποιμενεϲ ϲυνορη ε̣ν̣ ποιμενοιϲ εν πεμπυϲη[. . . . .]
ημιν ποιητε τε θαυμα ποιειτε τε τον κυριον[6] ϊδ[ου ? . . . .]

[1] υ suprascript by original hand. [2] for ειϲηκουϲεν. [3] for ετεξατο. [4] *sic*: ? for μηνυοντα. [5] ϲε, *Ostr.* [6] κυρον, *Ostr.*

599

ζαχαριαϲ
λιτουργοϲ εν τω
ναω κυριου γαβρι-
ηλ αρχαγγελοϲ ειπεν
αυτω ειϲηκουϲεν ϲου ο
θεοϲ ϊδου ελιϲαβετ εδε-
ξατο τα π[ροδρ]ομον τ[ο]
με̣γ̣[αν πα]ρ̣α του κ̣[υριου]
[ϲωτη̣ρ κ]α̣[ι ϲωϲ]ει[1] τ[αϲ ψυ-]
[χαϲ η]μων κυρι[ε δοξα ϲοι]
[ποιμεν]εϲ ϲυνορη̣[
]νεϲια[
]τ̣ετ[

[1]]αι, *Ostr.*

600

⳨ θεοδοκοϲ μαρια
η αει παρθενη ϲυ⟨νε⟩τεκεν
ϲημερον ημιν τον εμμα-
νουηλ θεων και ανθρωπων
ϊδου {ε}παρθενη εν γαϲτρὶ τεξει
και τεξειτε ημιν ϋον και καλεϲου-
ϲιν το ονομα αυτου εμμανουὴλ
ὸ εϲτιν μεθερμενευομενον
μεθ υμων ο̅ θ̅ε̅οϲ τουτον αρχαγγελοϲ
παραδοξοϲ εμηνευϲεν τουτον
ϲυνελαβεν γαϲτηρ παρθενου
ανευ μιξεωϲ παρθενοϲ ϲυ-
νελαβεν παρθενοϲ εκυηϲεν[1]
παρθενοϲ ωλινεε παρθενοϲ
ετεκεν και παρθενοϲ εμινεν
προ δοκου παρθενον και
εν δοκου παρθενον και
μετα δοκου παρθε-
νον +

[1] ηκηνηϲεν, *Ostr.*

601

⳨ τευτε και ειπε-
ται και χαρα θαυ-
μαϲια ϊωϩαννηϲ
ο προδρομοϲ ⟨τ⟩ου χρηϲτου[1]
[ε]βαπτιζε + βαπτιϲμα με-
[τ]ανοια[2] τον λαον εγυρυξεν[3] ου-
προφητηϲ και προδρομοϲ
ηλθετο αγιε και ουπ̅ν̅α̅ ου κα-
τελθεν ωϲ επερεϲτερα εν τω
ϊορδανη και επεϲτρεψεν
εν την αιχμαλωϲιαν ημων ο θε-
οϲ ημων ο θεοϲ τον[4] ϲωϲει ο ευ-
λογητοϲ[5] ημεραν καθ{ε} ημερ⟨αν⟩
ϲοι πρεπει υμνοϲ[6] ο θεοϲ +

[1] χρηϲτοϲ, *Ostr.* [2] for μετανοιαϲ. [3] =εκηρυξεν. [4] *sic*: ? for τον ⟨λαον⟩. [5] -λογιτοϲ, *Ostr.* [6] ϲε . . . ημνοϲ, *Ostr.*

602

[. . .   ϲωτηρ τ]ων ψυχων και ϲωματων
[. . .   . . . πα]ϲιν αθαναϲιαν και αναϲτ-
[αϲιν . . .   . . .]ν̣αρχων ελεϲον μοι
[. . .   . . .]ον και ρυϲμου εκθε
[. . .   . . .]μεννηϲου με κε και
[. . .   . . .]ον ο μεγαν μεγα-
λ̣ωϲ   [. . . .]τ̣ουμεναϲ ϲου
κατα τ̣ο μεγα ϲο⟨υ⟩ ελεοϲ

εβλεπον εμ̣αγοι τον αϲ-
τερα ζωην ανατελλων-
τα[1] εν γενει τον ανθρωπον
ελθεν και προϲενεγκεν[2]
τα δωρα θεω το ϲαρ-
κωθεν   τι[3] ευλογει-
τε τα ερ-
γα

[1] τε, *Ostr.*   [2] for ηλθον . . . προϲηνεγκαν.   [3] τε, *Ostr.*

603

? ? ?

a

]ε λαβομενοϲ [. . .
] . ω παϲαι δ̣υ̣ν̣[1][αμειϲ ? . . .
] . μεγα θαυμα και [.] . υϲιαν τοιϲ π . . .[2] [. . . . .]
]δευτε α̣ν̣α̣[ϲ]τ̣α̣ν̣[τεϲ] προϲηνηϲομεν[3] χριϲτον τον
ει]δον α̣ϲ̣τ̣ερα̣ μ̣α̣γ̣ο̣ι̣ κ̣α̣ι̣ [δ]ωρα προϲενεγκαϲ[4] λιβανωϲ
]θοιϲ ν̣[. . . αναϲτηϲαϲ νε]κρουϲ κυριε ο εκ παρθενου
(end)

b

. . .
]νοϲ δε κυ̣[
]ϲ θεοϲ χρ[
]γενεθεν̣[
(end)

[1] δ̣υ̣ν̣ very uncertain.   [2] possibly π̣ο̣ι̣μ[ϲιν.   [3] for προϲκυνηϲωμεν.   [4] for προϲηνεγκαν.

604 *b + f*

]λ̣α̣ι̣φωρ̣α̣ κ̣ . . [
παντα τ]α εργα κυτον κν
]ντεν̣ϲιαϲ κ̣αμ[
υ]δαδα και πνευμ[ατα
κ]ληρονο[μοι] κυριου [
]καν . . [. .]νηϲαν το̣[
] παρθενοι [
ε]ν ουραν̣[

c

] . ε εν
]νοιαν . [
]αι ανε [?
]ϲαν διαμ[
]ανηροϲ[
]τια . [
]ν[

d

]ϲ̣ομε . [
το]ν̣ κ̄ν̄ τον δ[
]ιν καθιϲθα̣[
]ον υμαϲ + δο̣[
]μαρια κ[
]ο̣ϲ θ[
] . [

e

]μοι̣[
]ϲται α[
]να . [

605

ψαλατε τω θε]ω ϋμων ψαλατε ψαλατοι[1] τω δ[εϲποτη ημων ψαλατε
]ι̣ ϲοι και λυτρωϲαντι τουϲ πεπετα[μενουϲ
]και πνευματοϲ τευαϲου με̣[
]θεια βωυϲωμαι[2] ϊδου και̣[
]του αλληλουϊα + οντ[
]α̣λ̣ω̣των επι ποθεϲει [
]τοϲ πεπλατυν⟨ο⟩μενου̣[ϲ . .]νοϲ και λε . . αϲ
]μενοι η εντολη κ̄ῡ καιλαυγηϲ[3] φωτιζουϲα
τουϲ οφθαλμου]ϲ̣ κ̄ε̄ δοξα ϲοι +

[1] for ψαλατε.   [2] for βοηϲομαι.   [3] *sic*: for τηλαυγηϲ.

606

⳨ ⲧⲓⲁⲑⲏⲙⲏⲛ
ⲧⲓⲁⲑⲏⲕⲏ ⲧⲏⲥ ⲉⲕⲗⲏⲅ=
ⲧⲏⲥ ⲙⲟⲩ ⲟⲙⲟⲥⲟ ⲇⲁⲩⲉⲓⲇ ⲧⲟⲩ ⲇⲟⲩⲗⲟⲩ ⲙⲟⲩ
ⲕⲁⲓ ⲉⲓⲥ ⲧⲟⲛ ⲁⲓⲱⲛⲁ ⲉⲧⲏⲙⲁⲥⲟⲩ ⲧⲟⲩ ⲥⲡⲉⲣⲙⲁ
ⲥⲟⲩ ⲕⲁⲓ ⲟⲓⲕⲟⲇⲟⲙⲟⲓⲥⲟⲩ ⲉⲓⲥ ⲅⲉⲛⲉⲁⲛ ⲕⲁⲓ
ⲅⲉⲛⲉⲁⲛ ⲧⲟⲩ ⲑⲣⲟⲛⲟⲩ ⲥⲟⲩ ⳨ ⲥⲓⲁ ⲡⲉⲧⲣⲟⲩ
ⲙⲏ (*sic*)
ⲕⲁⲓ ⲉⲡⲉⲓ ⲧⲁⲩⲧⲁ ⲧⲏ ⲡⲉⲧⲣⲁ ⲟⲓⲕⲟⲇⲟⲙⲟⲓⲥⲟⲩ
ⲧⲏⲛ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲥⲟⲩ ⲡⲏⲗⲏ ⲁⲥⲟⲩ ⲕⲁⲧⲁⲥⲭⲉⲓ-
ⲧⲁⲥⲧⲁⲥⲓⲛ (*sic*)
ⲥⲟⲛⲟⲩ ⲁⲩⲧⲏⲥ ⲁⲛⲁⲥⲧⲁⲥⲓⲛ ⲧⲁⲥ ⲕⲗⲏⲥ ⲟⲩ ⲧⲟⲩ ⲃⲁ-
ⲥⲓⲁ ⲧⲟⲛ ⲟⲩⲣⲁⲛⲟⲛ ⲟⲧⲓ ⲥⲟ ⲓⲉⲉⲣⲏⲩⲥ ⲉⲓⲥ ⲧⲟⲛ
ⲁⲓⲱⲛⲁ ⲕⲁⲧⲁ ⲧⲏⲛ ⲧⲁⲝⲓⲛ ⲙⲉⲗⲭⲉⲥⲉ-
ⲇⲉⲕ +

607

? ?
Recto ⲉⲩⲗⲟ̣[ⲅⲏⲧⲟⲥ . . .   . . . ⲉⲱⲥ]
ⲧⲟⲩ ⲁⲓⲱ[ⲛⲟⲥ . . .   . . . ⲏⲙⲁⲥ]
ⲫⲩⲗⲁⲭⲑⲏ̣[ⲛⲁⲓ
ⲕⲁⲓ ⲁⲓⲛⲉⲧ̣ⲱ ⲡ̣ⲁ̣[ⲥ
ⲁⲙⲏⲛ · ⲅⲉⲛⲟⲥ ⲧⲟ ⲕ[
ⲙⲉⲛ ⲉⲗⲡⲓⲥ ⲕⲁⲓ ⲉⲩⲗⲟ̣[ⲅ
ⲉⲩⲗⲟⲅⲏⲧⲱⲥ ⲉⲓ ⲕⲉ ⲫⲱⲧ̣[ⲓⲍⲱⲛ ?
ⲧⲁⲥ ⲉⲓⲕ[
ⲥⲟⲩ ⲕ . [
ⲉⲓⲥ ⲡ̣[
ⲉⲗⲡ̣[
ⲁⲥ[
. [

Verso
]ⲙⲁⲥ ⲫ̣ⲩⲗ̣-
[ⲁⲭⲑⲏⲛⲁⲓ   ]ⲧⲓⲛ
]ⲥ̣ ⲩⲙⲁⲥ ⲉⲗⲉⲏ-
[ⲥⲟⲛ . . .   . . . ⲁⲅⲓ]ⲟ̣ⲥ ⲓ̈ⲥⲭⲩⲣⲟⲥ̣
]ⲧ̣ⲉ

608

]ⲩ[
] . ⲥ[
]ⲩⲥ[
]ⲧⲁ[
]ⲝⲟⲓⲥ[
]ⲁⲥⲓⲛ ⲓ̈[
]ⲉ̣ . [. .]ⲧⲁⲩⲧⲏ . [
]ⲧ̣ⲏ ⲏⲙⲉⲣⲁ ⲙⲉⲛ[
ⲧⲁⲩⲧⲏ] ⲧⲏ ⲏⲙⲉⲣⲁ ⲃⲁⲥⲓⲗ[ⲉⲁ
ⲏ ⲡⲁⲣⲑⲉⲛⲟ]ⲥ ⲉⲇⲉⲝⲁⲧⲟ[1]

]ⲗⲑⲉ . [

[1] for ⲉⲧⲉⲝⲁⲧⲟ.

609

] . [
]ⲟⲛ . [
] . ⲓⲥ[
]ⲧⲏⲛⲁ̣[
]ⲛⲟⲓⲥ[
ⲉ]ⲛ ⲭⲱⲣ̣[ⲁ
ⲃⲁⲥⲓⲗⲉⲩⲥ ⲇⲟⲝⲁⲥⲉ
ⲃⲁⲥⲓⲗⲉⲓⲁ[1]
(end)

[1] rudely traced by a second hand.

610

+ ⲭⲉⲣⲟⲩⲃⲓⲛ ⲕⲁⲓ ⲍⲉ-
ⲣⲁⲫⲓⲛ ⲙⲓⲭⲁⲏⲗ ⲕⲁ-
ⲓ ⲅⲁⲃⲣⲁⲏⲗ ⲡ̣ⲁ̣ⲛ̣-
ⲧⲱⲛ ⲁⲭⲣⲁⲛ[ⲧⲱⲛ
ⲥ̣ⲱⲙⲛⲏⲙⲁ ⲕⲁⲓ . . .
ⲕⲏⲥ ⲙ̣ⲉⲣⲟⲥ̣ ⲫ[ⲩ-]
ⲗⲁⲕ[

611

+ αιχι πεςϩαï
πτεκ[μπτει]ωτ πειτδω τη
. αε[ ] επτοκ οϩε .
]. ε αλλα
]. π καποκ
τογροκ

+ μηνιν
αειδε θεα
Πηλη[1]

+ μηνιν αειδε
μηνιν αειδε θεα Πηλιαδ[εω
μηνιν αειδε θ

[1] smudged out.

612

+ μηνιν αει-
δε θεα Πη-
ληαδεω
Αχιληος
ουλομεν-
ην

613

και μιν φων-
ησας επεα π-
τεροεντα π-
ροσηυδα

614

ενθ αλλοι μ[εν]
παντες

615

......]. φοβος θεου αρχη μ[εγιστη του
φρονειν τ]α γραμματα [αρ]χης απ[ασης
.....]. κα ανδρος δικαιου καρπος [ουκ] α[πολλυται
.....]. θα προθυμως [....]α . θ . . [.....[1]
? ? . . ος . ουκ εςτ[? ?
β[ι]ου αιου[2] κειμετ[αι] καλως[3] βο[υλομε]θα
πλουτ[ε]ιν παντες αλλ ου δυνα[μεθα γυνη δικ-
αι]α του βιου σωτηρια γαμει . . [
.........]γυνηκι πιστη[4] κ[
]ος ανηρ[5] πανταχου λα[
]ν παλαια μεταψεται[6]
.....] δει[λου γαρ] ανδρος δειλα και [φρονηματα
......]ς αν[α]ντων των δ . [............
.......]τος εστι ανθρωπο[
....]ον εστι του λαλειν ζην βουλομεν[ος μη πραττε
θα[να]του αξ[ια] ηθη πονηρα την φυσιν δ[ι]αστρ[εφει
θν προτιμα] δευτερον δε τους γονεις
ισον θεω σου τ]ει[μ]αν τους γονεις [θελε
]λαλει τα με[τρια . .
μακα]ριος εστι πας ο μη θν[
νυμφη δ]απροικος ουκ εχει παρρησιαν
]. ητον [. .]ετε τα[7] γραμματ ε[ι]δ[ως
και πε]ρισσον νουν εχει πλου . . ν . . . .
]τα γραμματα ρον . . . . [.] .
]τα γραμματα . . . τ[
]. ν τεχνη δ . [
]φαυλος[
]ως εστιν[
]χαραν[
]αχ . απο[

[1] L. 4 appears to be an interlinear addition. [2] For ⟨δικ⟩αιου. [3] Read ⟨τελος⟩ καλον. [4] *sic.* [5] ανηρ: the first syllable (which should be long) is very doubtful. [6] *sic.* The final α of παλαια is perhaps a mere accidental mark. [7] *sic*: for ο.

616

αβροχειδων το φυαζ θηραζυκωγαμψιμε-   ⁝
τοποϲ : θηζγευβαϥποξιημιλκρωψχ   φ̣
υ̣τϲρ̣

617

\+ θωθ̣
φαω[φι
αθυρ̣
χοιαχ
τωβϊ
μεχει[ρ]
φαμ̣(ενωθ)
φαρμ(ουθϊ)
[π]αχω[ν]
[πα]υνϊ
[επ]ει̣φ
[μεϲ]ορι̣

[.]ρο̣[
[.]υ[
[.]ο[
[.]χ̣[

618 *Obv.*

[ϲ]αμβα̣[τον
κ̣υριακη̣
ντευτερα·
τρετη
τετραϲ
πεμτη
παραϲκεπη
ζ———
ντευτερα
ϲεληη̣ηϲ
τρετη
αρ{ερ}εοϲ
τετραϲ
[ερ]μ̣ου
πεμτη
ζιοϲ
[π]αραϲκηπη
[α]φρο̣̣διδη

Rev.

ϲεληνη(ϲ)
αρεοϲ
ερμου
ζιοϲ
5 αφροδιτη(ϲ)

619

\+ πρωτη	ογδοη	πεμπτε
δευτερη	εννατη	και δεκα-
τριτη	δεκατη	τη .
τεταρτη	ενδεκατη	
πεμπτη	δ[ω]δεκατη	
εκτη	[τρ]ιϲ και δεκατη	
εβδομη	τε[ϲϲα]ρεϲ κ[α]ι	
	[δεκατ]η	

620

α β γ δ
ε ζ η θ ι κ λλ
λ μ ν ξ ο π ρ σ
τ υ φ χ ψ ω

] *θεοφιλεστατοι μοναχοι*

V. MISCELLANEOUS, LETTERS, AND DOCUMENTS

621

ο̣ȣ̣ τρεπε̣[
σκοτζα[
τ̣ο̣νετο η[
η νικτιρις [
το ορνο̣[
τ̣ο̣ κȣ̣μα[
α̣ τρȣγων[
ο π̣ελα̣ρ[γος
ο γλαȣξ [
η περιστε[ρα
ο αρπαξ[
η γȣ̈ψ [

622

ε̣π̣α . . . [
ϩρωδιον π̄ κ̣αρο[
τ̣α̣ȣραιος ι̣ο̣ λȣκ . . [
ηχ
ασφαλτ̣ο̣ν̣[. . .]τ . [
φρȣκτος . . ϩοτ . [
προπ̣ο̣λ̣ι [. . .] . ς . . [
θȣμιαχ . ατ . . . [

623

ποτηρια [
θυμιατηρ(ια) [
σ[*κε*]*υ̣η* [

624 *Recto*

[24 letters] *ς ενομιζον γαρ οτι ουκ ανηλθεν εις την Λυκω αλλα εμεινεν*
[22 letters] *και ειδως την προαιρεσιν των χωρικων ὡς ἐθελουσιν πραιδευσαι εμεινα εκει*
θλιβομενος εως οτε εδεξαμην παρ αυτης γραμμ[*α*]*τα ως εν τη Λυκω διαγει μη δοξη σοι ουν*
αποστηναι [*τ*]*ω ενδοξο(τατω) αρχοντι*[1] *αλλα εαν δοξη* [*α*]*υτω α*[*νελ*]*θει*[*ν α*]*νελθε μετ α*[*υ*]*του οπερ*
νομιζω
ουκ [*αν*]*εχεται αργι*[2] *ανελθειν εως οτε γενηται καταστασις τελεια*[3]. *περι του γραφειν ὑμας*
ως ο ξοστου κατα Κολοτσε[4] *ανηλθεν εως Μουναει και επολεμηθη εκει και πολλους εκ των*
[*α*]*κολουθουντων αυτω̣ εσφαξαν και ὑπεστρεψεν ει*[*ς τ*]*η*[*ν Α*]*υ̣τι̣*[*ν*]*οο*[υ] *και ουκ ετολμησεν ετι ανελ̣θειν*

---

[1] *αρχοντι* altered from *αρχοντος*. [2] *αργι* for *ἄργει* or *ἀργεῖ* (?); but *ἄρτι* (equally possible) is perhaps preferable. [3] *καταστασις τελεια*, corrected from *–σιν –αν*. [4] *ως ο ξοστου κατα Κολοτσε sic.*

625

. . [
πολ[
και τ[. .] α̣ . . ω̣[
ουστ[. . . .] . ατο[
η ȣ̄μετερα ευσε[βεια
των ανατολικω[ν
δι αληθη εισιν̣ [
πρεσβȣτερων [
ευθεως δε αν[αρχι]
μακαριτοȣ εȣ[
κροτηθηναι τ̣[
[.] επιν̣ [
[.] λογ[ο]ν τον τ̣[
[. .]σοτ[.]σασȣ[

626 (*a*)

] *απελθειν . το* [
]*α . . . α παντα τα κελε̣*[*υματα*
]*οτητος ετοιμοι εσμεν* [
]*ωμεν την υμων κελευ*[
] *κελευσιν μηδε παρακουσ*[
ευσ]*ε̣β*ε *μοναζ*/*ζ*/ *απα Ηλιας κ*[*αι απα Ενωχ* ?
] *το*υ *κοπο*υ *ημων και ο* [
] . . *λεοις κ*[

(*b*)

]*μων αγιων* [. . . .] *τω* [
]*ελους διχα υπερφ* . . . . [
ε]*πι της υμων* [. .] . [
απα Η]*λια κ*[*αι*] *α̣πα̣* [*Ενωχ* ?

[626] (c)
] δοθηναι [
] εαν τε [
απα Ευ]ωχ και α[πα
]πασι[
. . .

(d)
μονα[ζ . . .
αγια γ̣[
[.]γι . [
[.]εκρηθ[
[. .]η . . . [

(e)
] εγραφη κα[ι . . .
] . α κατηκου . ω . λ[. .]
] εις ημων αυτων
ε]σμε(ν) ε . συνα . σειγομφ
τ]ο(υ) α[υ]του κ
] . . ολι̣κω λογω

(f)
(one line of Greek illegible)
]ⲉϥϣⲓⲛⲉ ⲛ̣ⲡⲉⲥⲟⲕ̣[

(g)
]κα . [. . .] . [.] .
]η ος υ[π]ακουη
]ατα ϋμετερα
χαιρ]ετε
(end of letter)

627 *Verso*
\+ [.]οηρ[. . . .]ος ο δεικ . [
Γεωργ[ιος] ορμωμε[·
απο κω[μ]ης Πιναϊ το[
νομου [. .]ο̣λαϊω τω . [
τω λ[αμ]προτατω ν[
ομενω της αυτης κ[ωμης
π[.]λα̣[. . .]ς̣ χαιρειν α̣[
α̣ια της παρουσης ει[
[.]ου μισθωτικης ομ[ολογιας ?
[με]μισθωσθαι της . [
[. .]με̣ν̣ο̣υς εφ οσον[

Recto
σι]δηροις περιβλημασι
]τη εγεραυυτης βληουμην
] την πατητικην σου
] συν τροχοις σιδηροις
] . εγεραυυτης βλη
]συν θεω ενα της
]σθαι εφ οσον τρ̣ . . . υ
] . βουληθειης και παρ[α]
]ραθετος εν καιρω
] . τουτων απο τ . [. .]

628
(a) κ]αθολικη εκκλησια [
] . κ . . με φ . . . . [

(b)]λ̣[. . .] φ[
] υ̣μων θεοσεβεια [

(c)]και συναφ[
]ω παραγων λ[
] . τον μετροξυστο[ν
μ]ετα πληγω[ν
]τω και υμετ[ερ . . .

629
] . [. .] Ιωαννο[υ] . . [
δια]κονων της αγιας εκ[κλησιας
] λαμπρο( ) σκρ( ) Μην̣[
]εσταιαν βουλησιν π̣[

630

• • •
(a) Γεω]ργις Θηλ̣[. .]
Γεω]ργις Ρουδιμερ
] . . . . η̣ς Αλεξανδρου
• • •

• • •
]ρις Γλ̣[
ρομ' Στεφανος Καρελλου̣
ετερ' Θ̣α̣δουαρις Κολλωνι[ου[1]
αοκλος Αλεξανδρος Παυλου
Παυλος
• • •

[1] Κολλωνι[ου: Κ altered from an indistinguishable letter. Θ̣α̣δουαρις: possibly Ο̣βδ- (but Θ̣α̣δ is more probable).

[630] (*b*)

• •
] . . . [
]πριανου
• •
]του
]ταειανου[1]
• •
]τιανου
]ανου
Θεο]δωρου
Στεφανος Παυλου
Γεντζων Γεντζ[ων][2]
Γεωργις Δονατου
Λαζαρος Λαζαρ[ου
Α[
(End)

(*c*)

• •
] . . [
] ζοριανου
] . ωργιου[3]
Θ]εοδωρου
Ι]ωαν[ν]ου
] . ισμανιου
• •

(*d*)

• • •
Ανδρεας . . . . . . [
• • •

(*e*)

• •
Θεοδωρ[
• •

[1] Ll. 1–2, 3–4 are two separate fragments conjecturally associated with this column. [2] Γεντζ[ων]: there is space for two letters only in the lacuna. [3] Possibly]κορ . ιου should be read.

631 +
χμγ/

τ[ο] υ[π]αγομενον του κυριου Φιλοξεν[ου] συν θεω[
] . μηα γι(νεται) (αρταβαι) ,ακγ/κα″ κριθ(ης) . . . [
∟ η . [. .] . κ[
αφ ων κατα μεριδ ο — · · —
] νουχου γι(νεται) (αρταβαι) ,αε/κδ κριθ(ης) η[. .] ∟ γι(νεται) οβο(λοι) [
κ[α]ι οβ[ ] και συκη [
]ντ( ) γι(νεται) (αρταβαι) ϊη
γ]ι[(νεται)] (αρταβαι) . [ ]——
:
] . κριθ(ης)

632 (*a*)

] . πρ[
.] α[
] . ξη[
]ακο[
] . στα[
]οφ . [

(*d*)

]τω τοπω α[γιου . . .
εμαρ]τυρ(ησε) [
]λιονας πρ/ ση[

(*b*)

προφ]ασις κ[
γ]εγραμμ[εν . . .
α]ποστολικ[. . .
]μοι/ απο[
] Ανανια[ς ?
]προφητ[
] ει χηρ . . [
]λεπεσις[
]ο καλο[
]απελε[

(*c*)

] . ηρ[
]ς ϊω[ανν . . .
]εκ . [

(*e*)] και εις α . [

(*f*)

] των μυριων
α]υτου ϋπερ
]των
ω]μολογησαμεν ⳨

(*g*)]κανω̄

633 (*a*)

[.] . [. . .] . [. . .] . [
αυτου αγιου [
σοι αυτα σ[
. επ . . [

(*b*)

το]πος του αγιου . [
] υμων των ε[
] και προνοι[

(*c*)

] . . θα το πα[
]ᾱ ϊνδ/ ενα[της
Θεοδ]ωρος Πανισκο[υ

(Endorsed)]ⲧⲟⲛ

634

]ⲉ ⲉⲫⲉⲥⲧⲱⲧ[
]ⲕⲓⲱⲛ ⲫⲗⲁⲩⲓⲱⲛ
]ⲗⲱⲛⲁ ⲉⲧⲟⲩⲥ ⲡⲣⲱⲧⲟ[ⲩ]

635 (*a*)] ⲉⲣϣⲁⲛⲟⲩⲁ [ ]ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧⲟⲩⲟϫ [ⲉⲧ]ⲙ̣ⲙⲁⲩ ⲡⲁï ⲙⲉⲛ [ⲥⲁ]ϩⲱϥ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓⲥⲩ[ⲛϩⲟⲇⲟⲥ ⲙ]ⲉⲛ ⲉϥϣⲁⲛⲉⲣⲏⲩ [

(*b*) ϩⲁ]ⲣⲉϩ ⲉⲣⲟⲥ [ⲗⲟ]ⲓϭⲉ ⲛ̄ⲥⲕⲁⲛ[ⲇⲁⲗⲟⲛ ⲉⲣϣⲁ]ⲛⲟⲩⲁ · ⲛⲁⲩ ⲉⲣⲱⲧ[ⲛ ⲥⲩⲙⲫ]ⲱ̣ⲛⲉⲓ ⲛⲉⲙⲁⲩ ⲣ̄[ ]ⲛ̄ϣⲓ . [. .]ϣⲟⲟ̣[ⲛ

(*c*)]ⲱϣ ⲉⲧⲃ̣[ⲉ]ⲧⲃⲉⲛⲁï [ⲥⲩⲛϩⲟⲇ]ⲟ̣ⲥ ⲛⲕⲁⲗⲭ̣[ⲏⲇⲱⲛ] ⲙⲉⲛⲧⲟ[ⲓⲅⲉ ⲟⲩ]ⲁⲁⲃ, ϣ[ ]ⲛ̄ⲛⲫ[

(*d*)]ⲧ̄ⲛ̄ϣⲉⲛ [ ] ⲡⲣⲟⲥ ⲡⲥ̣[ ] ⲉϥⲟⲩⲟⲛϩ ⲁ[ⲛ

(*e*)]ⲛⲁⲛ ⲉ̣[ ]ⲛ̄ϩⲁⲣⲉϩ [ⲉ]ⲉ ⲉⲧⲣⲉⲛ[

(*f*)]ⲡ̣ⲁⲓ ⲥ̣[ ]ϣⲁϩⲉⲛ̣[ ]ⲛ̄ϫⲱⲕ [ ]ⲥ̣ ⲉⲥⲟⲩ[ ]ⲱⲧ̣[

(*g*)]ⲛⲟⲥ[ ]ⲙ̄ⲙ[ ]ⲉ̣ϣ̣ⲱ̣[

637 + ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲃ̄ⲛ̄ ⲡⲉⲧⲁⲗⲏⲡⲟⲣⲟⲥ ϣⲗⲏⲗ ⲉϫⲟⲓ ⲛⲁⲅ̣[ⲁⲡⲏ]

638 ⲓⲱϩ]ⲁⲛⲛⲏⲥ ⲡϣ̄ⲛ̄ⲛⲁ[ ] ⲙ̄ⲡ̄ⲅ̄ⲉ̄ⲱ̄ⲣ̄ⲅ̄ⲓ̄ⲟ̄ⲥ̄ ⲡⲉϥ[

639 ⲁ]ⲛⲟⲕ ⲙⲏⲛⲁ ⲡϣⲣ̣[ⲡⲉⲓⲣⲉϥ]ⲣ ⲛⲟⲃⲉ ϣⲗⲏⲗ ⲉϫⲱ[ï

640]. ⲧⲉⲗⲉ̣ⲥⲧⲟⲥ ⲉⲡ̣[ⲓⲫ]ⲁ̣ⲛⲓⲟⲥ ⲙ̄ⲛ̄ⲛ̄ϣⲗⲏⲗ ⲛ̄ⲛ̣[ ]ⲧⲣⲉⲛ̄ⲛ̣ⲉⲛⲉⲩϣⲗⲏⲗ ⲉⲡ̣[ⲉ]ϫⲱⲓ ⲁⲛⲟⲕ ïϩⲁⲛ̄ⲛ̄ⲏⲥ ⲡⲉⲛ̄-
ⲧⲁϥ[ ] ⲡ̄ⲕ̄ϯ ⲑⲉ [ⲛⲁⲓ ϭ]ⲟ̄ⲣ̄ϩ̄ ⲛ̄ⲛⲓⲙ̄ ⲛ̄ⲧⲉ ⲡⲇⲓⲁⲃ̣ⲟⲗ[ⲟⲥ]ⲁϥ ϩ̣ⲁϩⲱⲃ ⲛⲓ̄ⲙ [ⲉ]ⲧϥⲛⲁⲃ[

642 (*a*) + ⲡⲉⲧ[ⲣⲟⲥ] ⲙ̄ⲡⲁⲥ[ⲟⲛ
(*b*) ⳨ ⲁⲛⲟⲕ ⲫⲁ[ⲩⲥⲧⲟⲥ] ⲁⲣⲓ ⲡⲛⲁ [ϣⲗⲏⲗ ⲉϫⲱⲓ

643] ⲉⲕⲉⲣ [ⲟⲩⲛⲁ] ⲙ̄ⲛ̄ⲥⲁⲙⲟⲩⲏ[ⲗ]ⲉïⲱⲛ̄ ⲉⲛⲧⲁ[

644 ⲁⲅ]ⲓⲟⲥ ⲉⲡⲓ̣[ⲫⲁⲛⲓⲟⲥ] ⲛ̄ⲛⲁⲅ̣[ⲁⲡⲏ

645 ⲙⲱ]ⲩⲥⲏⲥ ⲓ̅ⲥ̅ ⲛⲁ ⲛⲁⲓ ϩⲁⲣⲉϩ ⲉⲧⲡⲓⲥⲧⲓⲥ [ⲉⲥⲟⲩⲟ]ϫ · ⲡⲥⲱⲙⲁ ϣ(ⲁ)ϥⲧⲱϩ +

646 ⳨ ⲁⲣⲓ ⲡⲛ̣[ⲁ]ⲉ ⲛ̅ϭ̅ϣⲗⲉⲗ ⲉϫⲱⲉⲓ ⲛⲛⲉⲕϣⲗⲉⲗ ⲉϫ[. . . .]ⲛⲛⲉⲥⲭⲏⲙⲁ ⲧⲉⲕⲙⲉⲣⲉ̣[. . .] ⲛⲧⲉ[ⲡ]ⲛⲟⲩⲧⲉ ⲏⲣ ⲟⲩⲛⲁⲉ ⲙⲛⲧⲁⲯⲩ[ⲭⲏ ⲛⲉ]ⲃⲉⲓⲉⲛ ⲛⲁⲕⲁⲡⲏ + ⲁⲛ̣ⲛ̣ⲁ̣ ⲧⲣⲉϥⲏ̅ⲣ̅ ⲛⲟⲃⲉ ⲡ̣ⲁⲣ[ⲁ . .]ⲙⲧ̣ ⲧ̣ϣ̣ⲏ̣ⲛⲑⲉⲟⲇ̣ⲟ̣ⲥⲓⲟⲥ +

647 ⲁⲛⲟⲕ ⲡⲁïⲧⲁⲗⲉⲡⲟⲣⲟⲥ ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲓⲁⲛⲛⲁⲕⲓⲟⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉⲓⲡⲁⲣⲁⲕⲁⲗⲉ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧ[ⲉⲓⲱ]ⲧ · ⲡⲁⲉⲓⲱⲧ ⲁⲅⲓⲟⲥ ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅ̄ⲧⲱⲃϩ ⲡⲉⲧⲟⲩⲁⲃ ⲉϫⲱï ⲛ̄ⲁⲅⲁⲡⲏ ⲛ̄ⲧⲉⲡⲛⲟⲩ[ⲧⲉ] ⲛ̄ ⲧⲁϩⲁⲛ ⲉⲃⲟⲗ [ϣ]ⲗⲏⲗ ⲉϫⲱⲓ ⲁⲙ[ⲏⲛ]

648 ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ïⲱϩⲁⲛⲛⲉⲥ

635 (*a*) end, ⲉⲩϣⲁⲛ- less likely. (*b*) end, or ϣⲟⲣⲡ. (*e*) Or ⲛⲑ[ⲉ. (*f*) ? ⲧⲡⲓⲥⲧⲓ]ⲥ ⲉⲥⲟⲩ[ⲟϫ. 640 for ⲉⲥⲧⲟⲥ read ? ⲁⲅⲓⲟⲥ (*cf.* 644, 647); perhaps for]ⲧⲣⲉϥⲉⲛ ⲛⲉⲩ-; ⲉⲡ[? altered to ⲉⲛ[; place of ⲡⲉⲛⲧⲁϥ[uncertain.

649 + παε[ιοτ]ε [ετ]ο[τα]ϐ̄ [р̄] πη[α] ν̄τε[т̄]π̄ϣληλ εϫωї ανοκ ιω[ϩα]ννης πειρεϥр̄ νοϐε [π]φυλοπονος ντεπετπ̄ϲμου ταϩ[οї] μπιακωϐ τιο ζ[αχ]α[ρι]αϲ
On left of this το]ν τουλον ϲου ϐικτωρ.

650 αρι παμεευε ανοκ ϐ(ι)κτωρ αμη[ν] αμην ϥ[θ]

651 (*a*) πειε]λαχ[/] μμοναχοϲ [ϣλη]λ εϫωї ν[αγ]απη [ ]ια ї̈ωαννου [ ] ϣληλ εϫωї [ ]α αζαρїαϲ ϐαμ . [ ] ϣληλ εϫωї (*b*) πεϲ]μου μπνου[τε]αϫωї [ ] τηρου

652 (*a*) + [ου]ον νιμ ετνηυ εϩουν ε[π]τοποϲ αρι παμ[ε]ευε ανοκ απα ϲευηροϲ πρ̄μαντ[ει]νοαυ +
(*b*) ϣ]ληλ

653 (*a*) πειταλει]νοροϲ + (*b*)] ϣληλ [εϫν] ντεπνουτε ρ [ου]να νμμαϥ + αυω ϣληλ εϫν̄φατϲτοϲ ν̄τεπνου(τε) πμαιρ[ω]με р̄ ο(υ)να ν[μ]μαϥ

654 + ανοκ ϫιοϲ ν̄ιωαννηϲ ϣληλ εϫωι

655 + ανοκ κομ[εϲ] αρι ταкαпн ϣληλ εϫ[ωι ο]υαν νιμ ετνηυ εϩ[ουν επ]ιμα

658 (*a*) ⳨ ϲειн̄[ ]ρε ϫε [(*b*)]ϲυι[ ]νεϲωουε[ ]ουϩο . τπε εα[ ] . εϩραї [(*c*)]υн[ ]ν,˙ ϲεϲοο[υν ν]ϫημιου[ργοϲ]ϫπο να[ ]ν̄τε[(*d*)]нне ντα[

659 ⳨ ανοκ ϐα[ϲιλειοϲ] αρι τα[γαπη] . νн[ ]νεμн[γε]ωργιοϲ [

660 (*a*) + ανοκ ї̈ωϩαννηϲ [πει]ρεϥр̄ νοϐε αρι [τ]αγα[πη] ϣληλ εϫωї ν̄τεπν[ο]υτε р̄ ουн̄α ν̄μμαї ετϐε-[πα]νοϐε πνουτε ε . ενϐї ν̄τ . . ει αυω ϣτ ϩαταγαпн
(*b*) αρι ταγαπη ϣληλ εϫ[ωι] ανοκ μαθεοϲ πρ̄мκοϐт̄ περϥр̄ νοϐε ν̄τεπν[ο]υτε р̄ ουнαε νμμαї ν̄αγαπη +

661 (*a*)] . . н πεταλε[πωροϲ (*b*) [ιϲ α]ϥϲωντ ιϲ αϥϫερω ιϲ αϥϭ̄ν̄ ϭαμ ιϲ αϥϲωτε̄ μπτερϥ ? πκαουωμ μπανουτε +

662 + ανο[ν ι]ωϩαννηϲ м̄ν̄ϩнλιαϲ πειρεϥр̄ νοϐε αρι ταг[απ]н ν[αειο]τ[ε] ετουααϐ ϣληλ εϫω[ν] ν[τ]ε-[πν]ο[υτε] р̄ ουн̄α ν̄μμαν ϩм . . н . . н . п παχων ї̈ϛ ї̈νϫ/ εϐϫο[μ]нϲ

663 ⳨ ανοκ λε[ον]τιοϲ πιταλαιπωρ[οϲ] αρι πνα πετнαωϣ м̄πιр̄ πм[εευε] μαρεϥϣ(λ)ηλ εϫωει ντεπ-νουτ[ε р̄ ου]на ν̄мαї

664 πνουτε π]μαιρ[ωμε] ϣληλ [πετουααϐ τ]нρου ϣ[ληλ

665 [+ αν]οκ ї̈ωαννηϲ παναг[νωϲτηϲ] αρι ν[п̄]ϫ̄ ϣληλ εϫωι

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651 (*b*) πετουααϐ] τηρου can hardly be read. 653 (*a*) Or ? θεο]τοροϲ. 658 (*a*) ϲευн[ροϲ hardly possible. (*c*) On left, traces of a preceding column. 659 line 3 ? ϣληλ. 660 (*a*) last line, πνουτε &c. ? independent. 662 Or ν[ενειο]; for ϩм &c. ? ϩαмнн ϩαмнн, or ϩαταгαпн.

666 + ⲁⲛⲟⲕ [ⲓ]ⲱ̣ⲁⲛⲛⲏⲥ ϣⲗⲏⲗ [ⲉ]ϫⲱⲓ ⲡⲉⲓⲧⲁⲗⲁ[ⲓⲡⲱⲣ]ⲟⲥ ⲛ̣ⲣⲉϥⲣ ⲛⲟⲃⲉ ⲛⲧⲉⲡⲛⲟⲩⲧⲉ ⲣ ⲣⲟⲩⲛⲁ̣[ⲉ] ⲛⲛⲏⲙⲏ

667 (*a*) ⲁⲡⲁ ⲣⲏϣⲉ ⲓ̣ⲉ̣ⲍⲉⲕⲓⲏⲗ ϩⲁⲣⲱⲛ ⲙⲁⲓ̣ⲣ̣ⲓ̣ⲁⲥ̣ⲓ̣ⲟⲥ (*b*) ⲁⲛⲟⲕ ⲍⲉⲕⲏⲗ ⲛⲥⲁⲙⲡⲉϩ ϣⲗⲏⲗ ⲉϫⲱⲓ (*c*) ⳨ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ϣⲗⲏⲗ ⲉϫⲱⲓ ⲡⲁⲕⲁⲡⲏ ⲁⲛⲟⲕ ⲡⲓⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲕⲟⲥⲙⲁ ϣⲏⲙ ϥⲑ ϥⲑ ϥⲑ

668 ⳨ ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ ⲛⲁⲅⲁⲡⲏ ϩⲛⲛⲉⲕϣⲗⲏⲗ [ⲁⲛⲟⲕ ⲡ]ⲁ̣ⲡⲛⲟⲩⲧⲉ ⲡⲇ̣ⲓ̣ⲁ[ⲕ]ⲱ̣[ⲛ ⲡⲣⲙ]ⲡⲉϣⲓⲛⲁⲉⲓ ⲡⲁ[. . . ⲁⲛ]ⲟⲕ ⲁⲛⲇⲣⲉ[ⲁⲥ ? ⲙ]ⲛⲓⲁⲕⲱⲃ ⲡⲉϥϣ[ⲏⲣⲉ ⲙⲛ]ⲡⲉⲧⲣⲟⲥ ⲡ̣ⲉⲧⲛⲥ[ⲟⲛ

669 (*a*)]ⲉⲓⲥ ϣ(ⲗ)ⲏⲗ ϩⲁ̣ⲛ̣ⲓ̈ⲣⲉϥ[ⲣ ⲛⲟⲃⲉ] ϣⲗⲏⲗ ⲉϫⲱⲓ̈ ⲛ̄ⲁⲅⲁⲡⲏ (*b*) + ⲁⲛⲟⲕ ⲙⲉ[ ]. . ⲡⲉⲗⲏ̣ ϣⲗ[ⲏⲗ ⲉϫⲱⲓ (*c*) ⳨ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲧⲉⲧⲛ̄[ϣⲗⲏⲗ] ⲉϫⲱⲓ̈ ⲁⲛⲟⲕ ⲡⲓⲣ[ⲉϥⲣ̄ ⲛⲟⲃⲉ] ⲡ̄ⲉⲗⲁⲭ/[

670 + ⲁⲛⲟⲕ ⲫⲉⲩ ⲡϣⲏⲛⲛⲉⲥ̄ⲛ̄ⲧⲉ ϣⲗⲏⲗ ⲉϫⲱⲓ̈ ⲛ̄ⲁⲅⲁⲡⲏ ⲛ̄ⲧⲉ[ⲡⲛⲟⲩⲧⲉ ⲣ̄ ⲟⲩⲛⲁ] ⲛ̄ⲙ̄ⲙⲁⲓ̈ ⲛⲁⲅⲁⲡⲏ +

671 (*a*) + ⲁⲛⲟⲕ ⲡⲁⲡⲛⲟⲩⲑⲓⲟⲥ ⲡⲉ̣ⲓ̣ⲧ̣[(*b*) ⲃⲟⲏⲑ]ⲓⲥⲟⲛ̣ ⲧⲟⲛ ⲧⲟ[ⲩ]ⲗⲟⲛ ⲥⲟⲩ ⲡⲉⲧⲣⲟⲥ

672 (*a*) ⲟⲩⲟ]ⲛ ⲛⲓⲙ ⲉ̣ⲧ̣ⲛ̣[ⲁ]ⲱϣ ⲛ[ⲉⲓⲥ]ϩⲁⲓ̈ ⲁⲣⲓ ⲡⲙ̣[ⲉⲉⲩⲉ (*b*)]ⲛ̣ ⲡⲉⲓⲣⲉϥⲣ̄ ⲛⲟⲃⲉ [ ] ⲛ̄ⲧⲉⲧ̄ⲛ̄ϣⲗⲏⲗ ⲉϫⲱⲓ̈

673 (*a*) + ⲟⲩⲁⲛⲧⲓⲕ[ ] ϯⲉⲓⲣⲉ ⲛ̣ⲉⲓⲫ[(*b*) ⲡⲁⲉⲓⲱ]ⲧ ⲙⲡⲛⲁ[ⲣ]ⲱⲙⲉ [ⲧⲏⲣⲟ]ⲩ̣ ⲕ̣[ⲁ]ⲧ̣ⲁ̣ ⲡⲉⲩⲣⲁⲛ ϩⲁⲙⲏⲛ + + + (*c*) ⳨ ⲁⲛⲁⲛⲓⲁⲥ ⳨

674 ⲁⲃⲣⲁϩⲁⲙ ϗ] ⲓ̈ⲥⲁⲁⲕ ϗ ⲓ̈ⲁⲕⲱⲃ [ ]ⲥ̣ⲭⲱⲛ [ ]ⲟ . ⲉⲙⲟⲓ

675 + ⲁⲛⲟⲕ [. . .]ⲥ ⲡⲉ[ⲓ]ⲉ̣ⲗ̣/̣ ⲛ[ⲇ]ⲓⲁⲕ/ ϣⲗⲏⲗ ⲉϫⲱ[ⲓ] ⲛⲁⲅⲁⲡⲏ ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ ⲣ̄ ⲟⲩⲛⲁ ⲛ̣ⲙ̣ⲙⲁⲓ̈ ⲛⲁⲅⲁⲡⲏ +

675A + ⲙⲱⲩⲥⲏⲥ ⲡⲉⲧⲁⲗⲏⲡⲟⲣⲟⲥ ϣⲗⲏⲗ ⲉⲡⲛⲟⲩ[ⲧⲉ ⲓ̄]ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲏⲩ ⲉϩⲟⲩⲛ ⲉⲡⲉⲙⲁ ⲛⲧⲉⲡϫⲟⲉⲓⲥ ⲕⲱ ⲛⲏⲓ ⲉⲃⲟⲗ ⲛⲁⲛⲟⲃ[ⲉ] ⲛⲁⲅⲁⲡⲉ

668, below ⲓⲁⲕⲱⲃ, ? ⲛ]ⲧⲉⲡⲛⲟ[ⲩⲧⲉ &c. 669 (*b*) Or ⲡⲉⲗⲏϣ. 673 (*a*) Perhaps ⲣ/ ⲉⲡⲉⲓⲫ. 675 ⲉⲗ/, *cf.* 669 (*c*), facsimile.

676
κε βοηθηϲον
των δουλον ϲου ϊωϲηφ
ϊατροϲ κα[ι π]αντι τω οι-
κω αυτ[ο]υ αμην κε ϥ̅θ̅
και ϲαραπιων

677
ο θϲ των αγιων [δυναμεων]
[και αι ε]υχ(αι) τω(ν) αγιω[ν πατερων]
[βοηθηϲον τον δουλον ϲο]υ μην[αν]
[και παντων των] αυτου δ[ιαφερο]ντ[ων]
[εν κυριω ινα ?] μεταλạụ[. . .]

678
κ̅ε̅ βο[ηθ(ηϲον) τον] δουλν (sic) ϲου φοιβαμων
[ελ]αχ(ιϲτον) αναγνωϲτ(ην) αγιαϲ εκκλ(ηϲιαϲ
θεοτοκηϲ τ(ηϲ ?) φ⟨ε⟩ρμων (θ) και παντι
τω οικω [αυτου] εν ειρηνη αμην

679
κ̅ε̅ βοηθ/ τον δ̣[ουλον]
ϲου απ̣α ϊωαν[νην]
ἰατροϲ και πα[ντι]
[τω οικ]ω̣ α̣[υτου αμην]

680
ο θ̅ϲ̅ των αγιων δυναμεων [? και ευ-]
[χ(αι) ?] του απ̣α̣ επιφανειου καϊ αϊ ευχεται (sic
των αγιων βοηθ/ τον δουλον ϲου
ϊακωβ κ(αι) παντι τω ο[ι]κω [αυτου]

681
ϊωϲηφ
κε βοηϲον τον δουλον ϲου
ϊωϲηφ ιατρ(οϲ) και ιωϩαννηϲ
αδελφοϲ αυτ[ου] και παντι τω οι-
κω αυτου και ανανιαϲ αμην
κ[α]ι̣ τοι αναϲταϲιοϲ πβεϲνητ
πλεϊπε πηηυ

682
+ ο θ̅ϲ̅ των αγιων δυναμεων
και ευχαι των αγιων πατερων
των τριạκοϲιων δεκαοκτω
βοηθηϲον εμε τω δουλω και
ελαχιϲτων μαρκοϲ και μηναν
των υϊον μου και κωνϲταντεινοϲ
των αδελφον αυτου μετα παντων
των διαφερωντων αυτου εν κυριω
αμην αμην αμην ϥθ ϥθ ϥθ
εγραφη ϲημερων χοιακ α ϊνδ/ ϊβ
και παρακαλω την υμετεραν αγιωϲηνην
ϊνα ευχη[ϲ]θαι περι τ̣ηϲ εμηϲ ψυχ(ηϲ)
εν ερηνη [α]μην +

683 + ο θς αβρα[αμ (και) ϊσαα]κ (και) ϊακωβ
(και) αϊ ευχαϊ [των αγιων] πατερων
βοηθησ̣[ον μοι τω ελ]αχιστω
δουλω γα[βριηλ ? μετα] παντων
των διαφ[εροντων αυτο]υ̣
εως μεταλαυ̣[
εις παν εργον αυ[του . . .]νε

---

l. 3 βοηθης: first two letters written over σ̣αν (by same hand).

684 + μνησθητι μο̣[υ] ευχαις των αγιων
εγω ειμ[ι α]μαρτωλος αγαπητος
και θεογνετος ο ϋϊος μου ο μικρος

ⲁⲣⲓ ⲡⲛⲁ ϣⲗⲏⲗ ⲉϫⲱⲓ̈

685 + κε βοηθ[ησον τον δουλον σου]
και ελ[α]χ[ιστον]
και αναστ̣[ασιον ? και παντι τω]
οικω αυτου α[μην ?
ϥ^{θ} ημ

686 + ις χς
κ̄ε̄ βοηθησον τον δ[ου]λον σου̣
μωυσης υϊου σαν̣η̣θ κ[αι] μη μν[ησ]θη[τι]
κ̄[ε̄] ανομιων α[.]χαι [. . . . .] ο κατ^{α}
τωσαν ημας [ε]ν ειρηνη [αμη]ν κ̄ε̄

687 +
βοηθεσον τον δουλον σου
παυλος υϊος : σαυας βοηθε ησον
+ + + + + + +

688 κε̄ ελ(εησον) (ηλιας ?) τ(ο)ν δουλ(ον) σου
με

(ηλιας) written in monogram.

689 [κε̄ κ]α̣ϊ δυναμις τω̄ αγιω̄ μεγαλων
[βοη]θ(ησον) τον δουλον σου μηνας τυρ
]κιων θεκλαν και κῡρ̄ αμην
+ + +

690 [κε̄ βοηθησ]ο̣ν τον δουλον σου
[και ελαχ]ισ(τον) μιχαιας και παντος
[εν οικω αυτ]ον εν ειρηνη αμην
[εγραφη πα]χων ῑα ϊνδ(ικτιωνος) η

691 [ⲕ]ⲉ̣ ⲃⲟⲏⲑⲏⲥⲟⲛ ⲧⲟⲛ ⲇⲟⲩⲗⲟⲛ [ⲥⲟⲩ . . . ?
]ⲉⲛⲟⲩ +

692 [ⲕⲉ̄ ⲃⲟⲏⲑ]ⲏ̣ⲥⲟⲛ ⲧⲟⲛ ⲇⲟⲩ[ⲗⲟ]ⲛ ⲥⲟⲩ
[ ]ⲁ ⲧⲏⲥ

693 ⲕⲉ ⲃⲟⲏⲑⲉⲥⲟⲛ
ⲇⲏⲛⲁⲙⲓⲛ ⲧⲱⲛ ⲁⲅ[1]

[1] *sic*: unfinished

694 + ⲕⲉ̄ ⲃⲟⲏⲑⲏⲥ[ⲟⲛ ⲧⲟⲛ ⲇⲟ]ⲩⲗⲟⲛ
[. .]ⲁ ⲕⲟⲗⲟⲩⲑⲟⲥ +

2 ? [ⲁⲛ]ⲁ.

695 ⲕⲉ ⲃⲱⲑ(ⲏⲥⲟⲛ) ⲙⲱⲥ[ⲏ]ⲥ
ⲕⲁⲓ ⲛⲁⲛⲧⲁ ⲧⲟⲩ ⲉⲛ ⲟ[ⲓⲕⲱ]
ⲁⲩⲧⲟⲩ

2 ? ⲕⲁⲓ ⲛⲁⲛⲧⲁⲥ ⲧⲟⲩⲥ etc.

696 + ⲑ̣ⲥ̣̄ ⲁ[ⲃⲣⲁⲁ]ⲙ ⲕⲁⲓ [ⲓⲥⲁⲁⲕ ⲕⲁⲓ ⲓⲁ]ⲕⲱⲃ
(ⲕⲁⲓ) ⲁⲓ̈ ⲉⲩ̣[ⲭⲁⲓ] ⲧⲱ[ⲛ] ⲁⲅ[ⲓⲱ]ⲛ ⲡⲁⲧ̣[ⲉ]ⲣⲱⲛ ⲃⲟⲏⲑⲏⲥⲟⲛ
[about 24 letters missing] ⲧⲱ ⲉⲗⲁⲭ(ⲓⲥⲧⲱ)
+ ⲕⲉ ⲃⲟⲏⲑ[ⲏⲥⲟⲛ ⲧⲟⲛ ⲇⲟ]ⲩⲗ[ⲟⲛ ⲥⲟⲩ . . . . ?]
[about 24 letters missing] ⲙⲉⲧⲁ
ⲕⲁⲓ [about 20 letters missing]ⲟⲛⲧⲱⲛ̄
? ?] ⲙⲟⲩ ⲇⲓⲁⲫⲉⲣⲟ̄ⲧⲱⲛ
[ⲕ]ⲉ̄ ⲃⲟⲏⲑⲏ[ⲥⲟⲛ ⲕ]ⲁⲓ ⲓ̈ⲁⲕⲱⲃ [. .]ⲧⲱ̣ⲁ̣ⲧⲟⲛ
ⲃⲟⲏ[ⲑⲏⲥⲟⲛ . . . .] ⲉⲱⲥ ⲙⲉⲧⲁⲗⲁ̣ⲩ[
ⲕⲁⲓ ⲃ[
ⲕⲁ[ⲓ . . .] . ⲛⲟⲛ ⲓⲉⲣⲱⲛ ⲁⲛ
ⲁⲙⲏⲛ̣
ⲕⲉ ⲃⲟⲏⲑⲏⲥⲟⲛ ⲧⲟⲛ ⲇⲟⲩⲗⲟⲛ
[ⲥ]ⲟⲩ ⲡⲉⲧⲣⲟⲥ ⲕⲁⲓ ⲓⲱⲁⲛⲛⲏⲥ

697 ⲕ̣[ⲉ̄] ⲑⲥ̄ ⲁⲃ[ⲣ]ⲁⲁⲙ [(ⲕⲁⲓ) ⲓⲥⲁⲁⲕ] (ⲕⲁⲓ) ⲓ̈ⲁⲕⲱⲃ ⲕⲁ[ⲓ ⲉⲩⲭⲁⲓ ⲧⲱⲛ ⲁⲅⲓⲱⲛ]
ⲡⲁⲧⲉⲣⲱⲛ ⲫⲩⲗⲁⲕ( ) ⲧⲟⲛ ⲉⲓⲥⲟⲇⲟⲛ (ⲕⲁⲓ) ⲧⲏⲛ ⲉⲝⲟⲇⲟⲛ . [. . .]
[ⲏ]ⲙⲱⲛ ⲑⲉ[ⲟⲫⲓ]ⲗⲟⲩ (ⲕⲁⲓ) ⲑⲉⲟⲇⲱⲣ[ⲟ]ⲩ ⲩⲓⲟⲩ (ⲕⲁⲓ) ⲙⲁⲣⲕⲟⲩ ⲧⲉⲕⲛⲁ̄
ⲁⲩⲧⲟⲩ [(ⲕⲁⲓ)] ⲓⲱⲁⲛⲛⲟⲩ ⲛⲟⲧⲁⲣ(ⲓⲟⲩ) ⲁⲩⲧⲱⲛ (ⲕⲁⲓ) ⲥⲧⲉⲫⲁⲛⲁⲕⲓⲥ [. . .]
ⲩⲓ̈ⲟⲩ ⲧ(ⲟⲩ) ⲙⲁⲕ̣(ⲁⲣⲓⲟⲩ) ⲕⲱⲛⲥⲧⲁ[ⲛ]ⲧ[ⲉⲓ]ⲛⲟⲩ (ⲕⲁⲓ) ⲏⲣⲁⲕⲗⲉⲓ[ⲟ]ⲩ ⲕ[ⲁⲓ . . . .]
ⲩⲓ̈ⲟⲩ ⲁⲩ(ⲧⲟⲩ) [. .]ⲕ [12 letters missing] ⲗ[. .] ⲕⲁⲓ ⲫ[ⲩⲗ]ⲁⲕ[ ] ⲁⲩⲧⲱ̄
ⲇⲓⲁⲫⲉⲣ[ⲟⲛⲧⲁⲥ] ⲉ[. . . . .]
[. . . .]
[ⲃ]ⲟⲏⲑ̣ⲏ[ⲥⲟⲛ] ⲏⲙ[ⲁⲥ ?] ⲑ̣

(Three or more lines followed, but are totally illegible)

698 εϭω μ̣ωϋ̣cαϊ ο ϋϊω ζηθ ϋιοϋ(?) τοϋ
αββα παπνουθ[ι]ου μαρτυρ(ου)

l. 1 μ̣ωϋ̣cαϊ: looks more like κ̣ωπcαϊ

699 ⳨ [κ̅ε̅] θ̅c̅ [τ]ω̣ν δυναμεω̣[ν και αι ευχαι]
[τ]ων π̣ατερων β[ο]η[θησον τον δουλον σου]
[αναστα]c̣ι̣ο̣ν

l. 3: or αθανα]cιον.

700 κ]ε βοηθ[ησον
]η δοξ̣α c[ου ?
]α̣c αμην +
]ϣ̅π̅ νειcα[
] . ελαχλ̣[
]c̣ι̣[?

701
πε κθω̣c̣ν̣ ϲχπθζϥω[
ψ̣cν θζϥλν εχυλη[
ψν ζεζθω̣λ̣χ̣ εχμθω-
αθϥ κερϥ ψθω θ̣ζ̣θ̣ρψϥθ[ω]
ζλ[χ] εζc ζ[β]νθω̇ λ ⟨θ⟩ζθρ-
ψλω + ϥθ ϥθ ϥθ κ̅ε̅ + ϊνδ, ζ

transcription
κε πασον δυναμις [και ευχαι]
των αγιον ευχο̣ . [
. . μεγα c̣ο̣υ̣ ευζαc-
θαι περι ταc αμαρτια[c]
μου̣ εγ̣ω μ[η]παc ο ⟨α⟩μαρ-
τ⟨ωλ⟩οc + ϥθ ϥθ ϥθ κ̅ε̅ + ϊνδ(ικτιωνο) ζ̅

702
πε δ̣β[1]λβαβω[
ψλν c̆[λχ]ολν ω[(sic)
ϥcθννβω ν̣[
κθνψλω ψλ[
θ̣ϥνλχ θχτλχ
νθϥ κτνψcν
ψcν φϥοc̣ν̣ ν[
χλοcβ[2] θχψζ[
εν εϥρβλβ θζ[βν]

transcription
κ̅ε̅ βοηθηc[ον]
τον δουλον c[ου]
ιωαννηc κ[αι]
παντοc το[υ]
οικου αυτου̣
και παντων
των φ̣ιλων κ[αι]
υολωη αυτ . [
εν ειρηνη αμ[ην]

[1] δ̣β sic: for η simply. [2] for ν.

APPENDIX I

(B. = Bouriant's texts in *Mém. de la Miss. franç.* I, 36 ff.)

The line-division of Fragg. *a*, *b* is that of the original; but the long text is printed continuously, without regard to the original. Only a high and a double point are used as punctuation, to avoid confusion with the point representing missing letters.

Frag. *a*

[+ ⲟⲩⲗⲟⲅⲟⲥ ⲛ̄ⲧ]ⲉ ⲡⲉⲛⲡⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲉⲓⲱⲧ ⲁⲡⲁ ⲇⲁⲙⲓ[ⲁⲛⲟ]ⲥ ⲡⲁⲣⲭ[ⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ]
ⲛ̄ⲣⲁⲕ[ⲟⲧⲉ] ⲉⲁϥⲧⲁⲩⲟϥ ⲡⲣⲟⲥ ⲡⲧⲁϩⲟ ⲉⲣⲁⲧϥ̄ ⲛ̄ⲧ[ⲕⲁ]ⲑⲟⲗⲓⲕⲏ [ⲉⲕⲕ-]
ⲗⲏⲥⲓ[ⲁ ⲉ]ⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉⲧⲃⲉϩⲁⲓⲣⲉⲥⲓⲥ ⲛⲓⲙ [. .]ⲧⲁ[

—— s —— s —— s —— s —— s —— s

ⲛ̄]ⲧⲁⲩⲣ̄[ ]ⲡⲙⲉ, ⲉ[ ]ⲟ̣ ⲉϩⲟⲩⲛ [
]ⲓⲱ[ ]ⲙⲉ[ ]ϩⲓⲧ[
]ⲁ[ ]ⲛ̄ⲇⲓⲱ[ⲅⲙⲟⲥ]ⲧⲣⲟ[
]ⲇⲟⲅⲙⲁ ⲛ̄ⲁ[ⲥⲉⲃⲏⲥ ⲛ]ⲉⲥⲧⲟⲣⲓⲟⲥ ⲡ[
]ⲟ̣ⲛ ⲛ̄ⲛⲁ[ⲉⲧⲟⲩ]ⲁⲁⲃ ⲛ̄ⲧⲁⲩϯ ⲉⲧⲟⲟⲧ [
]ⲧⲣⲁϩⲱ[ ] ⲛ̄ϩⲟⲩⲟ ⲇⲉ ⲑⲉⲟⲇⲟⲥⲓⲟⲥ ⲙ̄ⲛ[
]ⲥⲉⲁ[ⲡ]ⲧⲁϩⲟ ⲉⲣⲁⲧ[
]ⲡϫⲱⲱⲣⲉ ⲕⲁⲧⲁ ⲑⲁⲓⲣⲉⲥⲓⲥ ⲉⲛⲧⲁⲥⲧ[ⲱⲟⲩⲛ
ⲉϫ̄]ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲩⲧⲁⲩⲟ ⲛ̄ϣ[ⲟⲙⲧⲉ
ⲧ]ⲁⲩⲟ ⲛ̄ϩⲁϩ ⲛ̄ⲟⲩⲥⲓⲁ ⲉϩⲟⲩⲛ ⲉⲧⲙⲛ̄ⲧⲛ[ⲟⲩⲧⲉ
]ⲟⲩⲙⲛ̄ⲧ̄ⲛⲟⲩⲧⲉ ⲛ̄ⲟⲩⲱⲧ, ⲧⲉⲧⲣⲓⲁⲥ ⲉ[ⲧⲟⲩⲁⲁⲃ ⲛ̄ϩⲟⲙⲟ-]
[ⲟⲩⲥⲓ]ⲟⲥ ⲉⲙⲛ̄ ⲥⲱⲛ̄ⲧ̄ ⲛ̄ϩⲏⲧ̄ⲥ̄ ⲁⲩⲱ ϫⲉⲟⲩ[
] ⲁⲩⲱ ⲧⲉϥⲩⲥⲓⲥ ϩ̄ⲙ̄ⲡϣⲁϫⲉ ⲙ̄ⲡⲣ̄ϩⲱ̣[ⲃ · ⲕⲁⲧⲁ ⲑⲉ]
ⲛ̄ⲧ]ⲁϥϫⲟⲟⲥ ⲛ̄ϭⲓ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉⲛ[ⲧⲁϥ
] ⲛ̄ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲁⲩⲱ ⲧ̄ⲡ̄ⲛ̣[
ⲛ̄ϩⲩⲡⲟ]ⲥⲧⲁⲥⲓⲥ ϫⲉϣⲟⲙⲧⲉⲡⲉ ⲉⲩ . . .[
ⲉⲩ]ⲧ[ⲁϩ]ⲏⲩ ⲉⲣⲁⲧⲟⲩ · ⲛ̄ⲁⲧⲧⲱϩ · ⲁ[ⲩⲱ
]ⲡⲟⲣ̄ϫ̄ ⲉⲃⲟⲗ ⲧⲟⲩⲉⲓ̈ ⲧⲟⲩⲉⲓ̈ ϩ̄ⲛ̄[
ⲉⲧⲉ]ⲡⲟⲩⲥⲡⲉ ⲛ̄ⲛⲁϩⲣ̄ⲛ̄ⲧⲕ[
·] ⲟⲩⲇⲉ ⲅⲁⲣ ⲙⲉⲣⲉⲡ[ⲉⲓ-]
[ⲱⲧ ⲣ̄ ϣⲏⲣ]ⲉ ⲟⲩⲇⲉ ⲙⲉⲣ[ⲉ-]
[ⲡϣⲏⲣⲉ] ⲣ̄ ⲉⲓⲱⲧ ·
[ⲟⲩⲇⲉ] ⲡⲉⲡⲛ̄ⲁ̄

Frag. *b*

ⲟⲉⲁ[
ⲡⲉ · ⲉ[
ⲉⲛϯ[
ⲅⲁⲣ ⲡⲛⲟ[
ⲗⲟⲅⲟⲥ ϫⲉ[
ⲉⲧⲟⲩⲁ]ⲁⲃ ⲧⲙⲛ̄ⲧ̄ⲉⲓⲱ[ⲧ
]ϣⲏⲣⲉ ⲧⲁⲡϣⲏⲣⲉ ⲙⲁⲩⲁⲁ[ϥ
ⲧⲟⲩⲉⲓ ⲅ]ⲁⲣ ⲧⲟⲩ- ⲡⲁⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧⲟⲩⲁ[ⲁⲃ ⲗⲟⲥ]
[ⲉⲓ]ⲧϩⲩⲡⲟ- [ⲉ]ⲓ̈ⲱⲧ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉⲛⲧⲁϥⲡⲱϩ ⲉⲛϣⲓ ⲛ̄ⲛ[ⲁⲡⲟⲥⲧⲟ-
[ⲥⲧⲁⲥⲓⲥ ⲉϥϫⲡⲓⲟ ⲛ̄ⲧⲉϥⲙⲛ̄ⲧ̄ϥⲗⲩⲁⲣⲟⲥ ϩⲓⲧ̄ⲛ̄ⲛⲉϥ[ⲥϩⲁⲓ̈
ϩ̄ⲙ̄ⲡⲧⲣⲉϥⲧⲁϣⲉⲟⲉⲓϣ ⲛ̄ⲧϣⲟⲙⲧⲉ ⲛ̄ϩⲩⲡ[ⲟⲥⲧⲁⲥⲓⲥ ⲉⲧⲟ̂]
ⲛ̄ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ ϫⲉⲉϥϣⲟⲟⲡ ϩⲛⲟⲩⲙⲛ̄ⲧ̄[ⲛⲟⲩⲧⲉ ⲛ̄ⲟⲩⲱⲧ]
ⲙ̄ⲛⲟⲩⲟⲩⲥⲓⲁ ⲛ̄ⲟⲩⲱⲧ · ⲁϥⲥϩⲁⲓ̈ ⲅⲁⲣ ⲛ̄ϭ[ⲓ

Frag. *a* 24–26, perhaps followed by Frag. *b*, col. 1. Frag. *b*, col. 2, 4 [ⲩⲧⲉ, or [ϭ ⲃⲁⲥⲓⲗⲓⲟⲥ (*cf.* Syriac 333 *sup.*).

APPENDIX I

ⲋ̄ ⲉⲛⲧⲁϥⲧⲁⲩⲟϥ ⲉⲧⲃⲉⲡⲟⲩⲱⲛ̄ϩ ⲉⲃⲟⲗ ⲉⲧⲙⲉϩ ⲛ̄ⲟⲩϫⲁï ⲙ̄ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛⲥⲱⲧⲏⲣ ϫⲉⲁϥϩⲱⲛ ⲉⲧⲟⲟⲧⲟⲩ ⲛ̄ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲣⲉⲩⲃⲁⲡⲧⲓⲍⲉ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲡⲣⲁⲛ ⲙ̄ⲡⲉⲓⲱⲧ ⲙⲛ̄ⲡϣⲏⲣⲉ ⲙⲛ̄ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧⲟⲩⲁⲁⲃ · ⲉϥⲟⲩⲱⲛ̄ϩ ⲉⲃⲟⲗ ⲙ̄ⲡϩⲱⲃ ϩⲙ̄ⲡⲁï ϫⲉⲧϣⲟⲙⲧⲉ ⲛ̄ϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ · ⲉⲩϩⲛ̄ⲟⲩⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲛ̄ⲟⲩⲱⲧ · ⲟⲩⲉⲓ̈ [ⲅⲁ]ⲣ̣ⲧⲉ ⲧⲟⲩⲥⲓⲁ ⲉⲡⲉⲓⲇⲏ ⲟⲩⲉⲓ̈ ⲟⲛⲧⲉ ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ: ⲉⲧⲃⲉⲡⲁï ⲡⲉⲛⲧⲁⲩϣⲱⲡⲉ ⲛ̄ⲥⲁϩ ⲛ̄ⲑⲁⲓⲣⲉⲥⲓⲥ, ⲉⲧϩⲟⲟⲩ ⲛ̄ⲁⲣⲓⲟⲥ · ϩⲁϩ ⲛ̄ⲥⲟⲡ [ⲁⲩⲟⲩⲱⲛ̄ϩ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲩⲙⲛ̄ⲧⲁⲥⲉⲃⲏⲥ ϩⲙ̄ⲡⲧⲣⲉⲩⲧⲁⲩⲟ ⲛ̄ϣⲟⲙⲧⲉ ⲛ̄ⲟⲩⲥⲓⲁ ⲉⲧϣⲟⲙⲧⲉ ⲛ̄ϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ · ϫⲉⲕⲁⲥ ϩⲓⲧⲛ̄ⲛⲉϩⲟⲩⲟ ⲛ̄ⲛⲟⲩⲥⲓⲁ · ⲉⲩⲛⲁϥⲓ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲧⲁϣⲉⲟⲉⲓϣ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲛ̄[ⲧ]ⲙⲛ̄ⲧⲉⲩⲥⲉⲃⲏⲥ[1]:

ⲁⲩⲱ [ⲟⲛ ⲡⲛ]ⲉⲧⲟⲩⲁⲁⲃ ⲥⲉⲩⲏⲣⲟⲥ [ⲡⲉⲧ]ⲉⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ ⲛ̄ⲛⲉ[ⲛⲉⲓⲟⲧⲉ ⲧⲏ]ⲣ̣ⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲩϣⲁ[ϫⲉ ϩⲣⲁï] ⲛ̄ϩⲏⲧϥ̄ · ϥ̄ϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ⲧ̣[ⲉⲓϩⲉ ϩⲙ̄ⲡ]ϣⲟⲣⲡ̄ ⲛ̄ⲗⲟⲅⲟⲥ ⲉⲛ[ⲧⲁϥⲥⲁϩϥ̄] ⲉϥϫⲡⲓⲟ ⲛ̄ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲁ̣[ⲧⲕⲁⲓⲥⲁⲣⲓ]ⲁ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ · [ϫⲉⲧⲉϥⲫⲩⲥⲓ]ⲥ̣[2] ⲧⲏⲣⲥ̄ ⲛ̄ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁ[ⲁⲃ ⲟⲩⲟⲩ]ⲥⲓⲁ ⲛ̄ⲟⲩⲱⲧⲧⲉ [. . . . . ⲛ̄]ⲧϣⲟⲙⲧⲉ ⲛ̄ϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ ⲡⲉⲓⲱⲧ ⲙⲛ̄ⲡϣⲏⲣⲉ ⲙⲛ̄[ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧⲟⲩⲁ]ⲁⲃ · ⲧⲟⲩⲉⲓ̈ ⲇⲉ ⲧⲟⲩⲉⲓ̈ ⲛ̄ⲛ̄ϩⲩ[ⲡⲟⲥ]ⲧⲁⲥⲓⲥ · ⲥⲙⲉⲧⲉⲭ[ⲉ ⲉⲧⲟⲩⲥⲓⲁ . . .]ⲱϥ[3] [ϩ]ⲛ̄ⲟⲩϣⲱϣ ⲛ̄ⲟⲩⲱⲧ: ⲧⲉï̈ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ [ⲛ̄ⲧⲉⲗⲉⲓⲟⲥ[4] ⲙⲙ]ⲛ̄ⲧⲥ̄ [ⲗⲁⲁⲩ ⲛ̄ϣ]ⲓⲃⲉ ⲙ̄ⲙⲁⲩ ⲉϩⲟⲩⲛ ⲉⲛⲉⲥϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ: [. . . . .]ⲟϣ[5][. . . . . .] ⲕⲁⲛ ⲧⲟⲩⲉⲓ̈ ⲧⲟⲩⲉⲓ̈ ⲛ̄ⲛⲁï ⲛⲏϣ ⲁⲩⲱ [. . . . . ϩ]ⲓⲧⲛ̄[ⲡⲉⲥⲭ]ⲁⲣⲁⲕⲧⲏⲣ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲥ · [. . . . . ⲙⲙ̄ⲛ̄ ⲧ]ⲱϩ ϣⲟⲟⲡ ⲛ̄ⲛ̄ϩⲩⲡⲟⲥ[ⲧⲁⲥⲓⲥ ·] ⲁⲗⲗⲁ ⲧⲟⲩⲉⲓ̈ [ⲧⲟⲩⲉⲓ̈ . . . .]ⲗ[6] ⲛ̄ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ · ϩⲓⲧ[. . . . . .] ⲅⲁⲣ [. . . . . ⲟⲩⲛ̄ⲧ]ⲁ̣ⲩ ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲙⲛ̄ⲧⲁⲧϣ[ⲓⲃⲉ ⲉϩⲟⲩ]ⲛ, ⲉⲛⲉⲩ̣[ⲉⲣⲏⲩ . . . . ⲛ̄ϩⲟ]ⲙ[ⲟⲟ]ⲩⲥⲓⲟⲛ ⲁⲩⲱ ⲛ̄ⲛⲁϩⲣⲛ̄ⲛⲉⲓⲁ̣[. . .]ϩⲱⲃ [. . . . . . .] ⲁⲛⲟⲛ [ⲇⲉ ⲧ]ⲛ̣ⲟⲩⲏϩ ⲛ̄[ⲥ]ⲁⲛⲥⲁϩ ⲛ̄ⲧⲉ[ⲕⲕⲗ]ⲏⲥⲓⲁ ⲁⲩⲱ [ⲛ̄]ⲣⲉϥϯ [ⲥⲃⲱ ⲛ̄ⲧⲛ̄ϩ]ⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ̄ⲧϣⲟⲙⲧⲉ ⲛ̄ϩⲩⲡⲟⲥⲧ[ⲁⲥⲓⲥ] ⲡⲉⲓⲱⲧ ⲙⲛ̄ⲡϣⲏⲣⲉ [ⲙⲛ̄ⲡⲉⲡⲛ̄ⲁ̄] ⲉⲧⲟⲩⲁⲁⲃ ϫⲉⲟⲩⲙⲛ̄ⲧⲛⲟⲩ[ⲧⲉ] ⲛ̄ⲟⲩ[ⲱⲧⲧⲉ] · ⲟⲩⲇⲉ ⲅⲁⲣ ⲛ̄ⲧⲛ̄ⲧⲁⲩⲟ [ⲁⲛ ⲛ̄ϣⲟⲙⲧ]ⲉ ⲛ̄ⲟⲩⲥⲓⲁ ⲛ̄ϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲏ̄ [ⲉⲩ]ϣⲟ̣[ⲟⲛ] ϩ[ⲛ̄ϩ]ⲉ̣ⲛⲟⲩⲥⲓⲁ ⲉⲩϣⲟⲃⲉ [ⲉⲛⲉⲩⲉⲣⲏⲩ · ⲟ]ⲩⲇⲉ ϣⲟⲙⲧⲉ ⲙ̄ⲫⲩⲥⲓⲥ ⲉⲓⲧ[ⲉ ⲉ]ⲩⲉⲓⲛⲉ ⲛ̄ⲛⲉⲩⲉⲣⲏⲩ ⲉⲓⲧⲉ [ⲉⲩⲉⲓⲛⲉ ⲁⲛ · ⲟⲩⲇ]ⲉ̣ ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲛⲟⲩⲧⲉ · ⲟⲩⲇⲉ ϣⲟⲙⲧⲉ ⲙ̄ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ϫⲉ[. . . . .]ⲛ̄ⲧⲉï̈ⲟⲩⲥⲓⲁ ⲛ̄ⲟⲩⲱⲧ ⲁⲩⲱ ⲧⲉï̈ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲛ̄ⲟⲩⲱⲧ [. . . . .]ⲃ̣ⲉϩⲁϩ[7] ⲛ̄ⲟⲩⲥⲓⲁ ⲏ̄ ϩⲁϩ ⲙ̄ⲫⲩⲥⲓⲥ ⲏ̄ ϩⲁϩ ⲙ̄ⲙⲛ̄ⲧⲛⲟ[ⲩⲧⲉ · ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲥ] ⲛ̄ϭⲓ ï̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲓⲕⲟⲥ ⲡⲁï ⲛ̄ⲧⲁϥⲕ̣ⲱ[8][. . . . .]ⲡⲉϥⲇⲟⲅⲙⲁ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ · ⲛ̄ⲧⲁϥⲃⲱⲕ ⲅⲁⲣ ϫⲉⲉϥ[ⲡⲁ . . . . ⲡⲛⲟ]ⲩⲧⲉ · ⲁϥϩⲉ ⲉⲡⲉⲥⲏⲧ ⲉϩⲉⲛϣⲃⲱⲱⲥ[9] ⲙ̄ⲡⲟⲩⲙⲛ̄ⲧ[. . . . . .]ⲉϣϫⲉ [ⲉⲣⲉ] ϩⲟï̈ⲛⲉ, ⲇⲉ ⲟⲛ ⲡⲱⲱⲛⲉ ⲛ̄ⲛⲉⲥⲃⲟⲟⲩⲉ ⲛ̄ⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧ[ⲟⲩⲁⲁⲃ ⲉϩⲟ]ⲩⲛ ⲉⲧⲉ[ⲧⲙ]ⲛ̄ⲧⲁⲥⲉⲃⲏⲥ ⲙ̄ⲛ̄ⲧⲉⲩⲙⲛ̄ⲧⲣⲉϥϫⲓ ⲟⲩⲁ ϩⲓⲧⲛ̄ⲟⲩⲙⲛ̄ⲧ[ⲁⲑⲏⲧ ⲉⲩⲟⲩⲱ]ϣ ⲉⲧⲁⲩⲉ ϩⲁϩ ⲙ̄ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲏ̄ ⲛ̄ⲟⲩⲥⲓⲁ · ⲏ̄ ⲙ̄ⲫⲩⲥⲓⲥ ⲛ̄ⲧⲟⲟⲩ ⲡⲉⲧ[. . . . . .]ⲟⲟⲩ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲟⲩ:

ⲁⲛⲟⲛ ⲅⲁⲣ ⲉⲛⲁⲟⲩⲁϩⲛ̄ ⲛ̄ⲥⲁⲡⲉⲛⲉⲓⲱⲧ [ⲑⲉⲟ]ⲇⲟⲥⲓⲟⲥ ⲡⲉⲛⲧⲁϥⲁⲅⲱⲛⲓⲍⲉ ⲛ̄ⲑⲉ ⲛ̄ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲁⲩⲱ ⲁϥⲕⲁⲧⲁ[ⲗⲁⲙⲃ]ⲁⲛⲉ ⲡⲁⲣⲁ ⲟⲩⲟⲛ ⲛⲓⲙ ⲙ̄ⲡⲉⲥⲕⲟⲡⲟⲥ ⲁⲩⲱ ⲧⲉⲥⲃⲱ ⲛ̄ⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ · ⲉⲛ̤[ⲟⲩ]ⲏⲩ ⲇⲉ ⲉⲃⲟⲗ ⲉⲧⲁ[ⲩⲉ] ϩⲁϩ ⲛ̄ⲟⲩⲥⲓⲁ ⲏ̄ ϩⲁϩ ⲙ̄ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲉϩⲟⲩⲛ ⲉⲧⲉⲧⲣ[ⲓⲁⲥ ⲉⲧⲟⲩⲁ]ⲁⲃ ⲁⲩⲱ ⲛ̄ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ · ⲁⲩⲱ ⲡⲉⲧⲉⲛ̄ⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ ⲛ̄ⲧⲉï̈ϩⲉ · ϯⲁⲛⲁⲑⲉⲙⲁⲧⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ: ⲁϥⲧⲥⲁⲃⲟⲛ ⲅⲁⲣ ⲟⲛ ⲛ̄ϭⲓ ⲡⲛⲟϭ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲉⲧⲣⲉⲛϩⲟ[ⲙⲟⲗⲟ]ⲅⲉⲓ [ϫⲉⲟⲩⲟⲩⲥⲓⲁ] ⲛ̄ⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲩⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲛ̄ⲟⲩⲱⲧⲧⲉ ⲙ̄ⲡⲉⲓⲱⲧ ⲙⲛ̄ⲡϣⲏⲣⲉ ⲙⲛ̄ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧⲟⲩⲁⲁⲃ · ⲉⲡⲉⲓⲇⲏ ⲟⲩⲫⲩⲥⲓⲥ ⲛ̄ⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲩⲁⲣⲭⲏ [ⲛ̄ⲟⲩⲱⲧ]ⲧⲉ · [ⲁⲩⲱ ⲟⲩⲙⲛ̄]ⲧⲉⲣⲟ ⲛ̄ⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲩⲉⲟⲟⲩ ⲛ̄ⲟⲩⲱⲧⲡⲉ · ⲁⲩⲱ ⲟⲩⲇⲩⲛⲁⲙⲓⲥ ⲛ̄ⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲩⲉⲛⲉⲣⲅⲉⲓⲁ ⲛ̄ⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲩⲁⲙⲁϩⲧⲉ ⲛ̄ⲟⲩⲱⲧⲡⲉ · ⲁⲩⲱ ⲟⲩⲟⲩⲱϣ ⲛ̄ⲟⲩⲱⲧⲡⲉ · ⲁⲩⲱ ⲟⲩⲥⲟⲟⲩⲛ ⲛ̄ⲟⲩⲱⲧⲡⲉ · ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲟⲩⲛ̄ ⲕⲉⲙⲛ̄ⲧⲛⲟϭ ϣⲟⲟⲡ ⲉⲙⲛ̄ⲛⲉϣ ⲧⲁⲩⲟⲟⲩ [. . . .] ⲛⲓⲙ ⲉⲧⲟ ⲛ̄ⲛⲟϭ ⲁⲩⲱ ⲉⲧϩⲁⲉⲟⲟⲩ ⲡⲣⲉⲡⲉⲓ ⲛ̄ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ:

[ϯⲁⲛ]ⲁⲑⲉⲙⲁⲧⲓⲍⲉ ⲇⲉ ⲛ̄ⲛⲉⲧϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲁⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ ϫⲓ ⲥⲁⲣⲝ̄ ⲧⲏⲣⲥ̄ ϩⲓⲧⲛ̄ⲧⲟⲩⲉⲓ̈ [ⲛ̄ⲛ̄ϩⲩⲡⲟⲥⲧⲁⲥ]ⲓⲥ · ⲁⲩⲱ ⲛ̄ⲥⲉϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲁⲛ ϫⲉⲧⲟⲩⲉⲓ̈ ⲛ̄ⲟⲩⲱⲧ ϩⲛ̄ⲧϣⲟⲙⲧⲉ ⲛ̄ϩⲩⲡⲟⲥⲧⲁ[ⲥⲓⲥ ⲉⲧⲉⲡⲁⲓ ⲡⲉ ⲡⲛ]ⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ ⲡⲉⲛⲧⲁϥϫⲓ ⲥⲁⲣⲝ̄ ⲁⲩⲱ ⲁϥϣⲱⲡⲉ ⲛ̄ⲣⲱⲙⲉ · ⲟⲩⲇⲉ ⲅⲁⲣ [ⲡⲉⲓⲱⲧ ⲏ̄ ⲡⲉⲡ]ⲛ̄ⲁ̄ ⲉⲧⲟⲩⲁⲁⲃ ⲙ̄ⲡϥϫⲓ ⲥⲁⲣⲝ̄ ⲟⲩⲇⲉ ⲙ̄ⲡϥ̄ⲣ̄ ⲣⲱⲙⲉ:

ϯϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲟⲩⲛ ϩⲙ̄[ⲡ 9 let.]ⲉ ⲛ̄ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ[10] ϫⲉⲟⲩⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲛ̄ⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ [ⲟⲩⲟⲩⲥⲓⲁ ⲛ̄ⲟⲩⲱⲧⲧⲉ] ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲛϫⲟⲟⲥ ⲛ̄ϩⲁϩ ⲛ̄ⲥⲟⲡ · ⲉⲛⲥⲟⲟⲩⲛ ⲙⲉⲛ ⲙ̄ⲙⲟⲥ ⲉⲥⲟ ⲛ̄ⲟⲩⲉⲓ ⲛ̄ⲟⲩ[ⲱⲧ ϩⲛ̄]ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ · ⲁⲩⲱ ⲟⲛ ⲉⲛ̤ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁⲥ ϩⲛ̄ϣⲟⲙⲧⲉ ⲛ̄ϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ · ⲟⲩⲇⲉ ⲅⲁⲣ ⲡⲡⲱⲣϫ̄ ⲉ[ⲃⲟⲗ ⲛ̄ⲛ̄ϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ ⲡⲁ]ϣϥⲓ ⲁⲛ ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲙⲛ̄ⲧⲟⲩⲁ ⲛ̄ⲧⲟⲩⲥⲓⲁ · ⲟⲩⲇⲉ ⲧⲙⲛ̄ⲧⲟⲩⲁ ⲛ̄ⲧⲟⲩⲥⲓⲁ ⲛⲁϣ ϥⲓ ⲁⲛ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲓⲛⲉ ⲛ̄[ⲛ̄ϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ · ⲟⲩ]ⲁⲧⲧⲁⲩⲟⲥ ⲅⲁⲣⲧⲉ ⲧⲉⲩⲕⲟⲓⲛⲱⲛⲓⲁ ⲙ̄ⲛ̄ⲡⲉⲩⲡⲱⲣϫ̄ ⲉⲃⲟⲗ:[11]

ⲉϥ̣ϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ⲛ̄ϭⲓ ⲅⲣⲏⲅ[ⲟⲣⲓⲟⲥ ⲡⲉⲑⲉⲟⲗⲟⲅⲟⲥ ϩ]ⲙ̄ⲡⲗⲟⲅⲟⲥ ⲛ̄ⲧⲁϥⲧⲁⲩⲟϥ ϩⲙ̄ⲡⲧⲣⲉϥⲕⲧⲟ[ϥ ⲉⲧ]ⲡⲟⲗⲓⲥ ⲉⲃⲟⲗ ϩⲛ̄ⲧⲥⲱϣⲉ [10–12 let.]ϫ̣ⲉ ⲛ̄ⲁϣ ⲛ̄ϩⲉ ⲧⲉï̈ⲟⲩⲉⲓ̈ ⲛ̄ⲟⲩⲱⲧ ⲉϣ[ⲛⲟⲉⲓ] ⲙ̄ⲙⲟⲥ ⲙ̄ⲙⲁⲩⲁⲥ: ⲁⲩⲱ [10 let. ⲧⲉ]ⲧⲣⲓⲁⲥ · ⲁⲩⲱ ⲛ̄ⲁϣ ⲟⲛ ⲛ̄ϩⲉ ⲡⲉⲛⲧⲁⲩϫⲡⲟϥ ⲁⲩⲱ ⲡⲉⲧⲉ̣ⲙ̄ⲡⲟⲩϫⲡ[ⲟϥ . . . .] ⲉⲧⲟⲩⲁⲁⲃ · ⲟⲩⲟⲩⲥⲓⲁ ⲛ̄ⲟⲩⲱⲧⲧⲉ:

ⲁⲩⲱ ⲟⲛ ⲡⲕⲉⲅⲣⲏⲅⲟⲣⲓⲟⲥ ⲡⲉⲛⲧⲁϥ[ⲣ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲡⲟⲗ]ⲓⲥ ⲛ̄ⲛⲩⲥⲁⲉⲩⲥ, ϥϫⲱ ⲙ̄ⲙⲟⲥ ϩⲱⲱϥ ⲛ̄ⲧⲉï̈ϩⲉ · ϫⲉⲛ̄ⲁϣ ⲛ̄ϩⲉ ⲡⲉï̈[11 let.]ⲟⲛϥ̄ · ⲁⲩⲱ ⲟⲛ ⲙⲉⲩⲉϣ ⲟⲛϥ̄ · ⲁⲩⲱ ⲟⲛ ϣⲁⲩⲛⲁⲩ ⲉⲣⲟϥ ⲉϥⲡⲏϣ · ⲁⲩⲱ [10 let.] ϩⲛ̄ⲟⲩⲙⲟⲛⲁⲥ · ϥⲡⲟⲣϫ̄ ϩⲓⲧⲛ̄ⲑⲩⲡⲟⲥⲧⲁⲥⲓⲥ · ⲁⲩⲱ ⲛ̄ϥⲡⲏϣ ⲁⲛ ϩⲛ̄ⲧⲟⲩ[ⲥⲓⲁ ?] ⲁⲩⲱ ⲛ̄[?]ⲛⲉⲧϫⲓ ⲉϩⲟⲩⲛ ⲉⲧⲉⲑⲉⲟⲗⲟⲅⲓⲁ · ⲁⲛⲧⲁⲩⲟⲟⲩ ⲕⲁⲧⲁ ⲧⲉⲛϭⲟⲙ · ⲟⲩ[ⲁⲛⲁ]ⲅⲕⲁⲓⲟⲛ [ⲟⲛ]ⲡⲉ

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[1] ⲛ (1°) perhaps ⲙ. The space seems to demand a rather longer word than B. has read. [2] Suits the space, but]ⲥ very uncertain. [3] ϩⲱ]ⲱϥ very uncertain. [4] Or ⲉⲧϫⲏⲕ ⲉⲃⲟⲗ. [5] Or ⲟⲙ. [6] Or ⲁ. [7] ? ⲉⲧ]ⲃⲉ. [8] B. ϣⲱ[. Syr. 'who was pleased not to speak' (E. W. Brooks). [9] *Sic.* [10, 11] Text between these is rewritten on an erasure.

ⲉⲧⲁⲩⲉ ϩⲉⲛⲕⲟⲟⲩⲉ ⲛ̄ⲛⲁϩⲣⲛ̄ⲧⲉⲧⲛ̄ⲁⲅⲁⲡⲏ[1] ⲉⲧⲃⲉⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟ[ⲅⲟⲥ ⲉ]ⲟⲩⲁ[2] ⲉⲃⲟⲗ ϩⲛ̄ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ· ⲡⲉⲛⲧⲁϥⲉⲓ̈ ⲅⲁⲣ ⲉⲃⲟⲗ ϩⲛ̄ⲧⲟⲩⲥⲓⲁ ⲙ̄ⲡⲉⲓⲱⲧ ϩⲁⲑⲏ ⲛ̄(ⲛ̄)ⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲙ̄ⲡⲭⲣⲟⲛⲟⲥ ⲛⲓⲙ ⲡⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ ⲛ̄ⲕⲧⲓⲥⲓⲥ [ⲛⲓⲙ ⲉⲓ̈ⲧⲉ ⲛⲉ]ⲧⲛ̄[ⲛⲁⲩ ⲉ]ⲣⲟⲟⲩ ⲉⲓ̈ⲧⲉ ⲛⲉⲧⲉⲛ̄ⲧⲛ̄ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲁⲛ · ⲡⲉⲧⲉⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ [ⲛ̄ⲛⲁⲡⲉⲓⲱⲧ ⲧⲏ]ⲣⲟ̣ⲩ · [ⲉⲛϥ̄]ϣⲟⲟⲡ ⲇⲉ ⲁⲛ ⲛ̄ⲡⲉⲓ̈ⲱⲧ · ϩⲙ̄ⲡⲧⲣⲉϥⲛⲁⲩ ⲉⲣⲟⲛ ⲉⲁⲛϯ ⲟⲥⲉ ϩⲙ̄ⲡⲧⲣⲉ[ⲛ 8–10 let. ⲑⲉⲓⲕⲱ]ⲛ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲧⲁⲓ̈ ⲛ̄ⲧⲁⲛϣⲱⲡⲉ ⲛ̄ϩⲏⲧⲥ̄ ⲛ̄ϣⲟⲣⲡ · ⲁⲩⲱ ⲟⲛ ⲡⲛⲟⲩⲧⲉ [?] ⲁⲩⲱ ⲧ . . ϫⲁ ⲛ̄ⲧ̣ⲙⲛ̄ⲧⲁⲧⲙⲟⲩ ⲧⲁⲓ̈ ⲛ̄ⲧⲁⲛ[. . . . . .]ⲟ ⲛ̄ϩⲏⲧⲥ̄ ⲛⲃ̣[? ⲁⲩ]ⲱ ⲟⲛ ⲉⲁⲛ̣ϣⲱⲡⲉ ⲉⲛϭⲏⲛ ⲉⲛ̣ⲙ̣ⲟ̣ⲩ ⲇⲓⲕⲁⲓⲱⲥ[3] [. . . . .]ⲁⲧⲥⲱⲧⲙ̄ · ⲁϥⲟ̣ⲩ̣[? ⲉ]ⲧⲃⲉⲧⲉϥⲙⲛ̄ⲧⲙⲁⲓ̈ⲣⲱⲙⲉ ⲙⲛ̄[ⲧⲉϥ]ⲙⲛ̄ⲧⲁⲅⲁⲑⲟⲥ [?] ⲉⲧⲣⲉϥⲁⲛⲁⲕⲁⲗⲉⲓ [ⲙ̄ⲙⲟⲛ ? ⲟ]ⲛ ⲛ̄ⲕⲉⲥⲟⲛ ⲁⲩⲱ ⲛ̄ϥⲛ̄ⲧⲛ̄ ⲉϩⲣⲁ[ⲓ̈ ? ⲛⲁ]ϩⲣⲛ̄ⲧⲉϥϩⲉⲓ̈[ⲕ]ⲱ[ⲛ . . . . . ϥ]ⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ ⲙ̣[4 ? ⲧⲣⲩ]ⲫⲏ ⲙ̄ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲧⲁⲓ̈ ⲛ̄ⲧⲁ[? ⲟ]ⲩⲱϣ ⲁϥϣⲱ[ⲡⲉ ?]ⲟⲃ[5] · ⲁϥⲣⲉⲕ̄ⲧ̄ ⲧⲡⲉ ⲅⲁⲣ ⲁϥⲉⲓ̈
ⲍ̅ ⲉⲡⲉ[ⲥⲏⲧ ?]ϥ ⲛ̄ⲧⲡⲉ · ⲟⲩⲇⲉ ⲙ̄ⲡϥ̄ⲗⲟ ⲙ̄ⲙⲁⲩ ϩⲛ̄ⲕⲟⲩⲟⲩⲛ̄ϥ ⲙ̄ⲡⲉϥⲉⲓⲱⲧ · ⲡⲉⲧⲙⲟⲩϩ ⲙ̄ⲡⲧⲏⲣϥ̄ · ⲡⲉⲧϩⲛ̄ⲙⲁ ⲛⲓⲙ · ⲡⲉⲧⲉⲙⲉⲣⲉⲡⲧⲏⲣϥ̄ ϣⲟⲡϥ̄ · ⲟⲩⲇⲉ ⲙⲉⲩⲉϣ ⲟⲣⲃⲉϥ ⲉϩⲟⲩⲛ ⲉⲩⲙⲁ ⲛ̄ⲟⲩⲱⲧ · ⲁⲧⲕⲁⲗⲁϩⲏ ⲛ̄ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϣⲟⲡϥ̄ · [6]ⲕⲁⲓ ⲅⲁⲣ ⲙⲉⲣⲉⲗⲁⲁⲩ ⲙ̄ⲙⲁ ϣⲟⲡϥ̄ · ⲁⲩⲱ ⲁϥϫⲓ ⲥⲁⲣⲝ̄ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧⲥ̄ ϩⲛ̄ⲟⲩⲡ̄ⲛ̄ⲁ̄ ⲉϥⲟⲩⲁⲁⲃ · ⲟⲩⲥⲁⲣⲝ̄ ⲉⲥⲉⲓ[ⲛⲉ] ⲛ̄ⲧⲱⲛ ϩⲛ̄ϩⲱⲃ ⲛⲓⲙ ϣⲁⲧⲛ̄ⲛⲟⲃⲉ · ⲛ̄ⲁⲧⲛⲱⲱⲛⲉ · ⲛ̄ⲁⲧⲧⲱϩ · ⲉⲁⲥϫⲓ ⲛ̄ⲟⲩⲯⲩⲭⲏ ⲛ̄ⲗⲟⲅⲓⲕⲏ ⲁⲩⲱ ⲛ̄ⲛⲟⲉⲣⲁ̀ · ⲁⲩⲱ ⲛ̄ⲧⲉⲓϩⲉ ⲁⲥϫⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲁϥϫⲓ ⲥⲁⲣⲝ̄ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧⲥ[7] ⲁⲩⲱ ⲁϥⲣ̄ ⲣⲱⲙⲉ · ϩⲙ̄ⲡⲧⲣⲉⲥϭⲱ ⲅⲁⲣ ⲉⲥⲟ̀ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲛ̄ⲛ̄ⲥⲁⲡⲉϫⲡⲟ · ⲧⲛ̄ⲡⲓⲥⲧⲉⲩⲉ ϩⲛ̄ⲟⲩⲙⲉ ϫⲉⲟⲩⲣⲉϥϫⲡⲉ ⲡⲛⲟⲩⲧⲉⲧⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ · ⲙⲏ ⲅⲁⲣ ⲛ̄ⲧⲁⲩϫⲡⲉ ⲟⲩⲁ̀ ⲛ̄ⲧⲉⲛϩⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲩϫⲟⲟⲥ ⲛ̄ϭⲓ ⲛⲉⲧⲫⲑⲟⲛⲉⲓ ⲉⲡⲉⲛⲟⲩϫⲁⲓ̈ ⲁⲩⲱ ⲉⲧϥⲓ ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲛ̄ⲧⲥⲁⲣⲝ̄ · ⲛ̄ⲁϣ ⲛ̄ϩⲉ ⲧⲉⲛⲧⲁⲥⲙⲓⲥⲉ · ⲁⲥϭⲱ ⲉⲥⲟ̀ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲛ̄ⲛ̄ⲥⲁⲡⲉϫⲡⲟ · ⲧⲛ̄ϩⲟⲙⲟⲗⲟⲅⲉⲓ, ⲟⲩⲛ ⲛ̄ϫⲡⲟ ⲥⲛⲁⲩ ⲉⲡⲉⲓ̈ϣⲏⲣⲉ ⲛ̄ⲟⲩⲱⲧ · ⲟⲩⲁ̀ ⲙⲉⲛ, ⲉⲃⲟⲗ ϩⲙ̄ⲡⲉⲓⲱⲧ ϩⲁⲑⲏ ⲛ̄ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲉϥϣⲟⲟⲡ ⲛ̄ϩⲏⲧϥ̄ ⲛ̄ⲁⲧⲙⲁⲁⲩ · ⲕⲉⲟⲩⲁ̀ ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ ⲛ̄ⲧⲁϥϫⲓ ⲥⲁⲣⲝ̄ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧⲥ̄ ⲁϫⲛ̄ⲥⲡⲉⲣⲙⲁ ϩⲛ̄ⲑⲁⲏ ⲛ̄ⲛⲉⲟⲩⲟⲉⲓϣ · ϩⲙ̄ⲡⲁⲓ̈ ⲇⲉ ⲉϥϣⲟⲟⲡ ⲛ̄ⲁⲧⲉⲓⲱⲧ · ⲛ̄ⲧⲛ̄ⲧⲁⲩⲟ ⲁⲛ ϩⲟⲗⲱⲥ ⲛ̄ⲭ̄ⲥ̄ ⲥⲛⲁⲩ · ⲟⲩⲇⲉ ϣⲏⲣⲉ ⲥⲛⲁⲩ · ⲟⲩⲇⲉ ⲫⲩⲥⲓⲥ ⲥ̄ⲛ̄ⲧⲉ · ⲟⲩⲇⲉ ⲉⲛⲉⲣⲅⲉⲓⲁ ⲥ̄ⲛ̄ⲧⲉ · ⲁⲗⲗⲁ ⲟⲩϣⲏⲣⲉ ⲛ̄ⲟⲩⲱⲧⲡⲉ ⲁⲩⲱ ⲟⲩⲫⲩⲥⲓⲥ ⲛ̄ⲟⲩⲱⲧ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ ⲉⲁϥϫⲓ ⲥⲁⲣⲝ̄ · ⲁⲩⲱ ⲟⲩϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ ⲛ̄ⲟⲩⲱⲧ · ⲁⲩⲱ ⲟⲩⲡⲣⲟⲥⲱⲡⲟⲛ ⲛ̄ⲟⲩⲱⲧ · ⲁⲩⲱ ⲟⲩⲉⲛⲉⲣⲅⲉⲓⲁ ⲛ̄ⲟⲩⲱⲧ · ⲁⲩϫⲡⲟ ⲅⲁⲣ ⲙ̄ⲡⲉⲧϣⲟⲟⲡ · ⲁⲩⲱ ⲛ̄ⲧⲁϥⲡⲁϩⲧϥ̄ ⲉⲃⲟⲗ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ ϩⲙ̄ⲡⲧⲣⲉϥϫⲓ ⲛ̄ⲟⲩⲙⲟⲣⲫⲏ ⲛ̄ϩⲙ̄ϩⲁⲗ ⲁⲩⲱ ⲁϥⲟⲩⲱϣ ⲉϣⲱⲡⲉ[8] ⲛ̄ⲧⲉⲛϩⲉ ⲉⲧⲃⲏⲏⲧⲛ̄ · ⲡⲉⲧⲛ̄ⲧⲡⲉ ⲛ̄ⲕⲧⲓⲥⲓⲥ ⲛⲓⲙ · ⲁϥϣⲱⲡⲉ ⲛ̄ⲥⲁⲣⲝ̄ · ⲛ̄ⲧⲁϥⲛⲱⲱⲛⲉ ⲁⲛ ⲉϩⲟⲩⲛ ⲉⲧⲉⲫⲩⲥⲓⲥ [ⲛ̄ⲧ]ⲥⲁⲣⲝ̄ · ⲁϥϭⲱ ⲅⲁⲣ ⲛ̄ⲑⲉ ⲉⲧϥⲟ̀ ⲙ̄ⲙⲟⲥ · ⲁⲩⲱ ⲁϥϫⲓ ⲙ̄ⲡⲉⲧⲉⲛ̄ϥϣⲟⲟⲡ [ⲁⲛ] ⲛ̄ϩⲏⲧϥ̄ · ⲉⲛⲛⲟⲓ̈ ⲅⲁⲣ ⲙ̄ⲙⲟϥ ⲛ̄ⲧⲉⲓ̈ϩⲉ ϫⲉⲟⲩⲁ̀ⲡⲉ ⲙ̄ⲛ̄ⲧⲥⲁⲣⲝ̄ ⲉⲛⲧⲁϥϫⲓⲧⲥ̄ ⲉϥϣⲟⲟⲡ ⲉⲃⲟⲗ ϩⲛ̄ⲥⲛⲁⲩ ⲁⲩⲱ ⲛ̄ⲧⲉⲗⲉⲓⲟⲛ · ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ [ⲧⲁⲓ̈] ⲉⲧϣⲟⲟⲡ ϩⲁⲑⲏ ⲛ̄ⲛⲁⲓⲱⲛ ⲧⲉ[ⲛ]ⲧⲁⲥⲧⲣⲉⲛ̄ⲕⲁ ⲛⲓⲙ ϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲙ̄ⲡⲉⲧⲉⲛ̄ϥϣⲟⲟⲡ ⲁⲛ ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲛ̄ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲁⲓ̈ ⲛ̄ⲧⲁⲥϫⲓ ⲛ̄ⲧⲉⲥⲁⲣⲭⲏ ϩⲙ̄ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ: ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲥ ⲛ̄ϭⲓ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡϣⲏⲣⲉ ⲛ̄ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϩⲙ̄ⲡⲗⲟⲅⲟⲥ ⲛ̄ⲧⲁϥⲧⲁⲩⲟϥ ⲉⲧⲃⲉⲧⲥⲁⲣⲝ̄ ⲙ̄ⲡϣⲏⲣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ ϫⲉⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ ϫⲓⲛⲧⲁⲣⲭⲏ ⲁⲩⲱ ⲛ̄ϣⲟⲣⲡ ⲁϥⲡ̣[ⲗⲁ]ⲥⲥⲉ ⲛⲁϥ ⲙⲁⲩⲁⲁϥ ⲛ̄ⲧⲉϥⲥⲁⲣⲝ̄ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ ϩⲛ̄ⲧⲕⲁⲗⲁϩⲏ ⲛ̄ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲩⲛ̄ⲧⲁⲥ ⲙ̄ⲙⲁⲩ ⲛ̄ⲟⲩⲯⲩⲭⲏ ⲛ̄ⲗⲟⲅⲓⲕⲏ ⲁⲩⲱ ⲛ̄ⲛⲟⲉⲣⲁ̀ · ϩⲁⲙⲁ ⲅⲁⲣ̀ ⲁⲥⲣ̣̄ ⲥⲁⲣⲝ̄ · ⲁⲥϣⲱⲡⲉ ⲛ̄ⲥⲁⲣⲝ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ · ⲛ̄ⲧⲁⲥϣⲱⲡⲉ ⲅⲁⲣ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧϥ̄ · ⲉⲧⲃⲉⲛⲁⲓ̈ ⲅⲁⲣ ⲧⲛ̄ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ⲙⲟϥ ⲉⲃⲟⲗ ϩⲛ̄ⲫⲩⲥⲓⲥ ⲥ̄ⲛ̄ⲧⲉ ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ϩⲛ̄ⲟⲩⲙⲛ̄ⲧⲧⲉⲗⲉⲓⲟⲥ · ⲁⲩⲱ ϫ̣ⲉⲟⲩⲫⲩⲥⲓⲥ ⲛ̄ⲟⲩⲱⲧ ⲧⲉⲧⲛ̄ⲛⲟⲓ̈ ⲙ̄ⲙⲟⲥ · ⲁⲩⲱ ⲉⲛϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ[ⲛⲉϣ]ⲛⲏⲣⲉ ⲙ̄ⲛ̄ϩⲓⲥⲉ · [ⲡⲁⲛⲉⲓ̈ⲟ]ⲩⲁ̀ ⲛ̄ⲟⲩⲱⲧⲡⲉ · ⲡⲉⲧⲛⲱϣ ⲅⲁⲣ [. . . . . ⲙ̄]ⲡⲉⲭ̄ⲥ̄ ⲉϥⲫⲩⲥⲓⲥ ⲥ̄ⲛ̄[ⲧⲉ ⲙⲛ̄]ⲛ̄ⲥⲁⲧⲙⲛ̄ⲧⲟⲩⲁ̀ ⲛ̄ⲁⲧϣⲁϫⲉ ⲉⲣⲟⲥ · ⲁⲩ[ⲱ ⲉⲧϣⲓ]ⲛⲉ ϫⲉⲁϣ ⲙ̄ⲫ[ⲩⲥⲓⲥ ⲧ]ⲉⲧⲁⲩⲟϥⲧⲥ̄ ⲉϩⲟⲩⲛ [ⲉⲡⲉⲥ]ⲃ̄ⲟ̄ⲥ̄ ⲙⲁⲣⲟⲩϣⲱⲡⲉ ⲙ̄ⲛ̄ⲛ̄ⲓⲟⲩⲇⲁⲓ̈ [ⲛ̄ⲣⲉϥ]ϩⲉⲧⲃ̄ ⲡⲛⲟⲩ[ⲧⲉ about 16 letters erased] ⲛⲉⲛⲧⲁⲩϫⲟⲟⲥ ⲉϩⲟⲩⲛ ⲉⲣⲟϥ ϩⲛ̄ⲟⲩⲙⲛ̄ⲧⲁ[ⲥⲉⲃ]ⲏ̣ⲥ ϫⲉ[ⲛⲉⲛⲛⲁϩⲓ ⲱⲛⲉ] ⲉⲣⲟⲕ ⲁⲛ ⲉⲧⲃⲉϩⲱⲃ ⲉⲛⲁⲛⲟⲩϥ · ⲁⲗⲗⲁ ϫⲉⲕ[ϫ]ⲓ ⲟⲩⲁ ϫⲉⲛ̄ⲧ[ⲟⲕ] ⲛ̄ⲧ̣[ⲕⲟⲩ]ⲣⲱⲙⲉ ⲛⲉⲓⲣⲉ ⲙ̄ⲙⲟⲕ ⲛ̄ⲛⲟⲩⲧⲉ · ⲏ̇ ⲅⲁⲣ [. . .]ⲓ̣[9] ⲁⲥⲙⲟⲩ ⲉⲟⲩⲁ̀ ⲛ̄ⲟⲩⲱⲧ · ⲥⲉⲛⲱⲧ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲫⲩⲥⲓⲥ ⲥ̄ⲛ̄ⲧⲉ · ⲁ[ⲩⲱ ⲛ̄]ⲥⲉϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ⲡⲉⲛⲧⲁⲩϫⲡⲟϥ ⲉⲃⲟⲗ ϩⲛ̄ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϫⲉⲟⲩ[ⲛⲟ]ⲩⲧⲉⲡⲉ ⲙ̄ⲙⲉ · ⲏ̇ ⲉⲙⲡⲟⲩⲟⲩⲱϣ ⲉⲥⲁϩⲱⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲧⲙⲛ̄ⲧⲥ̄ⲛ̄ⲧⲉ · ϣⲁⲩⲁⲣⲛⲁ ⲛ̄ⲧⲙⲛ̄ⲧⲟⲩⲁ ⲙ̄ⲡⲉⲭ̄ⲥ̄ ⲉⲙⲛ̄ϣϭⲟⲙ ⲙ̄ⲙⲟⲟⲩ ⲉϫⲟⲟⲥ ⲛ̄ⲕⲉⲥⲟⲛ ϫⲉⲧⲡⲁⲣⲑⲉⲛⲟⲥ, ⲟⲩⲣⲉϥϫⲡⲉ ⲡⲛⲟⲩⲧⲉⲧⲉ · ⲟⲩⲁⲧϭⲟⲙ ⲅⲁⲣⲡⲉ ⲉⲧⲣⲉⲡⲉⲥⲛⲁⲩ ϫⲱⲡϥ̄ ⲙ̄ⲡⲉⲩⲉⲣⲏⲩ ⲛ̄ⲑⲉ ϩⲱⲥ ϫⲉⲩⲉⲍⲁⲡⲁⲧⲁ ⲙ̄ⲙⲟⲟⲩ ⲙⲁⲩⲁⲁⲩ ϫⲉⲛ̄ⲛⲉⲛϫⲟⲟⲥ ϫⲉϩⲉⲛⲕⲟⲟⲩⲉ · ⲛⲉⲧⲁⲛⲉⲭⲉ ⲟⲛ ⲉϫⲟⲟⲥ ϫⲉⲫⲩⲥⲓⲥ ⲥ̄ⲛ̄ⲧⲉⲡⲉ ⲉⲩⲟ̀ ⲛ̄ⲟⲩⲁ̀ ⲙ̄ⲡⲉⲩⲉⲣⲏⲩ · ⲥⲉⲉⲓⲛⲉ ⲉϩⲟⲩⲛ ⲙ̄ⲡⲡⲱⲣϫ̄ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲥ̄ⲇⲟⲕⲉⲓ ⲛⲁⲩ · ⲉⲩⲧⲁⲩⲟ ⲛ̄ⲟⲩⲙⲛ̄ⲧⲟⲩⲁ̀ ⲛ̄ϭⲟⲗ ⲉⲩⲁⲛⲁⲧⲣⲉⲡⲉ ⲁⲩⲱ ⲉⲩⲉⲍⲁⲡⲁⲧⲁ ⲛ̄ⲛ̄ⲙⲁⲁϫⲉ ⲛ̄ⲛ̄ϩⲁⲡⲗⲟⲩⲥ ϩⲙ̄ⲡⲁⲓ̈ ϩⲓⲧⲛ̄ⲟⲩⲙⲛ̄ⲧⲣⲉϥϣⲁϫⲉ ⲉⲥϩⲟⲗϭ̄ ⲛ̄ⲛⲁϩⲣⲁⲩ · ⲉⲧⲃⲉⲛⲁⲓ̈ ⲅⲁⲣ ⲧ̄ⲁⲛⲁ[ⲑⲉⲙⲁ]ⲧⲓⲍⲉ ⲛ̄ⲧⲥⲩⲛϩⲟⲇⲟⲥ ⲛ̄ⲧⲁⲥⲥⲱⲟⲩϩ ϩⲛ̄ⲭⲁⲗⲕⲏⲇⲱⲛ ⲉⲥⲧⲁⲩⲟ ϩⲱⲱⲥ ⲙ̄ⲡⲁⲓ̈ ϩⲛ̄ⲟⲩⲕⲣⲟϥ ⲕⲁ[10] ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧⲥⲟⲩⲧⲱⲛ · ⲁⲩⲱ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲧⲁⲩⲟ ⲙ̄ⲫⲩⲥⲓⲥ ⲥ̄ⲛ̄ⲧⲉ ⲉⲡⲉⲭ̄ⲥ̄ ⲙⲛ̄ⲛ̄ⲥⲁⲧⲙⲛ̄ⲧⲟⲩⲁ̀ · ⲧⲥⲩⲛϩⲟⲇⲟⲥ ⲅⲁⲣ ⲉⲧⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲁⲥϭⲉⲛ, ⲟⲩⲗⲟⲉⲓϭⲉ ϫⲉⲉⲥⲛⲁⲕⲁⲑⲁⲓⲣⲟⲩ ⲛ̄ⲉⲩⲧⲩⲭⲏⲥ ⲡⲉⲓ̈ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ · ⲁⲥⲧⲁϩⲟ ϩⲱⲱϥ ⲉⲣⲁⲧϥ̄ ⲛ̄ⲧⲙⲛ̄ⲧϩⲁϩ ⲛ̄ϣⲁϫⲉ ⲉⲧ[ϣⲟ]ⲩⲉⲓⲧ ⲛ̄ⲛⲉⲥⲧⲟⲣⲓⲟⲥ · ⲧⲁⲓ̈ [ⲉⲣϣⲁⲛ]ⲟⲩⲁ̀ ϫⲟⲟⲥ ϫⲉⲛ̄ⲧⲁⲥⲥⲱⲟⲩϩ ⲕⲁ[ⲧⲁ ⲡⲉ]ⲛⲉⲓⲱⲧ ⲛ̄ⲁⲣⲭⲓⲉⲡⲓⲥⲕ[ⲟⲡⲟⲥ ⲕⲩ]ⲣⲓⲗⲗⲟⲥ: ⲛ̄ϥⲛⲁϣⲱϥⲧ̄ ⲁⲛ ⲛ̄[ⲗⲁⲁⲩ · ⲧ]ⲉⲫⲱⲛⲏ ⲅⲁⲣ ⲧ̣ⲉⲃⲟⲗ[11] [ϩⲛ̄ⲧⲥ̄ⲛ̄]ⲧⲉ ⲁⲩⲱ ⲧⲙⲛ̄ⲧⲟⲩⲁ ⲁⲩⲱ ϫⲉⲟⲩ[ⲫⲩⲥⲓⲥ] ⲛ̄ⲟⲩⲱⲧ ⲧⲉⲛⲧⲁⲥϫⲓ ⲥⲁ[ⲣⲝ̄ ⲙ̄]ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ ·

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[1] ⲛⲁϩⲣⲛ added above. [2] B. has a *colon* after ⲟⲩⲁ. [3] B. ⲉ · ⲛⲟⲩⲇⲓⲕⲁⲓⲱⲥⲩⲛⲏ. [4] Very unlike ⲛ̄[. Perhaps ⲙ. [5] ? ⲉϥϫⲏⲕ ⲉⲃ]ⲟⲗ. [6] From here (or perhaps from following ⲁⲩⲱ) to ⲥⲁⲣⲝ on an erasure; from ⲉⲃⲟⲗ to ⲟⲩⲁ(ⲁⲃ) being added in margin. [7] ⲉⲃⲟⲗ ⲛϩⲏⲧⲥ added above. [8] ⲟⲩⲱϣ ⲉ added in margin. [9] Possibly [ⲙⲉ]ⲛ. [10] For ⲕⲁⲧⲁ. [11] B. reads ⲅⲁⲣ ⲉⲃⲟⲗ, but a letter perhaps intervenes. ϫ cannot be read, ⲥ is the only alternative.

ϩⲓⲧⲛ̅ⲛⲁⲓ̈ ⲛ̅ⲧⲁ[ⲟⲩⲛⲟ]ϭ ⲛ̅ⲁⲓ̈ⲱⲛ[1] ϣⲱ[ⲡⲉ] ⲙ̅ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲟⲩⲃⲉⲛⲁⲥⲉⲃⲏⲥ ⲛⲉ[ⲥ]ⲧⲟⲣⲓⲟⲥ ⲁⲩⲱ ⲁϥⲟⲩ[ⲱⲛ̅ϩ] ⲉⲃⲟⲗ ⲛ̅ⲛⲉⲧϯ ⲟⲩⲃⲉⲧⲡⲓⲥⲧⲓⲥ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉⲩϭⲟⲧⲛ̅ ⲁⲩⲱ ⲉⲩϣⲟⲩⲉⲓⲧ ϫⲉⲉⲛⲙⲁ ⲛ̅ⲟⲩⲉⲓ̈, ⲉⲩⲧⲁⲩⲟ ⲛ̅ⲥⲛ̅ⲧⲉ ⲙ̅ⲫⲩⲥⲓⲥ · ⲁⲩⲱ ⲉⲛⲙⲁ ⲛ̅ⲧⲙⲛ̅ⲧⲟⲩⲁ ⲛ̅[ⲧⲁⲥ]ϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲛ̅ⲧⲥⲛ̅ⲧⲉ [. . . .]ⲥⲉⲓⲱⲣϩ ⲙ̅ⲙⲁⲧⲉ ϩⲙ̅ⲡⲛ[2. . . . .]ⲉ ⲛ̅ⲛⲉⲛⲧⲁⲩⲣ̅ ⲟⲩⲁ ⲁⲩⲱ ⲉⲥⲁⲙⲁϩⲧⲉ ⲙ̅ⲡϫⲱⲕ ⲛ̅ⲧⲙⲛ̅ⲧ[ⲛⲟⲩⲧⲉ ⲉⲩ]ⲥⲱⲧⲛ̅ ⲛⲁⲩ ϩⲱⲱϥ ⲛ̅ⲧⲥⲛ̅ⲧⲉ ⲙ̅ⲫⲩⲥⲓⲥ · ⲙ̅ⲛ̅ϭⲟⲙ ⲅⲁⲣ ⲉ[ⲃ]ⲱⲗ [ⲉⲃⲟⲗ ⲛ̅]ⲧⲙⲛ̅ⲧⲟⲩⲁ ϩⲓⲧⲛ̅ϩⲉⲛⲕⲉⲫⲱⲛⲏ[3] · ⲉⲓⲙⲏⲧⲉ ⲙ̅ⲙⲁⲧⲉ ϩⲓⲧⲛ̅ⲧⲉⲓ̈[ⲙⲛ̅ⲧ]ⲣⲉϥϣⲁϫⲉ ⲉⲧϣⲟⲩⲉⲓⲧ[:] ζ ⲉⲧⲃⲉⲛⲁⲓ̈ ⲅⲁⲣ ⲧⲛ̅ⲁⲛⲁⲑⲉⲙⲁⲧⲓⲍⲉ [ⲛ̅]ⲛⲉⲛⲧⲁⲩϣⲱⲡⲉ ⲛ̅ⲥ[ⲁϩ ⲛ̅]ⲧⲉⲓ̈ⲙⲛ̅ⲧⲕⲣⲟϥ ⲉⲧⲉⲛⲁⲓ̈ⲛⲉ · ⲇⲓⲟⲇ[ⲱⲣⲟⲥ] · ⲙ̅ⲛ̅ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲙ̅ⲛ̅ⲛⲉⲥⲧⲟⲣⲓⲟⲥ · ⲙ̅ⲛ̅ⲑⲉⲟⲇⲱⲣⲏⲧⲟⲥ · ⲙ̅ⲛ̅[ⲓⲃ]ⲁⲥ · ⲙ̅ⲛ̅ⲁⲛⲇⲣⲉⲁⲥ · ⲙ̅ⲛ̅[ⲉ]ⲓⲣⲏⲛⲁⲓⲟⲥ ⲛⲉⲛⲧⲁϥϫⲓ ⲥϩⲓⲙⲉ ⲥⲛ̅ⲧⲉ · ⲁⲩⲱ ⲧⲛ̅ⲁⲛⲁⲑⲉⲙⲁⲧⲓⲍⲉ[4] ⲟⲛ ⲙ̅ⲡⲧⲟⲙⲟⲥ ⲛ̅ⲗⲉⲱⲛ ⲉⲧⲙⲉϩ ⲙ̅ⲙⲛ̅ⲧⲁⲥⲉⲃⲏⲥ · ⲁⲛⲃⲉⲃⲁⲓⲟⲩ ⲇⲉ ⲛ̅ⲧⲉⲡⲣⲁⲝⲓⲥ ⲛ̅ⲧⲁⲡⲉⲛⲉⲓⲱⲧ ⲛ̅ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲓⲟⲥⲕⲟⲣⲟⲥ ⲧⲁϩⲟ[ⲥ ⲉ]ⲣⲁⲧⲥ̅ · ⲁⲩⲥⲩⲛⲁⲓⲛⲉⲓ ⲅⲁⲣ ⲉⲧⲁ[ⲓ̈ ⲛ̅]ϭⲓ ⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ [ⲛ̅ⲥⲁϩ[5] ⲛ̅ⲧⲉⲕ]ⲕⲗⲏⲥⲓⲁ ⲉⲧⲉⲧⲓⲙⲟⲑⲉⲟⲥⲡⲉ ⲙ̅ⲛ̅ⲑⲉⲟⲇⲟⲥⲓⲟⲥ ⲙ̅ⲛ̅ⲡ[ⲉⲧⲣⲟⲥ ⲛⲁⲓ̈ ⲉ]ⲧⲟⲩϯ ⲉⲟⲟⲩ ⲛⲁⲩ ϩⲓⲧⲛ̅ⲟⲩⲟⲛ ⲛⲓⲙ: ζ ⲧⲛ̅ⲁⲛⲁⲑⲉ[ⲙⲁⲧⲓⲍⲉ ⲇⲉ ⲟⲛ ⲛ̅]ⲛⲉⲛⲧⲁⲩϣⲱⲡⲉ ϩⲛ̅ⲟⲩⲙⲛ̅ⲧⲁⲥⲉⲃⲏⲥ ⲛ̅ⲥⲁϩ [ⲛ̅[6]. . . . . ⲛ]ⲁⲓ̈ ⲉⲧⲧⲁⲩⲟ ⲛ̅ⲟⲩϩⲣ̅ⲃ ⲙ̅ⲙⲁⲧⲉ · ⲉⲧⲉⲙⲁⲣⲕⲓⲱⲛ[ⲡⲉ ⲙ̅]ⲛ̅ⲟⲩ[ⲁ]ⲗⲉⲛⲧⲓⲛⲟⲥ · ⲙ̅ⲛ̅ⲙⲁⲛⲏ · ⲙ̅ⲛ̅[ⲉⲩ]ⲧⲩⲭⲏⲥ ⲁⲩⲱ ⲟⲩⲟⲛ ⲛⲓⲙ ⲛ̅ⲧⲁⲩⲥⲱ ⲉⲃⲟⲗ ϩⲛ̅ⲡⲉⲓ̈ⲁⲡⲟⲧ ⲛ̅ⲟⲩ[ⲱⲧ ⲉ]ⲧⲧⲏϩ: ⲁⲩⲱ ⲧⲛ̅[ⲁⲛⲁ]ⲑⲉⲙⲁⲧⲓⲍⲉ ⲟⲛ ⲛ̅ⲛⲉⲧϫⲱ ⲙ̅ⲙⲟⲥ [ϫⲉ]ⲡⲥⲱⲙⲁ ⲙ̅ⲡϫⲟⲉⲓⲥ [ⲟⲩⲁⲧϣ̅]ⲛ̅ ϩⲓⲥⲉⲡⲉ ⲁⲩⲱ ⲟⲩⲁⲧⲙⲟⲩⲡⲉ ϩⲓⲧⲛ̅ⲧⲙⲛ̅ⲧⲟⲩⲁ · ⲉⲩⲟⲩⲱ[ϣ ⲁⲛ ⲉϩⲟ]ⲙⲟⲗⲟⲅⲉⲓ ϫⲉⲁⲡⲉⲛϫⲟⲉⲓⲥ ϣⲡ̅ ϩⲓⲥⲉ ⲉϩⲛⲁϥ ϩⲛ̅ⲛ̅ϩⲓⲥⲉ ⲉ[ⲧ . .] ⲛ̅ⲧⲉⲛⲫⲩⲥⲓⲥ[7] · ⲁⲩⲱ ⲉ[ⲧⲟ] ⲛ̅ⲁⲧⲛⲟⲃⲉ · [8]ⲁⲩⲱ ⲉⲡⲉⲓⲃⲉ · ⲙ̅ⲛ̅ⲛ̅ϩⲓ[ⲥⲉ ⲛ̅]ⲧⲉϩⲓⲏ · ⲁⲩⲱ ⲡϩⲓⲛⲏ[ⲃ ·] ⲁⲩⲱ ⲧⲗ[ⲩ]ⲡⲏ · ⲙ̅ⲛ̅ⲡⲉϣ[ⲧⲟⲣ]ⲧⲣ̅ · ⲁⲩⲱ [ⲡⲉⲙⲕⲁϩ] ⲛ̅ϩⲏⲧ · ⲁⲩⲱ ϫ[ⲉ]ⲁϥⲙⲟⲩ ϩⲛ̅ⲧⲥ[ⲁⲣⲝ̅] ⲧⲁⲓ̈ ⲉⲧⲕⲏ ϩⲁⲡⲙ[ⲟⲩ ⲙ̅ⲛ̅ⲛ̅]ϩⲓⲥⲉ · ⲁⲗⲗⲁ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ[. . . . .]ϣ̅ⲡ̅[9] ϩⲓⲥⲉ ϩⲛ̅ⲟⲩⲥⲱⲙⲁ ⲛ̅ⲁⲧⲙⲟⲩ ⲁⲩⲱ ⲛ̅ⲁⲧϣ̅ⲛ̅

H ϩⲓⲥⲉ · [ⲧⲁⲓ̈] ⲅⲁⲣ ⲟⲩⲙⲛ̅ⲧϥⲗ̅ⲩⲁⲣⲟⲥⲧⲉ [ⲉⲥ]ϯ ⲟⲩⲱ ⲉϩⲣⲁⲓ̈ ϩⲛ̅ⲟⲩⲙⲟⲕⲙⲉⲕ ⲛ̅ⲁⲑⲏⲧ · ϩⲙ̅ⲡⲧⲣⲉϥⲟⲩⲱϣ ⲅⲁⲣ ⲉϫⲣⲟ ⲉⲡⲉⲛⲁⲛⲧⲓⲇⲓⲕⲟⲥ ϩⲁⲣⲟⲛ · ⲁϥϥⲓ ⲡⲉⲛⲥⲱⲙⲁ ⲛ̅ⲁⲧϭⲟⲙ ⲁϥⲁⲁϥ ⲛ̅ⲟⲩⲁ ⲛ̅ⲟⲩⲱⲧ ⲛ̅ⲙ̅ⲙⲁϥ ⲭⲱⲣⲓⲥ ⲛⲟⲃⲉ ϩⲓⲧⲁⲕⲟ, · ϫⲉⲕⲁⲥ ⲉϥⲉⲧⲁⲩⲟ ⲉⲡⲉⲥⲏⲧ ⲛ̅ⲧⲙⲛ̅ⲧϫⲁⲥⲓϩⲏⲧ ⲙ̅ⲡⲉⲛⲧⲁϥϭⲙ̅ϭⲟⲙ ⲉϩⲣⲁⲓ̈ ⲉϫⲱⲛ ϩⲓⲧⲛ̅ⲧⲙⲛ̅ⲧⲁⲧϭⲟⲙ ⲙ̅ⲡⲉⲛⲥⲱⲙⲁ · ⲁⲩⲱ ⲛ̅ϥⲭⲁⲣⲓⲍⲉ ⲙ̅ⲡⲉⲧⲉϣⲁϥϣ̅ⲡ̅ ϩⲓⲥⲉ ⲛ̅ⲧⲙⲛ̅ⲧⲁⲧϣ̅ⲡ̅ ϩⲓⲥⲉ · ⲁⲩⲱ ⲧⲙⲛ̅ⲧⲁⲧⲙⲟⲩ, ⲙ̅ⲡⲉϣⲁϥⲙⲟⲩ · ⲟⲩⲛⲟϭ ⲅⲁⲣ ⲁⲛⲡⲉ · ⲟⲩⲇⲉ ⲛ̅ⲟⲩϣⲡⲏⲣⲉ ⲁⲛⲧⲉ, ⲉⲡⲉⲛ̅ⲧⲁϥⲕⲁⲧⲁⲗⲩ ⲙ̅ⲡⲙⲟⲩ ϩⲛ̅ⲟⲩⲥⲱⲙⲁ ⲛ̅ⲁⲧϣ̅ⲛ̅ ϩⲓⲥⲉ ⲁⲩⲱ ⲛ̅ⲁⲧⲙⲟⲩ · ⲟⲩⲇⲉ ⲡⲙⲟⲩ ⲛⲁⲟⲩⲱⲛ̅ϩ ⲉⲃⲟⲗ ⲁⲛ ⲉⲩϫⲣⲁⲉⲓⲧ, ⲉⲣⲟϥ ϩⲙ̅ⲡⲉⲓ̈ⲥⲙⲟⲧ ϫⲉⲁⲩⲥⲱⲙⲁ ⲛ̅ⲁⲧⲙⲟⲩ ⲡⲱⲧ ⲛ̅ⲧⲟⲟⲧϥ̅ · ⲡⲥⲱⲙⲁ, ⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲛ̅ⲣⲉϥⲧⲁⲛϩⲟ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ ⲡⲉⲛⲧⲁϥⲣ̅ ⲣⲱⲙⲉ ⲉⲧⲃⲏⲏⲧⲛ̅ · ϩⲁⲑⲏ ⲙⲉⲛ ⲛ̅ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ · ⲟⲩⲣⲉϥⲙⲟⲩⲡⲉ · ⲁⲩⲱ ⲟⲩⲣⲉϥϣ̅ⲡ̅ ϩⲓⲥⲉⲡⲉ ⲕⲁⲧⲁ ⲧⲉϥⲫⲩⲥⲓⲥ · ⲁⲩⲱ ϣⲁϥϣⲱⲛ, ⲉⲣⲟϥ ⲛ̅ⲛ̅ϩⲓⲥⲉ, ⲉⲧⲉⲙ̅ⲛ̅ ⲁⲣⲓⲕⲉ ⲛ̅ϩⲏⲧⲟⲩ · ⲁⲩⲱ ϣⲁϥⲁⲓⲥⲑⲁⲛⲉ ⲉⲛϩⲓⲥⲉ ⲛ̅ⲧⲉϩⲓⲏ · ⲙ̅ⲛ̅ⲛ̅ⲥⲁⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲇⲉ · ⲁϥⲡⲱⲱⲛⲉ ⲉϩⲟⲩⲛ ⲉⲩⲙⲛ̅ⲧⲁⲧⲧⲁⲕⲟ ⲙ̅ⲛ̅ⲟⲩⲙⲛ̅ⲧⲁⲧ[ⲙⲟ]ⲩ · ⲁⲩⲱ ⲛ̅ϥⲣ̅ ⲭⲣⲉⲓⲁ ⲁⲛ ⲛ̅ⲕⲉⲥⲟⲡ ⲙ̅ⲡⲟⲩⲱⲙ ⲙ̅ⲛ̅ⲡⲥⲱ : ⲕⲁⲛ, ⲉϣϫⲉ [ⲛ̅ⲧⲁϥϫⲓ] ⲛ̅ⲟⲩⲧⲣⲟⲫⲏ ⲙ̅ⲛ̅ⲛ̅ⲥⲁⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ · ⲉⲧⲃⲉⲧⲉⲭⲣⲉⲓⲁ ⲁⲛ ⲙ̅[ⲡⲥⲱⲙⲁ ⲁϥ]ⲣ̅ ⲛⲁⲓ̈ · ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲙ̅ⲙⲁⲧⲉ ⲉϥⲉⲧⲣⲉⲛⲧⲱⲧ ⲛ̅ϩⲏⲧ ⲉϩⲟⲩⲛ, ⲉ[ⲑⲉⲗ]ⲡⲓⲥ [ⲙ̅ⲛ̅]ⲧⲱⲟⲩⲛ, ⲉⲃⲟⲗ ϩⲛ̅ⲛⲉⲧⲙⲟⲟⲩⲧ · ⲉⲡⲉⲓ̈, ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧⲁⲛϫⲟⲟⲥ · ϩⲙ̅ⲡⲧⲣⲉϥⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̅ⲛⲉⲧⲙⲟⲟⲩⲧ · ⲁϥⲕⲁⲁϥ ⲕⲁϩⲏⲩ ⲛ̅ⲛ̅ϩⲓⲥⲉ ⲁⲩⲱ ⲡⲧⲁⲕⲟ ⲉϣⲁϥϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲛ̅ⲛⲁⲓ̈ ⲙ̅ⲛ̅ⲧⲙⲟⲕϩ̅ⲥ · ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧⲁⲡⲉⲛⲉⲓⲱⲧ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ϫⲟⲟⲥ ⲛ̅ⲥⲁϩ ⲙ̅ⲙⲉ ⲁⲩⲱ ⲛ̅ⲥⲟⲫⲟⲥ ϩⲛ̅ⲛ̅ϣⲁϫⲉ ⲙ̅ⲡⲛⲟⲩⲧⲉ · ⲁⲗⲗⲁ ⲉⲣϣⲁⲛⲟⲩⲁ ⲙⲉⲉⲩⲉ ⲉⲉⲓⲛⲉ ⲉϩⲟⲩⲛ ϩⲓⲧⲛ̅ⲛⲉⲓ̈ϣⲁϫⲉ ⲛ̅ⲟⲩⲙⲛ̅ⲧⲁⲧⲥⲟⲟⲩⲛ ⲉⲡⲉⲭ̅ⲥ̅ ⲛⲁⲓ̈ ⲉⲧⲉⲣⲉⲡⲏⲅⲏ ⲛⲓⲙ ⲛ̅ⲥⲟⲟⲩⲛ ⲛ̅ϩⲏⲧϥ̅ · ⲁⲩⲱ ⲉϥⲉⲓⲣⲉ ⲛ̅ⲛ̅ⲁⲑⲏⲧ ⲛ̅ⲥⲟⲫⲟⲥ · ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ⲁⲛ ϫⲉⲧⲥⲁⲣⲝ̅ ⲙ̅ⲡⲉⲭ̅ⲥ̅ ⲟⲩⲛ̅ⲧⲁⲥ ⲙ̅ⲙⲁⲩ ⲛ̅ⲟⲩⲯⲩⲭⲏ ⲛ̅ⲗⲟⲅⲓⲕⲏ ⲁⲩⲱ ⲛ̅ⲛⲟⲉⲣⲁ · ⲁⲩⲱ ϫⲉϩⲓⲧⲛ̅ⲧⲙⲛ̅ⲧⲟⲩⲁ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲁⲥⲣ̅ ⲣ̅ⲙ̅ⲙⲁⲟ ϩⲛ̅ⲉⲛⲉⲣⲅⲉⲓⲁ ⲛⲓⲙ ⲉⲛⲁⲛⲛⲟⲩⲧⲉⲛⲉ ⲧⲁⲓ̈ ⲟⲛ ⲉⲩⲛ̅ⲧⲁⲥ ⲙ̅ⲙⲁⲩ ⲙ̅ⲡⲕⲉⲥⲟⲟⲩⲛ : ⲛⲁⲓ̈ ⲟⲛ ⲉⲧϫⲱ ⲛ̅ⲛⲉⲓ̈ϣⲁϫⲉ ⲛ̅ⲧⲉⲓ̈ⲙⲓⲛⲉ ⲙ̅ⲛ̅ⲛ̅ⲕⲉⲥⲉⲉⲡⲉ ⲛ̅ϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ · ⲧⲛ̅ⲛⲏⲧ ⲉⲃⲟⲗ ⲙ̅ⲙⲟⲟⲩ ⲁⲩⲱ ⲧⲛ̅ⲁⲛⲁⲑⲉⲙⲁⲧⲓⲍⲉ ⲙ̅ⲙⲟⲟⲩ : ⲉⲧⲓ ⲙⲉⲛ ⲡⲕⲉⲁⲣⲓⲟⲥ ⲙ̅ⲛ̅ⲉⲩⲛⲟⲙⲓⲟⲥ ⲙ̅ⲛ̅ⲁⲉⲧⲓⲟⲥ ⲙ̅ⲛ̅ⲥⲁⲃⲉⲗⲗⲓⲟⲥ ⲡⲉⲓ̈ⲁⲑⲏⲧ ⲉⲧⲏⲛ ⲉⲧⲗⲓⲃⲩⲏ : ⲧⲛ̅ⲁⲛⲁⲑⲉⲙⲁⲧⲓⲍⲉ ⲙ̅ⲙⲟⲟⲩ ⲁⲩⲱ [ⲧ]ⲛ̅ⲛⲟⲩϫⲉ ⲙ̅ⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲡⲉϩⲟⲩⲟ ⲙ̅ⲛ̅ⲛⲉⲩⲇⲟⲅⲙⲁ ⲛ̅ⲁⲥⲉⲃⲏⲥ ⲁⲩⲱ ⲉⲧϫⲁϩⲙ̅ : ζ ⲧⲛ̅ϫⲓ ⲇⲉ ⲛ̅ⲛ̅ⲗⲟⲅⲟⲥ ⲧⲏⲣⲟⲩ ⲙ̅ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̅ⲁⲣⲭⲓⲉⲡⲓⲥⲕ/ ⲁⲡⲁ ⲑⲉⲟ[ⲇⲟⲥⲓⲟ]ⲥ · ⲁⲩⲱ ⲡⲉⲧⲣⲟⲥ ⲡⲉⲛⲧⲁϥⲧⲟⲩⲡⲟⲥ ⲉϩⲣⲁⲓ̈ ⲛ̅ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̅ⲛ̅ⲛ̅ⲥⲁⲛⲉⲧⲙ̅[ⲙⲁⲩ ·] ⲛⲁⲓ̈ ⲛ̅ⲧⲁⲛϩⲩⲡⲟⲅⲣⲁⲫⲉ ⲉⲛⲗⲟⲅⲟⲥ ⲉⲛⲧⲁϥϫⲟⲟⲩϥ ϣⲁⲧⲉⲧⲛ̅ⲁⲅ[ⲁⲡⲏ] ϩⲙ̅ⲡⲧⲣⲉϥϣ[ⲱⲡ]ⲉ ⲛ̅ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲛⲥⲩⲛⲁⲓⲛⲉⲓ ⲛ̅ⲙ̅ⲙⲁϥ ⲉⲛⲉⲛⲧⲁϥⲧⲁⲩⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲓⲧⲉ ϩⲛ̅ⲛ̅ⲇ[ⲟⲅⲙ]ⲁ · ⲉⲓⲧⲉ ϩⲛ̅ⲛ̅ⲕⲁⲛⲱⲛ : ζ ⲉⲧⲓ ⲟⲛ ⲧⲛ̅ϣⲱⲛ ⲉⲣⲟⲛ ⲛ̅ⲧⲕⲁⲑⲁⲓⲣⲉⲥⲓⲥ ⲉⲛⲧⲁⲥϣⲱⲡⲉ ⲉⲃ[ⲟⲗ] ϩⲓⲧⲛ̅ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲏⲛ ⲉⲧⲁⲛⲁⲧⲟⲗⲏ · ⲙ̅ⲛ̅ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲏⲛ ⲉⲕⲏⲙⲉ ⲉϩⲟⲩⲛ ⲉⲛⲉⲧⲉⲙ̅ⲡⲟⲩⲟⲩⲱϣ ⲉⲁⲛⲁⲑⲉⲙⲁⲧⲓⲍⲉ ⲛ̅ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲓⲕⲟⲥ ⲡⲉⲓ̈ⲣⲉ[ϥϫ]ⲓ ⲟⲩⲁ · ⲁⲗⲗⲁ ⲉⲩⲣ̅ ⲛ̅ⲕⲉⲧⲁϣⲉⲟⲉⲓϣ ⲛ̅ⲛⲉϥⲇⲟⲅⲙⲁ ⲉⲧϫⲁϩⲙ̅ · ⲉⲓⲧⲉ ϩⲉⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥⲛⲉ : ⲉⲓⲧⲉ ϩⲉⲛⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥⲛⲉ · ⲉⲓⲧⲉ ϩⲉⲛⲇⲓⲁⲕⲟⲛⲟⲥⲛⲉ : ζ ⲛⲁⲓ̈ ⲛⲉⲛⲧⲁⲛⲛⲟⲙⲟⲥ ⲛ̅ⲧⲙⲛ̅ⲧⲟⲩⲏⲏⲃ [ⲁ]ⲛⲁⲅⲕⲁⲍⲉ ⲙ̅ⲙⲟⲛ ϩⲓⲟⲩⲥⲟⲡ · ⲁⲛⲟⲕ ⲙⲉⲛ [ⲉⲧⲣ]ⲁⲧⲁⲩⲟⲟⲩ · ⲛ̅ⲧⲱⲧⲛ̅ ⲇⲉ ⲉⲧⲣⲉⲧⲛ̅ⲥⲟⲩⲧⲙⲟⲩ ϫⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲁϣⲱⲡⲉ ⲛ̅ϣⲏⲣⲉ ⲛ̅ⲅⲛⲏⲥ[ⲓⲟⲥ] ϩⲙ̅ⲡⲧⲣⲉⲧⲛ̅ⲥⲟⲩⲛ ⲡⲉⲭⲁⲣⲁⲕⲧⲏⲣ ⲛ̅ⲛ̅ⲇⲟⲅⲙⲁ ⲛ̅ⲛⲉⲧⲛ̅ⲉⲓⲟⲧⲉ ⲛⲁⲓ̈ ⲉⲧϫⲓ ⲉϩⲟⲩⲛ ⲉⲧⲙⲉ · ⲁⲩⲱ ϫⲉⲉⲧⲉⲧⲛⲁϣⲱⲡⲉ ϩⲓⲧⲙ̅ⲡⲥⲱⲧⲙ̅ ⲛ̅ⲟⲩⲟϩⲉ ⲉϥⲥⲟⲟⲩⲛ ⲕⲁⲗⲱⲥ ⲛ̅ⲟⲩⲁϩⲟⲩ ⲛ̅ⲥⲁⲛⲉϥϣⲟⲟⲥ · ⲁⲩⲱ ⲉⲛϥⲥⲱⲧⲙ̅ ⲁ[ⲛ ⲉ]ⲧⲉⲥⲙⲏ ⲛ̅ⲛ̅ϣⲙ̅ⲙⲟ · ⲁⲩⲱ ⲉϥϣⲟⲟⲡ ϩⲛ̅ⲟⲩⲙⲁ ⲛ̅ⲟⲩⲟⲧⲟⲩⲉⲧ · ⲉϥⲥⲁⲁⲛϣ ⲙ̅ⲙⲟϥ ϩⲓϫⲛ̅ⲟⲩⲙ[ⲟⲟ]ⲩ ⲙ̅ⲙ̅ⲧⲟⲛ · ⲉϥⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ⲛ̅ⲛ̅ⲇⲟⲅⲙⲁ ⲉⲧⲧⲁⲕⲏⲩ · ⲛ̅ⲑⲉ ⲛ̅ϩⲉⲛⲉⲥⲟⲟⲩ ⲉϣⲁⲩⲡⲱⲧ ⲉⲃⲟⲗ ⲛ̅[ⲛ]ⲉⲛⲧⲏϭ ⲉⲧⲙⲉϩ ⲛ̅ϣⲱⲛⲉ · ϫⲉⲕⲁⲥ ϩⲓⲧⲛ̅ⲧⲉⲓ̈-

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[1] *Sic* for ⲁⲅⲱⲛ. [2] After ⲡ is ⲛ, ⲛ or ⲙ, not ⲧ. [3] ϩⲉⲛ added above. [4] From ⲁⲩⲱ partly on an erasure. [5] Not space for ⲛⲁⲡⲏⲧⲉ. [6] ? ⲛ̅ⲑⲁⲓⲣⲉⲥⲓⲥ, *cf.* l. 4. [7] The prep. ⲛ- (so B.) forbids ⲉ[ⲧⲏⲛ]. [8] One must assume ⲉⲡⲉϩⲕⲟ to be omitted by error. [9] The gap will not hold ⲁⲡϫⲟⲉⲓⲥ, or ⲁⲡⲗⲟⲅⲟⲥ; perhaps ⲁⲡⲉⲭ̅ⲥ̅, or ⲛⲧⲁϥ.

ⲙⲛ̅ⲧⲣⲉϥⲥⲱⲧⲙ̅ ⲁⲩⲱ ⲡϩⲁⲣⲉϩ ⲛ̅ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲁⲩⲱ ⲛ̅ⲁⲧⲁⲣⲓⲕⲉ ⲉϩⲟⲩⲛ ⲉⲡⲉⲭ̅ⲥ̅ · ⲉⲧⲉⲧⲛⲁϣϭ̅ⲙ̅ϭⲟⲙ[1] ⲉⲛⲱⲧ ⲉⲃⲟⲗ ⲛ̅ⲑⲟⲧⲉ ⲙⲛ̅ⲧⲙⲟⲕϩ̅ⲥ̅ ⲙ̅ⲙⲛ̅ϩⲓⲥⲉ ⲉⲧⲕⲏ ⲉϩⲣⲁⲓ̈ ⲛ̅ⲛ̅ⲣⲉϥⲣ̅ ⲛⲟⲃⲉ · ⲡⲁⲅⲁⲑⲟⲛ ⲇⲉ ⲉⲛⲧⲁⲩⲉⲣⲏⲧ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ · ⲛ̅ⲧⲉⲧⲛ̅ϫⲓⲧⲟⲩ ⲛ̅ⲑⲉ ⲛ̅ϩⲉⲛⲉⲥⲟⲟⲩ ⲛ̅ⲁⲧⲛⲟⲃⲉ ϩⲙ̅ⲡⲧⲣⲉⲧⲛ̅ⲙ̅ⲡϣⲁ ⲙ̅ⲡⲧⲁϩⲟ ⲉⲣⲁⲧϥ̅ ⲛ̅ⲥⲁⲟⲩⲛⲁⲙ ⲙ̅ⲡⲉⲭ̅ⲥ̅ · ⲁⲩⲱ ϫⲉⲕⲁⲥ ⲟⲛ ⲉⲧⲉⲧⲛⲁϣϭ̅ⲙ̅ϭⲟⲙ ϩⲛ̅ⲛⲁⲓ̈ ϩⲙ̅ⲡⲧⲣⲉⲧⲛ̅ϫⲓ ⲛ̅ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ⲉϩⲟⲩⲛ ⲉⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲧⲁⲙⲓⲟ ⲙ̅ⲡⲧⲏⲣϥ̅ · ⲉⲧⲉⲧⲛⲁϫⲟⲟⲩ ⲉϩⲣⲁⲓ̈ ⲛ̅ϩⲉⲛϣⲗⲏⲗ ϣⲁⲃⲟⲗ ϩⲁⲡⲱⲛϩ̅ ⲉⲧⲛⲁⲛⲟⲩϥ ⲛ̅ⲛⲉⲣⲱⲟⲩ[2] ϫⲉⲕⲁⲥ ⲉⲩⲛⲁⲉⲓⲣⲉ ⲙ̅ⲡⲟⲩⲛⲟϭ ⲛ̅ⲁϩⲉ · ⲁⲩⲱ ϩⲁⲡⲉⲩⲥⲉⲃⲏⲥ ⲛ̅ⲕⲁⲓⲥⲁⲣ[3] ⲉⲧⲣⲉⲡⲛⲟⲩⲧⲉ ϭⲱ ⲉϥϩⲁⲣⲉϩ ⲉⲣⲟϥ · ⲁⲩⲱ ⲉⲧⲣⲉϩⲉⲑⲛⲟⲥ ⲛⲓⲙ ⲛ̅ⲃⲁⲣⲃⲁⲣⲟⲥ[4] ϣⲁⲁⲣⲏϫϥ̅ ⲙ̅ⲡⲕⲁϩ ϩⲩⲡⲟⲧⲁⲥⲥⲉ ϩⲁⲛⲉⲩϭⲓϫ · ⲁⲩⲱ ⲉⲧⲣⲉⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̅ ϣⲱⲡⲉ ⲛ̅ⲟⲩⲥⲱⲙⲁ ⲛ̅ⲟⲩⲱⲧ · ⲉⲛⲁⲓⲧⲉⲓ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲡⲉⲭ̅ⲥ̅ ϫⲉⲉϥⲉϣⲁϫⲉ ⲉϩⲣⲁⲓ̈ ⲉⲡⲉϥϩⲏⲧ[5] ϩⲁϯⲣⲏⲛⲏ ⲙⲛ̅ⲑⲟⲙⲟⲛⲟⲓⲁ ⲛ̅ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ϫⲉⲕⲁⲥ ⲉⲛⲁⲉⲓⲣⲉ ⲙ̅ⲡⲟⲩⲁϩⲉ, (*above* ⲃⲓⲟⲥ) ⲉϥⲥϭⲣⲁϩⲧ̅ ⲁⲩⲱ ⲉϥϩⲟⲣⲕ̅ · ⲁⲩⲱ ⲉⲧⲣⲉⲩϩⲉ ⲉⲣⲟⲛ ϩⲙ̅ⲙⲛ̅ⲧⲉⲩⲥⲉⲃⲏⲥ ⲛⲓⲙ ϩⲓⲙⲛ̅ⲧⲥⲉⲙⲛⲟⲥ · ϩⲛ̅ⲧⲉⲭⲁⲣⲓⲥ ⲙⲛ̅ⲧⲙⲛ̅ⲧⲙⲁⲓ̈ⲣⲱⲙⲉ ⲙⲛ̅ⲧⲙⲛ̅ⲧϣⲁⲛϩⲧⲏϥ ⲙ̅ⲡⲛⲟϭ ⲛ̅ⲛⲟⲩⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲉⲛϫⲟⲉⲓⲥ : ⲡⲁⲓ̈ ⲉⲧⲉⲣⲉⲡⲉⲟⲟⲩ ⲙⲛ̅ⲡⲁⲙⲁϩⲧⲉ ⲙⲛ̅ⲧⲧⲓⲙⲏ ⲡⲣⲉ[ⲡⲉⲓ ⲛⲁ]ϥ ⲙⲛ̅ⲡⲉϥⲉⲓⲱⲧ ⲙⲛ̅ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̅ⲣⲉϥⲧⲁⲛϩⲟ, ⲧⲉⲛⲟⲩ, ⲁⲩⲱ ⲛ̣̅[ⲟⲩⲟⲉⲓϣ ⲛ]ⲓⲙ ϣⲁⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛ̅ⲛⲁⲓⲱⲛ ϩⲁⲙⲏⲛ : ⳨ ϣⲗⲏⲗ ⲉϫⲱⲓ̈ ⲁⲛⲟⲕ ⲡⲉⲓ̈ⲣⲉϥⲣ̅ ⲛⲟⲃⲉ ⲛ̅ⲧⲉⲟⲩⲛⲁ ⲧⲁ[ϩⲟⲓ :]

[1] ϣ above. [2] and [3] on erasures, perhaps a different script. [4] From ϩⲉⲑⲛⲟⲥ text altered. [5] ϥ was ⲩ.

APPENDIX II.

1. [ܐܒܘܢ ܕܒܫܡܝܐ ܢܬܩܕܫ ܫܡ]ܟ
2. ܬܐܬ[ܐ ܡܠܟܘܬ]ܟ ܢܗܘܐ ܨ[ܒ]ܝܢܟ ܐܝܟܢ[ܐ]
3. ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܗܒ ܠܢ ܠܚܡ ▨
4. ܣܘܢܩܢܢ ܝܘܡܢܐ ܫܒܘܩ ܠܢ ܚܘܒܝܢ ▨
5. ܐܝܟܢܐ ܕܐܦ ܚܢ ܫܒܩܢ ܠܚܝܒܝܢ ܠܐ
6. [ܬ]ܥܠܢ ܠܢܣܝܘܢܐ ܐܠܐ ܦܨܢ ܡܢ ܒܝܫܐ
7. [ܡ]ܛܠ ܕܕܝܠܟ ܗܝ ܡܠܟܘܬܐ ܘܚܝܠܐ
8. [ܠܥܠܡ ܥܠܡܝܢ].

1. The only letter remaining is the lower part of the tail of the ܟ at the end.

3. P has ܐܦ for ܘ before ܒܐܪܥܐ. At the end of the line the stone is rubbed; there are marks which look like letters, but grammar forbids any word to stand there. Possibly the marks are mere ornaments, sometimes used at the ends of lines to fill up a vacant space in MSS.

3, 4. For ܠܚܡ ܣܘܢܩܢܢ, P has ܠܚܡܐ ܕܣܘܢܩܢܢ with the same meaning, *viz.* 'bread of our need.'

4, 5. P has ܘ before ܫܒܘܩ and before ܠܐ.

4. Possibly there is a word at the end after ܚܘܒܝܢ, but very likely the space is blank. If there be a word, it is probably ܘܚܛܗܝܢ 'and our sins' (from Lk. xi 4).

8. The last two-thirds of the line is clearly blank; probably therefore 'and the glory' was omitted.

At right-angles to the above

⳨ *κ . . ο .* [
\+ *κ̅ε̅ β*[*οηθησον*
υἱὸς αυτου εν ειρη[*νη*
καὶ στεφανο̣ς̣ ο̣ παις [

Ditto, lower down

\+ *κ̅ε̅ βοηθησον* (blank)

TRANSLATIONS AND DESCRIPTIONS

COPTIC TEXTS

I. BIBLICAL

1. (MMA. 12.180.161)—Original Monastery. Pottery.
Genesis xxii 12–16.

This scribe's hand is the most frequent in the whole collection; a large number of texts may, with great probability, be ascribed to him[1], though, with so common a type[2], certainty is often impossible. Among them one group of 10 is characterised by the form ϩⲉ- for ϩⲓ-[3]; another, not coincident with these, by the smooth breathing, thus ˺ (for ⸗[4]), over disjunctive ⲏ. A doubt may here however be admitted as to the likelihood of one scribe thus varying his usage. Yet in **27** he writes ϩⲓⲧⲟⲟⲧϥ and in **65** ϩⲓⲑⲏ, ϩⲓϩⲏ, beside ϩⲉⲧⲡ. This scribe's name is nowhere unquestionably recognizable. In **456** it might seem to be Jacob, in **477** Elias, in **143** possibly Stephen[5]. The hand is therefore probably that of an amanuensis employed by these and other authors. The largest proportion of his work is literary (42 biblical and homelitic texts), the next letters (18, but some doubtful). Perhaps it may be presumed that accounts in ledger form (**284**, **349**, **532** &c.), where he uses the 1st person, represent this scribe's work on his own behalf.

1 **1**, **4**, **5**, **6**, **20**, **22**, **25–30**, **34**, **35**, **53**, **54**, **56–60**, **63**, **65**, **66**, **67**, **69**, **70**, **71**, **77**, **78**, **81**, **98**, **99**, **100**, **143**, **161**, **166**, **215**, **260**, **277** (?), **284**, **348**, **349**, **403**, **434**, **455**, **456**, **477**, **500**, **513**, **524**, **532**, **533**, **534**, **537**, **540**, **542**, **544**, **553**, **564**, and many discarded fragments.

2 The type is very similar in the long frescoed inscriptions here (*v.* Appendix I) and in *CO.*, 'Hand A' (Pl. i, 71), whereof the latter is contemporary with the patriarch Damianus (*v.* BM. p. xx n.).

3 **27**, **65**, **98**, **143**, **348**, **434**, **456**, **477**, **513**, **532**, **533**. Hall, pl. 46, 21384 and ? *CO.* 261, 321 also show this feature and the hand of the former may well be that of the present scribe.

4 In **467** this breathing is ⸗. *Cf.* the form in **162**.

5 In Hall, *l. c.* it is Kolosme (with which *cf. ib.* pl. 81, 19804, hardly by our scribe).

2*. (MMA. 14.1.480)—Unnumbered Tomb. Parchment.
Fragments from the backs of book bindings.

Script: *cf.* Zoega *Class.* i no. ii, *Class.* ii no. v. Both fragments probably by the same hand. *Rectos* and *Versos* uncertain.

A. Probably Genesis xxviii 13 and 20.

B. Unidentified. On *ro.* probably *εἰρήνη*, on *vo.* 'my tongue' are legible.

A considerable number of small papyrus fragments (uncials) were found at this site, but are not here published.

3. (MMA. 14.1.124)—Cell A. Pottery.
Exodus xv 1–21 (unp. *vv.* 1–11).

This is by the scribe of a number of texts, almost all biblical, in Coptic[1] and biblical and liturgical in Greek (*v. infra*, Evelyn White's note). They were all found together, collected upon the palm-leaf mat, which lay on the floor of this cell when uncovered. From **400** it would seem that the writer's name is Moses; but, as in the case of **1**, the work may be merely that of an amanuensis. It will be seen that ostraca by this scribe, long since acquired by the British Museum, can be joined to some of ours (*v.* **16**)[2].

1 **7**, **8**, **15**, **16**, **19**, **31**, **32**, **46**, **47**, **68**, **400**.

2 The facsimile, Hall pl. 20, 14030, a text of the same class as **16**, may very well be by this scribe, though the character is not throughout identical. This piece, it will be observed, reached the Brit. Museum many years ago ('Hay Collection').

4. (Cairo 44674.135)—Original Monastery, Room 6. Pottery.
Exodus xxii 2, 3, xxiii 2, 3, Leviticus xxiii 5 (?), Numbers ?

On the *verso* is **524**.

Unless it be liturgical, it is difficult to divine the purpose of such groups of unrelated verses, common though they are upon ostraca. Possibly they are mere pious exercises.

5. (MMA. 12.180.71)—Original Monastery. Limestone. (Plate XIII.) Probably by scribe of **1**.
Deuteronomy v 11, 1 Chronicles xviii 16, 17, 2 Chr. vi 20.

Apparently the sole passage extant from a Sa'idic version of Chronicles[1]. The piece is, in general appearance, much like Hall, pl. 19, 14070.

1 Whether the citations in the Sa'idic vocabulary, Paris *Copte* 44, fol. 111 b ff. (*cf.* Peyron, pp. 277 b, 397 a), are proof of an otherwise lost version may be doubtful, that MS. being not wholly innocent of Bohairic influences. The existence of the version is however demonstrated by its occurrence in the book catalogue, *Rec.* xi 132. The title on *verso* (for its spelling *cf.* ⲛⲁⲗⲁⲕⲁⲗⲉ Is. xl 1, in **27**, by this scribe) forbids ascribing the first passage to its parallel, 2 Kingd. viii 17, 18, and we may presume that neither is the second from 3 Kingd. viii 29. By a similar coincidence, the *Pericope de Adultera* is known in Coptic solely from an ostracon (Lemm, *Misc.* lxix).

6*. (Cairo 44674.174)—Original Monastery. Pottery. By scribe of **1**.
Deuteronomy xxxiv 1–3.

In 2 is ⲧⲏⲣϥ (1°) and in 3 ⲣⲙ-, as in Maspero's, against Budge's text.

7* and **8***. (MMA. 14.1.103)—Cell A. Pottery. By scribe of **3**.
2 Kingdoms i 17–24, ii 4–7[1].

The following is a collation, so far as visible on our fragments, with Maspero's text (*Miss. franç.* vi 165): i 18 ϊⲟⲩⲇⲁ. 20 ⲁⲗⲗ]ⲟⲫⲩⲗⲟⲥ ⲁⲩⲱ [. 22 ⲁⲩⲱ ⲧⲥⲏϥⲉ ⲛ̄ⲥⲁⲟⲩⲗ ⲙ̄ⲡⲉⲕⲟⲧⲥ ⲉⲡⲁϩ[ⲟⲩ. 23 ⲁⲩⲧⲁϫⲣⲟ ⲟⲛ ⲉϩⲟⲩ[ⲉ. 24 ⲉϫⲓ̈ ⲣⲓⲙⲉ ⲉϫ[ⲛ. ii 4 *add.* ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ [ϫⲉⲉⲓⲥ. 5 *add.* ⲛ̄ⲧⲱⲧⲛ̄ [ⲛ̄ⲧⲟⲟⲩϥ.

1 Another passage from these books (iv Kingd. xxv 27–30) was found upon a Theban ostracon; *v. Mél. d'Archéol.* i 79.

9. (MMA. 14.1.81)—Cell A. Pottery. (Plate XII.) 26×29 cm. By scribe of **3**.
Job xxix 1–xxx 7, Isaiah xxxviii 1–20 (unp.).

This is perhaps the largest Coptic ostracon hitherto found.

Collation of the first text with Ciasca:

v. 2 ⲛⲁⲉⲃⲁⲧⲉ, 4 ϭⲓⲛⲉ ⲙⲛ-, 8 ⲛⲧⲉϩⲣ-, ⲛⲧⲉϩⲗⲗⲟ, ⲁϩⲉ ⲉⲣⲁⲧⲟⲩ, 15 ⲛ̄ⲛⲟⲩⲉⲣⲏⲧⲉ, 17 ⲟⲩⲱϣϥ, 24 ⲛⲛⲉⲩⲛϩⲟⲩⲧⲉ (=C., var. ⲧⲁⲛϩⲟⲩⲧⲉ); from here to end of chapter *om.*, as in 2 of C.'s MSS. xxxi 1 from ⲛϭⲓ to ⲉⲓⲟⲧⲉ *om.*, as above. 2, 3, 4 to ⲥⲉⲛⲥⲉⲛ *om.*, as above. 4 ⲥⲱϣ.

10. (Cairo 44674.2)—W. Rubbish Heaps. Pottery.
Psalms xvi 3, xxv 2, xvi 3, xxvi 9.

The title, *ἑρμηνεία*, shows that these verses served a liturgical purpose[1]. The text is a palimpsest, the earlier writing being undecipherable.

1 *Cf.* BM. 144, 978 and references there; also nos. ix, x in Hyvernat's *Check List* (1919) of the Pierpont Morgan MSS.

11*. (Cairo 46304.21)—Cell A. Pottery.
Psalm xviii 8.

On the *recto* is **545**.

12*. (Cairo 46304.29)—Cell A. Limestone.
Psalm xxi 23–29.

13*. (MMA. 14.1.88)—Cell A. Limestone. *Cf.* **18**.
Psalms xxxiii 22, xxxiv 1.

14*. (Cairo 46304.47)—Cell A. Pottery.
Psalm xl 1, 2.

15*. (Cairo 46304.40)—Cell A. Pottery. By scribe of **3**.
Psalm l 1–4.

16. (MMA. 14.1.129)—Cell A. Pottery, 3 fragts. By scribe of **3**.

Concordance of Psalm verses, in each of which the word 'hand' occurs[1]. The verses recognizable are (A) xxxv 11, lvii 10, lxx 4, lxxi 12, lxxiii 11, lxxv 5; (B) cxxxvii 7, cxlii 5, cxxxviii 10. Those on C unidentified. Of this ostracon, A joins Hall pl. 21,5886 (rev.) on the left, while B joins pl. 18,5874 (rev.) on the left[2]. Hall pl. 20,14030 is likewise from a concordance (relating to the word 'Sion'), perhaps also part of our ostracon. Hall pl. 21,5886 (obv.) shows that our text was written in columns with dividing lines.

1 *Cf.* BM. 977, Ryl. 61. 2 On Hall's fragments *cf.* Lemm, *Misc.* lii.

17. (MMA. 14.1.481)—Cell A. Papyrus.
Fibers →. Psalm xci title and *v.* 1, in Greek.
Fibers ↑. An unidentified text, in Coptic.
Bilingual biblical MSS., not uncommon upon parchment, are rare upon papyrus.

18*. On other side of **13**.
Psalm cv 47, 48.

19*. (Cairo 46304.42)—Cell A. Pottery. By scribe of **3**.
Psalm cxxxv 5–24, with omission of ϫⲉ...ⲡⲉϥⲛⲁ in each verse.

20*. (MMA. 12.180.211)—W. Rubbish Heaps. Pottery. By scribe of **1**.
Psalms cxxxviii 8–10, xvii 25, xxvi 10+? The ends of all lines have faded off.

21. (MMA. 14.1.482)—N. of 1st Tower, under floor. Papyrus. (Plate IV.)

Presumably from a Psalter, since the blank visible below l. 2, being of sufficient width for a line, would be due to the verse having ended on the left of it, on the portion now lost. Below this blank are traces of another line.

Script: upright, rounded uncials.

22. (Cairo 44674.118)—Original Monastery, Room 6. Pottery. By scribe of **1**.
Proverbs xiii 7, 13, the former unpublished.

On the other side is 52.

23*. (Cairo 44674.70)—Below 1st Boundary Wall Pavement. Pottery.
Isaiah v 18–24.

Collation with Ciasca: *v.* 19 ⲛⲉⲧϫⲱ. 21 ⲛⲥⲃⲉ...ⲟⲩⲁⲁⲩ. 22 ⲛⲉⲧⲛϫⲱⲱⲣⲉ ⲛⲁⲓ. 24 ⲉϣⲁⲣⲉⲟⲩⲣⲟ[ⲟⲩⲉ.

24*. (MMA. 14.1.49)—Site not recorded. Pottery; part of a plate.

Upon the convex side were 4 texts: *a* and *b* nearest the outer edge; *c* further in, below *b*; round the center (foot) of the plate, *d*. In the central circle this figure: Script: of *a* uncial, of *b* possibly the same, of *c* sloping and of *d* much ligatured.

a. Part of the Greek alphabet reversed and Isaiah xxiii 1.

b. Genesis xxxvii 28+?

c. Liturgical rubric in Greek, intended presumably for: *ἔξω ἐκ τοῦ κατὰ Λουκᾶν τοῦ ἁγίου εὐαγγελίου τὴν ἀνάγνωσιν.*

d. Mostly illegible. Ends: "...him. He said unto him, I pray (thee), Lord, let thy heart(?)...."

25. (Cairo 44674.112)—Room 3. Limestone. By scribe of **1**.
Isaiah xxvi 10, lxiv 4 (unp.), 5, xxxiii 14–16 (unp.).

This shows, in the 2nd extract, an archaic feature: ⲃⲃⲗⲗⲁⲕ, for ⲙⲃⲗⲗⲁⲕ.

26. (MMA. 12.180.194)—W. Rubbish Heaps. Pottery. By scribe of **1**.
Isaiah xxxiii 16–18, xlii 18, 19, xlv 25, 26, only the last published.

27. (MMA. 12.180.216)—Room 3, Under floors of 1 and 3, Below loom E. of 2. Pottery. By scribe of **1**.
Isaiah xl 1, 2, l 4, 5, lvii 1, 13, 14 (unp.), lix 21 (unp.), lxii 10 (unp.), lxiv 4, 5.

28*. (MMA. 12.180.122+Cairo 44674.3)—W. Rubbish Heaps. Pottery. By scribe of **1**.
Isaiah xl 9–17.

Collation with Ciasca: *v.* 11 ⲡⲉϥϭ]ⲃⲟⲓ. 12 ϩⲱϩⲃ. 14 ⲛⲓ]ⲙ ⲉϥⲧⲥⲁⲃⲟϥ ⲏ ⲛⲓⲙ ⲡ[ⲉⲛⲧⲁϥⲧ]ⲥⲁⲃⲟϥ ⲉⲡ[ϩⲁ]ⲡ. 16 ⲗ]ⲓⲃⲁⲛⲟⲥ ⲇⲉ ⲣⲱϣⲉ ⲁⲛ. 17 ⲟⲛⲟⲩ ϩⲱⲥ ⲗⲁ[ⲁⲩ.

Over ⲏ (ἤ) is always the mark referred to in 1.

On the other side is **35**.

29. (Cairo 44674.131)—Original Monastery. Limestone. By scribe of **1**.
Isaiah xli 28, 29 (unp.).

30. (MMA. 12.180.141)—Below 1st Boundary Wall Pavement. Pottery. By scribe of **1**.
Isaiah lix 11–16, lxvi 23, 24 (unp.).

Collation of 1st passage with Ciasca: *v.* 12 ⲛⲟⲃⲉ for ϫⲓ ⲛϭⲟⲛⲥ (but this agrees with Paris 129^3, 161).

31. (MMA. 14.1.93)—Cell A. Pottery. By scribe of **3**.
Ezekiel iii 4–18 (unp. from 11, whence here printed).

32*. (MMA. 14.1.96)—Cell A. Pottery. By scribe of **3**.
Ezekiel xxxvii 1–14.

Exactly this extract is quoted by Shenoute, with whose text ours appears identical (Zoega cxciv = Amélineau, *Oeuv. de Schen.* i 370 = Balestri, *Sacr. Bibl. Fr.* iii 492).

33. (MMA. 14.1.83)—Cell A. Pottery.
Joel i 1, 2.

34*. (Cairo 44674.33)—Rooms 5 and 6. Pottery. Probably by scribe of **1**.
Habakkuk iii 1–4.

Collation with Schleifer (Vienna *Sitzb.* 162, 6. Abh.): *v.* 2 ⲁⲩⲱ ⲁⲓⲣ. 3 ⲇⲓⲁⲯ[ⲁⲗⲙⲁ.
On the other side is **57**. It may be noted that *BKU.* i 180 is an ostr. having Amos—Hosea on one side, Shenoute on the other.

35. (MMA. 12.180.122)—Other side of a part of **28**.
Probably disconnected biblical extracts. Ll. 2, 3 might be Jeremiah xxxix 8 (Hebr.), were it not that that passage is wanting in the Septuagint.

36*. (MMA. 12.180.214)—W. Rubbish Heaps, Below Ist Boundary Wall Pavement. Pottery. Probably by scribe of **205**.
Romans i 1–4.

To note are only *v.* 1 ⲉⲁⲅⲅⲉⲗⲉⲟⲥ for ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ, 2 ϣⲉⲣⲣⲡ, 3 ⲡⲉⲥⲥⲡⲣⲁⲙⲁ.

37*. (Cairo 46304.103)—E. Buildings. Pottery.
Ephesians i 1–3.

Collation with Horner: *v.* 1 ⲉⲧϣⲟⲟⲡ, ⲡⲉⲥⲧⲟⲥ ⲉⲧϩⲛ-. 2 ϯⲭⲁⲣⲓⲥ ⲙⲛϯⲣⲏⲛⲉ.

38. (MMA. 14.1.24)—Tombs 65, 66. Pottery.
Phrases reminiscent of biblical passages.
"Depart in God's name in peace. Add not day unto day, if thou (5) find the time (?)[1]. If not. . . ."

1 Perhaps 'if thou' begins a distinct sentence. 'The time' can scarcely be right. What then is ⲧⲟⲩⲟⲉⲓϣⲉ?

Nos. **39–42** do not appear.

II. LITURGICAL TEXTS

43. (MMA. 12.180.266)—Interior Rubbish Hole. Papyrus. 4.2×16 cm. (Plate IV.)
From the beginning of a Creed[1].

"...one [God], the Father, Al[mighty, the mak]er of the heaven and the earth, what [we see and what] we see not"..."the] Son of [God..."

1 Other texts in Coptic: Zoega p. 242 (Conc. Nic.), Rossi i II 62 (do.), *Miss.* viii 91 (Conc. Ephes.), *Wadi Sarga* 14, *ST.* 15.

44. (Cairo 46304.16)—Original Monastery, E. loom. Limestone.
A Prayer.

"God, lover of men (and) merciful, [.....] me (?) and have mercy upon me, this (5) sinner, and forgive me the multitude of my sins and preserve me from enemies hidden and (10) revealed and give me power to do Thy will, all the days [of my life."]

45. (MMA. 14.1.147)—Cell C. Pottery.
A Prayer.

"God, [........], the merciful, [........] and forgive Thou [my sin]s; [all] my transgressions (5) do Thou blot out[1]. If Thou shouldest mark transgression, who can stand against Thee[2]? For forgiveness is (10) with Thee[3]. Jesus, the...[....] I am a wretched one (?) and miserable (?)."

1 *Cf.* Ps. l 1 or 9. 2 'Against Thee' not in the printed Psalters. 3 Ps. cxxix 3, 4.

46. (MMA. 14.1.86)—Cell A. Limestone. By scribe of **3**.
A Prayer in three fragmentary copies: this and **47** (by the same hand), **48**. Occasionally they show identical phrases, but it is not possible to combine the lines into an uninterrupted translation.

["Apa Sh]enoute[1]..." (2) "preserve me from... (3) all [the days] of my life... (4) that] lie in wait for my soul[2]... (5) whom he leadeth astray... (6) Thee to save [us[3]] from [? sickness... (7) by the ordinance[4]] that Thou hast ordained for every one... (8) from the death of sin, which is [an abomination[5] before Thee... (9) for my sins are many in Thy presence... (10) and do Thou give me means to know[6] Thy will... (11) for I walk in the light[7] and Thou find me... (12) beyond my deserts, with my whole heart,... (13) for (?) Thou art holy. Make my heart [.....] as that of...[8] (14) that is sharp[9] (?). Fill me with Thy Holy Spirit... (15) upon me. Suffer not... (16) desires... (17) sweet (?)..."

1 The initial ⲁ (of ⲁⲡⲁ) in **47** and the difficulty of otherwise completing l. 1 here suggest Shenoute as the author. His name thus heads an extract upon another ostracon (*BKU* i, no. 180); *cf.* also *CO.* 13.
2 *Cf.* Ps. lviii 3.
3 So in **47**.
4 So in **47**. But here and in **48** ⲛ is preceded by ⲉ.
5 So in **47**.
6 Incorrect **ⲥⲟⲩⲱⲛ** occurs also in **47**, 4.
7 *Cf.* 1 Joh. i 7 and similar texts.
8 Possibly, as in **48**, **ⲡⲉⲕⲁ[ⲅⲅⲉⲗⲟⲥ**, 'Thy angels.'
9 The most likely meaning of this ambiguous epithet.

47. (MMA. 14.1.119)—Cell A. Pottery. (Plate XII.)
A copy of the preceding prayer (**46**), by the same scribe.

Those phrases not preserved in that copy are here too fragmentary for translation. The words common to both are in ll. 2, 6, 7, 10, 12, 15, 17. The text appears to end with l. 19 (*cf.* **48**).

48. (Cairo 46304.67)—Cell A. Pottery.

A third copy of the preceding Prayer (**46**, **47**).

The words found also in **46** are in ll. 2, 4, 7, 10, 14, 16; those also in **47** in ll. 2–8, 16, 17, 21.

49. Hymn Book. For description see **592**. Here only the purely Coptic sections are dealt with.

Fol. 1[a]. "Apa Athanasius, the archbishop of Alexandria, testifieth, in the sermon that he spake concerning the Cross[1], (saying,) 'If God . . . . . man into idolatry, he again bringeth him forth therefrom.'

Paul the Apostle said[2], 'If one fall among you, do ye which are spiritual, restore such an one, unto a spirit of meekness, looking likewise unto thyself, lest thou be tempted. Bear one another's burdens.'"

The last two lines are in a different hand and ink and are but partly legible.

1 If this is from the *In Passionem et Crucem* (the only work which has a title comparable to ours), the passage intended is presumably: Τίς γάρ ἐστιν ὁ ἐν τοῖς εἰδώλοις καταvύττων εἰ μὴ ὁ Κύριος, καὶ τίς ὁ ἀνάγων αὐτοὺς ἐκεῖθεν ἔτι δουλεύοντας εἰδώλοις εἰ μὴ αὐτὸς ὁ Χριστός; (*PG.* 28, 237). How *καταvύττεσθαι* comes to be rendered by ⲧⲁⲁⲧⲉ ⲉϩⲟⲩⲛ it is hard to see. In LXX it constantly = ⲙⲕⲁϩ ⲛϩⲏⲧ. The Copt must have misread, or have had a varying text.

2 Gal. vi 1, 2.

The phrases in Greek on p. [ⲓ̅ⲅ̅] have the following Coptic translations opposite them:

"God leadeth. God came. God took flesh. God was begotten. God was baptized. God was crucified. God died. God rose (again). God rose and went up unto the heavens. God cometh. Jesus Christ conquereth. Amen, amen."

P. [ⲓ̅ⲇ̅]. "Whoso shall convert a sinner from the way of his error[1].

Apa Severus, the Archbishop of Antioch, said, 'If a man desiring ordination desire dignity and luxury, not priestly service, let him (rather) acquire a carpenter's or smith's craft, or a learned craft[2].'

James, the Apostle, said in the Catholic (Epistles[3]), 'If one err from the truth and another convert him, he shall save a soul from death and shall cover a multitude of sins. Declare therefore your sins one to another and pray one for another, that ye may be forgiven.'"

P. [ⲓ̅ⲉ̅]. "Paul the Apostle testifieth, writing unto the Romans[4], (saying,) 'For unrepented of are the gifts of God and His calling.' For herein he that would repent must needs turn again unto the glory whence he is fallen. Since then, the (things) of God do remain, firmly established, it is thy (part) now to make thyself worthy thereof through virtue, or to estrange thyself from them through sin."

1 This sentence (Ja. v 20) must be meant to follow ll. 12–21.

2 λογικὴ τέχνη, a 'profession' as opposed to a 'trade.'

3 Ja. v 19, 16.

4 Rom. xi 29.

III. HOMILIES, EPISTLES, NARRATIVES

50. (Cairo 44674.46)—Original Monastery. Pottery.

An abbreviated version of Christ's reply to the Letter of Abgar. As an amulet upon ostraca this text is frequent[1].

"Blessed art thou and good (shall) betide thee. And blessed (5) thy city Edessa. Thy city shall be blessed for ever and the glory of God shall increase in its people and faith and love (10) shall shine forth in its streets."

1 *V. CO.* 13 and refs.; also Hall p. 43 (*v.* Lemm, *Misc.* lxix), *ST.* 36, Ryl. *Cat.* p. 239. On the whole question, with critical edition of the Coptic texts, Et. Drioton, in *ROC.* xx.

51. (MMA. 14.1.64)—Tomb 2. Limestone.

A Homily by Athanasius, whereof no Greek original is known.

["A Dis]course which the holy [?....., Athanasius pronounced, when] he [had] returned from the second exile[1] [?..... Drunkenness[2] and] fornication are brethren one to another [.....] Drunkenness (?) and fornication, Gehenna [shall inherit (5)] them[3]. For the Apostle telleth [us it is not the soul a]lone [that] is judged (?)[4] for forni[cation. For (?) 'all[5] sins] that a man shall do are without the [body; but he that committeth fornication,] the same sinneth against his [own] body.' By reason of [fornication it is that] the body is burnt[6]. Seeing that it is not [possible fornication] should be fulfilled without (?)[7] [(10)........] the body [..........] at the judgment-seat (?)[8] [of God.....] his body [..... If] the body [is pure[9]...... and] laboreth in [..........(15)] soul[s ?] and are sent to Para[dise[10].....] polluted[11] in [fornication.....] and [..........] punish[ed ?... (*Verso*)...] Likewise[12] [.....] Let us[13] flee from drunkenness, [O, my (25) be]loved; we know that we are not able to bear it. For we are not more steadfast than the ancients that were before us, they with whom God established a covenant. Behold now [..........] by[14] the flood; drunkenness [left him nak]ed in his house; though[15] God testified (saying,) I have seen (30) thee righteous in [my] presence[16]. Lot too[17] likewise, the an[gels of] God appeared unto him and sojourned with him and [.....of] God saved him from the destruction of Sodom, that he should lie prone in a cave[18]. I condemn not the saints, O my beloved. Far be it from me. But these things I say, (35) desiring to safeguard your intelligence[19], lest [.........] Yet not wine is it doth of itself alone bring drunkenness, but dissoluteness and gluttony, they do [.....] us. Wine in sufficiency[20] is a physic [..........] passion and all passions come [(40) from drunkenness.....] is drunkenness, fornication is drunken[ness, vain glo]ry is drunkenness, [.....] is drunkenness[21], anger is drunkenness, [.....] is drunkenness, much-speaking [is

1 *V.* Rossi ii 1 5, for the title of the work. A.'s return was in 346. Leyden no. 82 is from an apparently abbreviated edition of this text. Lemm, *KKS.* xliii, deals with this Homily, but not with the present passages.

2 *V.* Rossi ii 1 48[b].

3 *V.* Rossi 47[c] [ⲕⲗⲏⲣⲟⲛ]ⲟⲙⲉⲓ, though following]ⲟϥ 'him,' forbids 'drunk. and forn.' in preceding clause. Perhaps 'He that....eth fornication, Gehenna &c.'

4 Not space for ⲧⲉⲧⲟⲩⲛⲁ-, Rossi 47[c] *inf.*

5 1 Cor. vi 18. *V.* Rossi 48[a], 5.

6 *V.* Rossi 53[a].

7 Active or passive: Rossi does not help to decide.

8 *V.* ? Rossi 53[b] ϩⲓⲡⲃⲏⲙⲁ.

9 *V.* Rossi *l.c.*

10 *V.* Rossi *l.c. inf.*

11 *V.* Rossi 53[c].

12 ὁμοίως, if rightly read, indicates a second, independent extract, that preceding having extended to l. 23. The short word following might be ⲟⲛ; not space for ⲧⲟⲩ ⲁⲩⲧⲟⲩ.

13 *V.* Rossi 45[c].

14 Or 'from.'

15 Reading *καίπερ* with Rossi.

16 Not a biblical quotation.

17 *V.* Rossi 46[a].

18 Gen. xix 30.

19 Ἡγεμονικόν better than Rossi's *ἡγεμών*.

20 Rossi 46[b] 'in measure.'

21 From here to the end *cf. Vat.* lviii 191, a passage of similar parallels between vices and drunkenness, in a Sermon by Basil on Fasting.

drunkenness], misanthropy is drunkenness, (45) hypocri]sy[22] is drunkenness, [speaking] idle words is [drunkenness,] wine-bib[bing is drunkenness."

22 *V.* Rossi 48[a]. The enumeration in R. is longer. His fol. 53, 3rd sect., should follow fol. 50, 4th sect.

52. (Cairo 44674.118)—*V.* **22**, which is on the other side of this.
An unidentified quotation from Basil (of Caesarea).

"Apa Basilius—For whom called they ever blessed because that he had wealth, or who hath been saved while in bodily ease ?..."

53. (Cairo 44674.101)—Original Monastery. Pottery. By scribe of **1**.

"From a Festal Letter[1] of our holy father, Apa Damianus[2], the archbishop of Alexandria: God (5) the Word [.....] all good [.....] hear and [.....] to enter in [at the] strait [gate] and[3] that [leadeth unto the] (10) kingdom everlasting, [.....] and go thou not [........] everlasting, through [the gate..."

1 *V. CO.* 18, n. 3. 2 *V.* **131**. 3 *Cf.* Mt. vii 13.

54. (Cairo 44674.127)—Original Monastery. Pottery. By scribe of **1**.

Letter (probably an extract only) addressed possibly to a bishop (8 'thy city,' 28 'give thou heed') and if so, presumably by a patriarch. It relates to certain Arian heretics: Photinus (of Sirmium) and Eudoxius (of Constantinople), their excommunication (7) and tenets (9 ff.). Cornelius (of doubtful identity) and perhaps Acacius (of Constantinople) occur in 26, 27; while 28 ff. appear to give warnings against 'the madness of the...' (plur.). In 33 a bishop was perhaps named. In 20 one might read 'twenty chapters (*κεφάλαιον*)' or 'Festal Letters' (*κήρυγμα*); though what remains visible could be quite otherwise interpreted. In 21 'the ship' is obscurely mentioned.

The script, identical with that of **53**, suggests another work of Damianus.

55. (Cairo 44674.116)—Original Monastery. Limestone.

"The [.....]th Festal Letter of [our father, Apa] Damian[us, which he put forth] in the [.....]th [year[1].] Pray[2]."

Merely the title of the Letter, as the blank below l. 5 shows.

1 Damianus (*v.* **53**) sat for 26 years. 2 Prob. 'Pray for me. Amen.'

56. (Cairo 44674.125)—Original Monastery. Limestone. By scribe of **1**.

"Discourse of Senouthius[1].—For I will say[2] that if God requite you not in return (5) for your errors and your inhumanity[3]; ye that have caused the widows and wretched of the people to go, entreating and wandering from place to place, selling the warp and woof [of] their poor (10) raiment[4], which [.....] in exchange therefor, till they [.........] your foul wine[5]. But [He shall ?] humble you of a surety, in the hour when He shall perform a thing, complete and short, upon the earth[6]. Or do ye not (15) rather need to humble yourselves now[7], were it not that your disobedience shall harden (?)[8] your heart, like a darkness, so that ye know not your shame ? But ye shall know it, in the day whereof the prophet spake[9], that it shall (20) come

1 An ostracon, *BKU.* i, no. 180[2], shows another of Shenoute's sermons.

2 Perhaps meaning 'I must say, I cannot but say.'

3 *Cf.* ⲙⲛⲧⲁⲡⲁⲛⲑⲣⲱⲡⲟⲥ used by Shenoute, *CSCO.* 42, 65.

4 *Lit.* 'raiment of their poverty.' To take ⲃⲏⲕⲉ as 'wage,' instead of 'warp,' gives, with this verb, less good sense.

5 In *CSCO.* 42, 91 Shenoute upbraids the rich for compelling the poor to buy their bad wine. He refers to the same abuse in Zoega 501, 502.

6 Rom. ix 28.

7 A different reading would give: Or wherein do ye not rather need....

8 ⲛⲟⲩϣⲧ, though rare, would suit; ⲛⲁϣⲧ, better fitting the space, would be ungrammatical.

9 Mal. iv 1, not hitherto published.

upon you like a furnace and shall burn them; and all the proud[10] and they that do wickedness shall be as reeds, against whom it burneth, saith the Lord the Almighty, and shall not cast forth the rest of them, neither (root, nor[11]) branch. In (25) that day ye shall know your thorns and thistles. For hitherto the word doth reproach (?) you, [. . . . .]. . . (saying,)[12] 'Fire (30) fell upon them and they beheld not the sun, ere they had known their thorns[13].' What now is this: they beheld not the sun? The other (?) word (which) is (this): 'Their eyes have been shut[14],' and their heart hath (35) been shut, that they should not behold Christ, the sun of righteousness[15], that is risen for the whole (?)[16] world. Or even if they have known Him, yet have they not glorified Him in works of righteousness. Thus also hath the Scripture said concerning the foolish man, even as (40) I now say these (things) concerning them[17]: 'In vanity he came, in darkness too shall he go and in darkness shall his name be covered. He hath not beheld the sun, neither hath he known rest'; which is, he hath not known Him that created him, Jesus, the Saviour of all men, that he should (45) love Him that saith[18], 'Come unto me, every one that [laboureth]. . . in their godlessness [. . . . .] and their iniquity, and I [will give] you [rest].'"

10 As in the Latin.
11 **ουτε πονηε** presumably omitted by mistake.
12 Ps. lvii 8.
13 *Ib.* 9.
14 ? Is. vi 10.
15 Mal. iv 2.
16 The abbreviation τc can hardly = **τηpc** elsewhere; *v.* **106**. Whether it does so here is quite doubtful.
17 Eccl. vi 4, 5.
18 *Cf.* Mat. xi 28.

57. (Cairo 44674.33)—Original Monastery. Pottery. By scribe of **1**.

"Apa Shenoute.—We read and hear: 'In the morning have I slain all the evil (5) doers of the earth'[1]; and as for us, we have not wiped out from within us the devil's thoughts, so that [he] riseth against us and slayeth us with his wickedness. We read and we hear what God (10) hath done unto our father Adam and [our mother] Eve[2], casting them forth from P[aradise]. The same commandment [. . . . .] us [. . . . . com]mandment [. . ."

1 Ps. c 8.
2 Or 'his wife' Eve.

58. (MMA. 12.180.114)—Original Monastery. Pottery. *Recto* illegible. By scribe of **1**. Extracts from Shenoute: the end of one[1] and opening of another. Not elsewhere published.

". . . at all times things (5) of this sort and such as are like unto them. Hearken not unto them that teach you to transgress them.

"Likewise (10) Apa Shenoute.—If your word be true, that it is a sin to fast in Pentecost, for that it is a [. . . . .[2]]; know then rather (15) that it is a far greater iniquity [wherein?] ye transgress, early[3] [. . . . . the] forty days. . ."

1 The heading in 9, 10 shows the preceding text to be also his. Its beginning was upon the illegible convex.
2 'A festival' perhaps, though ϣ[ⲁ] does not appear to be the word.
3 May begin a new sentence.

59. (MMA. 12.180.62)—Original Monastery. Limestone. By scribe of **1**. (Plate XI.) From an Epistle of Severus of Antioch[1].

1 By kind permission of the Metropolitan Museum I have published this piece in Mr E. W. Brooks's *Collection of Letters of Severus of Antioch*, *PO.* xiv 460. Mr Brooks says of it: "The text refers to the agitation against Macedonius (Patr. Cpolit. 496–511), while Severus was in Constantinople, in 508–511. Patrick in the *magister militum* and Julian probably J. of Halicarnassus."

Presumably the title and beginning of this Epistle are those preserved in Paris 131[1], 73 *vo.*, whereof the former reads thus:

"An Epistle (ἐπ.) of the holy Patriarch (πατρ.) and Archbishop (ἀρχ.) of Antioch, Apa Severus, writing unto Soterichus, the bishop (ἐπ.) of Cappadocia, regarding the iniquities which Macedonius, the blasphemer, the bishop (ἐπ.) of Constantinople, did to the orthodox (ὀρθ.) that were in the royal city (πόλ.) at that time; and how the great Severus and other magnates in the palace (παλ.) that were orthodox (ὀρθ.) discussed (γυμνάζειν) the matter of the right faith (πί.), against (ϣⲁ = πρός) that wicked (ἀσεβ.) one. And (δέ) he wrote (it) whilst in the royal city (πόλ.), being yet (ἔτι) a monk (μον.), before that he had been set (καθίστασθαι) upon the throne (θρ.) of the city (πόλ.) Antioch." On this MS. *v.* Porcher in *ROC.* 1914, 69 ff., BM. no. 191 and Cairo no. 8010.

"Apa Severus unto Soterichus, [the] bishop of Cappadocia. But the Christ-loving and honored general (5) Patricius, having arisen, said unto him in just anger, 'A synod that every one hath rejected, it befitteth thee not to bring forward the same again, by the action which thou hast approved.' (10) That man answered and said, 'I will bring (forward) nought prejudicing the synod. But that action I approved according to the command of the pious emperor, (15) since I desired to bring certain monasteries in unto the faith with us.' But I answered and said, 'His (20) majesty knew not that thou didst desire to confirm the synod through that action.' The honoured Christ-loving patrician (25) Paul, the son of Vivianus, answered and said, 'And in order that thou mightest reconcile four or five monasteries, thou wouldest renounce the whole unity of the (30) churches?' The bishop Julian said moreover unto him, 'Were it fitting we should draw up that action, since thou didst desire to reconcile monasteries unto thyself; yet who hath (35) compelled thee to receive oath and signatures at the hands of the bishops that thou didst ordain, from time to time, that they would receive (40) the synod of Chalcedon?"

60. (Cairo 44674.15)—Original Monastery. Pottery. By scribe of 1.

An Epistle (*v.* ll. 72 ff.), the subject of which it is difficult to specify.

Various exhortations to virtue are to be discerned in the very fragmentary text, Mt. v 29, xviii 6, Is. v 11–15, Mt. xii 36, Is. xlii 18–20, lxiii 5 (?) being quoted. The reference in l. 53 to Gregory Nazianzene sets a *terminus a quo* to the composition. The reference to 'diocese' in 76 need not imply a bishop as writer.

A. "...] (3) I would not that [...] God [...] (5) thy[1] right eye offend [thee, pluck it out and cast] it from thee. The thing [is plain...] not concerning the eye of our body alone, [...], but He signifieth to us that if he that [...beyond?] all men and whom thou lovest like [thy?] (10) right (?) [eye,] offend thee, so that he go beyond the law (?) of God and transgress His commandments, [...] thou spare him because of human affection [...] I fear always lest God (?) [...] a single soul [...] (15) thou [must needs] fear [...] man [..."

B. "...] (24) (saying,) Whoso[2] shall offend [one of these little ones, it were good for him that a mill]stone were bound [...] he that hath offended [...] (29) if [...] according to the world, I will not spare [...] blame me. If thou do [...], well done (?). But [...].. (33) and he will convict the [...] is holy, as he sufficiently doth [...] to speak against the teachers [...], for [the (our?)] Lord chargeth [...] love...[.."

C. "...] (41) tribulation [...] them, while ye the more [...] such grief (?)...[..] saying[3], Woe unto them that rise up [...], for they drink wine with the lute [...] works of God, neither have they considered [...] (47), for they have not known the Lord and [...] water [and] hell hath made broad her [soul...] and the great ones and the rich [...] (50) and [...] shall be humbled... (53) the law of God [...] bishop [Saint?] Gregory the Theologian [...], for it is a devil's trade, a guile of [...] But beyond all these [...] let not [...] (56) Every[4] idle word that men shall speak [...] What words, then? That which is idle and [...] that is filthy (?), [or] other things. Or what thing and what...(59) For [...] and the barbarians, that is the [...] it (? him). And they it is do these things [...] demons and the works [...] (62) they truly bless God [...] and they learn their works [...] the Apostle, saying, Whether [..."

A (*verso*). "...] things [...] take thought for [...] they being in these evil deeds [...] (72) for [were it not] that I was sick, I would not have suffered [...] without writing unto you. And I think that [...] my (?) sickness that hath befallen me through you [...] the great tribulation that hath befallen me [...] (76) I wished to leave the whole diocese behind me [...] grieved. For as I have learned that [...] God (?) be for you a reproach (?), so too I will reckon [...] you (?). And even as [...], neither will they [...] (82) preserve me [..."

B (*verso*). "...] (88) I have already died (?) [...] dead [...] voice that reached (?) [...that] ye might not see [...] mine, ye being in these [...(93)...] all contempt and all cursing [...] desire to say it, I am ready [to...] great gladness of heart [...] ye may contemn me indeed [...] (97) these (things) and ye contemn [me...] God comfort [...] in the Gospel [...] you (?). And also [..."

C (*verso*). "... (106) saying,] He that (*or* That which) [...] goeth to marriage [...] ye whose eyes (?) are shut [...] 'Hear[5], ye deaf; lift up your eyes, ye blind [. Who are the blind (110) but my] servants and the

1 Mt. v 29. 2 Mt. xviii 6. 3 Is. v 11–15. 4 Mt. xii 36. 5 Is. xlii 18–20.

deaf but they that are lord [over them?] Ye have often seen and [. . .] heard.' And again[6], 'I looked [. . .] everywhere and in the [. . .] there being none to save [me (?). . .] (115) saith he, He that gave [. . .] they sinned [. . .] law [. . ."

6 ? Is. lxiii 5, though Ciasca's text is quite different.

61. (Cairo 46304.15 + 44674.54)—Original Monastery. Pottery. By scribe of **1**.

A sermon, dealing here with the foreknowledge and omniscience of God and with those things which it is not good for men to know beforehand.

". . .] Who doth tell (?) [. . .] the (things) that shall befall in[1] [. . .] be revealed (?) unto them. He knew (?) not [. . .] (5) say that he knoweth not [. . .] keep silence as to the day and the [hour. . .], He knowing that they have not [. . .] For He already pointed out, (saying,)[2] [. . .] there shall be pestilence[s] and [famines. . .] (10) nation that shall rise against [nation and kingdoms against] kingdoms and [false] prophets[3] [. . .] and false Christs. And[4] if (?) [any shall] say, Lo, here is Christ, or [here,] go [not] forth; and if it be possible [to] lead (15) astray also my elect.' And these (things) [. . .], since it was needful, He confirmed the apostles therein and He told them all (things), save that day and hour, as knowing it were no gain (20) to them, neither to us, to know [this] whilst we live, it being hid from us that we shall fall sick in a[5] [. . .do] deeds of virtue [. . .] Thus too did [the] Lord [. . .] (25) we doing [. . .at] all times [. . .] hidden from us [. . .] that hour [. . .] us; rather [(30). . .] a good [. . .] good, in the [. . .] completion (?) and we fulfil (?) [. . .] in [. . . Where]fore He told (35) [us] not [that] day and hour [. . .] not the Father [. . .] shall give it me, how [. . .] what is mine [. . .] shall give it unto my Father [. . . (40)] I and my Father [. . .] For it is not possible that [. . .] Father be ignorant [. . .] Father that is not ig[norant . . .] that the Father indeed knoweth [. . . (45)] and I know; for I [and my] Father are one[6]. If [. . .] my Father, my Father is greater [. . .] them[7]; for I have undertaken with the apostles to reveal unto (50) them the Father. For there is one (?) among them hath known this, [. . .[8]], there is no creature hidden from His presence; [for] they are all revealed and (55) laid bare[9] before Him.' And again[10], 'In whom are all the treasures of wisdom [and] knowledge [hidden.'] Further again [He saith[11],] (60) 'The Father shall not [judge] any, but all [judgment] He hath given unto the Son.' How shall the great [day be] hidden from me, I that [. . .] all?"

1 One might think l. 2 complete and in 3 read [ⲡⲉⲩ], 'in their life'; but the place of ⲉⲣⲟⲟⲩ is difficult to accommodate to this.
2 *Cf.* Mt. xxiv 7.
3 *Cf. Ib.* 24.
4 Or 'And again,' as a fresh quotation; *cf. ib.* 23.
5 Or 'fall sick of what (sickness').
6 Joh. x 30.
7 Reading and sense doubtful.
8 A slight alteration of the text might give, 'For if there be one among them hath known this, he is wise; for' (Heb. iv 13).
9 *Lit.* 'slaughtered.'
10 Col. ii 3.
11 Joh. v 22.

62. (Cairo 44674.92)—Original Monastery, Room 3. Limestone. (Plate XI.)

A hortatory Epistle (*v.* the first legible words), addressed to monks[1] (37, 38). The oblique forms *νοερά* (20) and *μακάριον* may be evidence of translation from the Greek.

". . .] (1) writeth unto [. . . (10) the] man and the woman [. . .] body. For there is no mind [. . .] we also are they that [. . .] reasonable [. . .] that is in Christ [. . .] through the mind and through [. . .] (15) now. He that speaketh with [. . .] with a man [. . .] Adam and he placed him, after having [. . .] work thereon. The working [at. . .is naught] but [. . .][2] (20)and (?) intelligent and the [. . .] holy vision[3]. For that hour it was which [. . .'For][4] man [it is] not [good], that he should remain alone. [I will make for him a] helper like unto him.' And [. . .] his wife as helper [. . .] (25) Paradise which we have already [. . .] not the [fellow]ship (?)[5] of the body. For up till the hour of their being in tr[ansgression (?), they] kept the commandment and continued to dwell one with another without passions. But in the hour (wherein) they trans-

1 Or at any rate by a monkish writer.
2 'Husbandry' perhaps.
3 Another word may of course intervene between these two.
4 Gen. ii 18.
5 More likely than *ἀσθένεια*.

gressed (30) the commandment, they were cast forth from Paradise. Then were they ashamed[6]; for where transgression of the commandments is, there is shame and grief[7]. That hour wherein they clothed themselves with mortality, I mean the garment of skin, that (35) was the hour wherein Adam knew Eve his wife. Thus then are we also, so long as we are in Paradise, I mean the life of monasticism wherein we are; and (so long as) we are zealous to keep the commandments of the Gospel, which is the (meaning of the) (40) husbandry in Paradise. Let us speak of the things of God one with another, devoid of passion. For for this (cause) was Christ manifest [in] the flesh, that He might turn us [. . .] that blessed [. . .], which Paul [. . .] woman[8]. . ."

6 *Cf.* Gen. ii 25. 7 *Cf.* Rom. iv 15. 8 Or possibly 'take wife, marry.'

63. (Cairo 44674.107)—Original Monastery. Limestone. By scribe of I. (Plate XI.) From a Homily apparently on avoidance of offence.

". . .] offence, wherein is danger (5) and that wherein there is not danger. So I now, according as my mind is guided by that which is written, do esteem an offence to be everything (10) a man shall do in order to separate his neighbour from a matter of the truth, in accordance with the rules of godliness; whether it be to incline him toward error, or not (?) to turn him (15) back (therefrom[1]) and to give him occasion for iniquity; or indeed, in short, whatsoever hindereth a man from obeying God's command, even unto death itself, the same is an offence. If then a man do (20) a deed, or say a word (wherein) is no evil, but rather the deed he hath done is good, or indeed the [. . . . .] according to the will of the scriptures; but (if) one make use of[2] the deed, or the word and be hurt, or offended [. . . . .[3]] a sickness, or a malady wherein he is, so is the man that did [the] good deed, or that spake (the good word) according to the rule of faith innocent of (25) [the accusation] of such as shall be offended, [. . . . .] others[4]. For after that the Lord had said[5], ['Not that which enter]eth into the mouth defileth the man, but [that which] proceedeth out of the mouth it is defileth the man,' we [find ?] them (30) to have been offended, those of whom the Lord said[6], 'Every plant that my heavenly (Father) planted not shall [be rooted up.'"]

1 Or 'not to edify him.'
2 A short gap, after the verb, needs filling, perhaps with an adverb.
3 Perhaps 'as it were.'
4 Or 'others' may be dependent on 'that spake.'
5 Mt. xv 11.
6 *Ib.* 13.

64. (MMA. 12.180.234)—Original Monastery. Pottery.

Probably not a Homily, but a Letter of advice and admonition. The recipient (2nd sing. in 4, 17, 20, 27) is warned as to his relations with another—probably 'the brother' in 16—who is perhaps described as taking counsel with the devil (? 3, 8). It is high time to act, quoting Mt. iii 10 (6); for he as to whom the warnings are given is declared capable of devilish perversion of the scriptures in respect to the writer (9), quoting 2 Pet. iii 16 (12). He is perhaps also accused of guile and theft[1]. The writer recalls his previous instructions to recipient and warns him of the evil designs of the other (17, 18), who will (?), he says, revert to quarrelling (19). Prov. xiv 14, xxii 8 and Joh. xv 22 are quoted (22 ff.), as to the consequences of persistence in evil after warning. L. 27 appears to be a threat (in 1st plur.) to recipient of expulsion (from the congregation).

Almost half the text is lost, as may be judged from the length of ll. 7 and 25.

1 'Thief' is the only known meaning of ⲱϫ (15). It is difficult to explain ϣⲱⲛⲉ 'be ill,' as it stands. Perhaps ϣⲱⲛⲉ?

65. (Cairo 44674.191)—Original Monastery. Pottery. By scribe of I. Perhaps extracts from Shenoute's works.

"Of Senouthius (?) [. . . . .] other thing [. . . . .] that shall befall a man, beyond (5) that which the Saviour Jesus biddeth. For the Lord is high above all and high also above all is His commandment, when He crieth continually, exhorting (10) them that hear, (saying[1],) 'Enter in at the narrow gate.' No wonder is it that there be many do enter in at the broad gate; rather the wonder indeed is that (15) few do go in at the narrow

1 Mt. vii 13.

gate. Men of sense indeed are they that have ever walked in the strait way[2]; for there are none (?) wise among them (20) that tread the broad. Wherefore? Because death it is that is before it, or within it. Life it is is before[3] the narrow (one), or within it. Life it is is (30) before the [. . . . .] road (?) [. . . . .] ease cometh upon[4] a man, after the labor of the strait way and after the entering in at the narrow (35) gate, rather than that labor should come upon [him], after the ease of the broad way[5]. Well [hath (?). . . (*last line*) What is past is past."

2 Assuming an exclamatory sense for ⲉϣϫⲉ; but the construction is doubtful.

3 *I.e.* 'that faces, is at the end of.'

4 Or 'awaiteth'; *lit.* 'meeteth.'

5 The cross here may indicate the beginning of another, independent extract, as in **22**, **26**, **27**, **58**, **67**.

66. (MMA. 12.180.63)—Original Monastery. Limestone. By scribe of **1**.

The style and vocabulary here recall Shenoute[1]. The opening words show the passage to be an extract from a longer work.

"With these (words), then, and those like them I said[2]: The whole wickedness of the passions cometh about through ignorance of God, or else it . . . . . in a reprobate knowledge; (5) while the quarrelling one with another cometh about in that we make ourselves unworthy that God should rule over us and dwell within us. And whensoever I would contemplate[3] the fashion (10) of this life, I find not how to account for the measure of such ignorance as this and this bestiality and this folly. Or scarce[4] know I what I shall say of the magnitude (15) of wickedness? For if we behold and [. . . . .[5]] the concord that prevaileth among the beasts in respect of their obedience unto him that ruleth over [them], (20) what then shall we, on our part, say, being thus divided as regards one another, and (regarding) this opposition to all the Lord's. . . . .? Or know we not [. . . . .] unto us by the good God [. . . . .] (25) teaching and exhortation (?) arraigned against us on the great day of Judgment, that is filled with fear and (?) shame and [. . . . .] that hath not been [. . . . .] which he said and which [. . . . .] at (30) all times, namely[6], 'The ox knoweth its master and the ass knoweth its master's crib.'"

1 The words ἀναίσθητος, ἀπόνοια, ⲙⲛⲧⲧⲃⲛⲏ are found in his works (Rossi ii III 89, *CSCO.* 73. 157, *ib.* 42. 206 and *ib.* 73. 95 respectively).

2 Shenoute frequently cites his own words, *e.g. CSCO.* 42. 27, 30, 31, 35, 36, 93, BM. 208. ⲛⲁⲓ ⲙⲛⲛⲉⲧⲉⲓⲛⲉ ⲙⲙⲟⲟⲩ recurs *CSCO.* 42. 151, 152 and often elsewhere.

3 Perhaps 'when I would gladly contemplate.'

4 *Lit.* 'perhaps.' A further instance supporting ⲙⲉϣⲁⲕ, Eccli. xix 13 (*v.* Erman, *ÄZ.* xxxii 129).

5 The suggested ἐπειδή is scarcely helpful.

6 *Cf.* Is. i 3 Ciasca.

67. (Cairo 44674.175)—Original Monastery. Limestone. By scribe of **1**.

This consists of two probably independent extracts, separated by a cross[1] at l. 14. In the first the following disconnected phrases are legible: 'the abyss,' 'But thou art immortal,' 'hope of the world [to come],' 'for all things of this world have stood,' 'But when the flesh taketh the form [? of[2],' 'But the multitude of [. . . . .] come[3] in,' 'cry out,' 'they will prepare for us,' (10) 'For God hath united [. . . . .] with the flesh, intending that the mortal [. . . . .] the fellowship of immortality,' 'the design of God, which transformeth.'

The second, which refers to Christological dogmas (24, 25), opens with the words: 'Raise (thou) up the handmaid that,' (16) ['I] mean the soul that knoweth the...' Further legible: 'a flesh [. . . . .] and passible,' 'for it is [. . . . .] deeds that we do,' (30) 'learn the laws [. . . . .] well,' 'uncontrolledness (?) even as the beasts,' 'we all [. . . . .] in exchange for what we bring in unto our [. . .'

1 *V.* **65** n.

2 Or 'taketh its ease.'

3 Or 'came.'

68. (Cairo 46304.63)—Cell A. Pottery. By scribe of **3**.

Fragments of a Homily (?).

In Fragt. A we read the words "Satan" and "devil"; in Fragt. B, "authority to give unto them this," "oppose His will," (18) "which is in this desire," "But the Lord," "that He should rule," "worthy that

he should bring him (*or* it) unto," "lest our conscience accuse us that we have endeavored," (24) "or indeed we have suffered all this desire to be in our soul. For this is an evil disease of our soul and a falling away from that which is good."

69. (Cairo 44674.7)—Original Monastery. Pottery. By scribe of **1**.
Extracts from a work met with elsewhere[1].

"From the Beatitudes—If then this name of 'merciful' [. . .] no other toward (?) which He exhorteth thee [. . .] God[2], when thou receivest His likeness through [. . .] God who (?) is mercy.—Likewise (from the same book): And [. . .] (5) such as this, namely mercy; for [. . .] the body's needs. If [. . .] and he attain to this beatitude [. . .] to do what is good, but [. . .] thinking (?) that it appertaineth unto the (good) purpose[3] [. . .] (10) but he is not able to [. . .] unto him that hath fulfilled the com[mandment. . .] we said that [. . .], he thinking [. . .] if one [. . ."

1 "The Book of the Beatitudes" is mentioned in *CO.* Ad. 33; whether the same is quoted from in **78**, or referred to in **130** must be doubtful. In the present case *μακαρισμός* might merely refer to the Beatitudes in Mt. v, or to some commentary thereon.

2 Or possibly 'become a God.'

3 Or 'that he is the (man) of (good) purpose.'

70. (MMA. 12.180.182)—Original Monastery. Pottery. Probably by scribe of **1**.

A series of Questions[1], each introduced by the word *ζ/* = *ζήτημα*[2] (ll. 8, 11, 19 and probably at end of 2). The first visible (? ll. 3–8) appears to relate to good and bad deeds and to comprise an answer, as well as the question; *cf.* l. 6, "Verily I will say, how [. . . . .] to me[3] in heaven! for I am poor in good works." The next question (l. 9) relates to Lev. xxi 9, "*Item*[4]: Is it not written: If the daughter of the priest fornicate, they shall burn her with fire?" It is followed immediately by another question beginning, "*Item*[5]: For plagues and other straits of the body [. . . . .] which is sober as to [. . ." The subsequent words "the wicked," "grace (?)," "defiled," "commandment" and (the final words) "shall honor him," are visible. The last question (l. 19) contains the words "the wall that surroundeth the city."

1 The fact that Lev. xxi 9 is cited exactly as here (ⲙⲏ &c.) by Shenoute (*Rev. ég.* 1903, 159) scarcely justifies us in attributing our text to him.

2 Dialogues, by question and answer, are not unknown in Coptic; *v. Papyruscodex*, p. ix and *Theolog. Texts*, no. 12. In the former text the word *ζήτημα* is conspicuous.

3 For 'to me,' perhaps 'these'; the translation of the phrase is quite uncertain.

4 This use of *ὁμοίως* is not easy to explain. It usually (as in **69**, 4) indicates a further quotation from the work or author just quoted.

5 Yet *γάρ* can hardly begin a question.

71. (Cairo 44674.178)—Original Monastery. Limestone. By scribe of **1**.
A hortatory passage, in which reference is made to the Sayings of the Egyptian Fathers[1], and which is therefore presumably not by an Egyptian author. Preceding the text, on the left, are unintelligible numerals, perhaps relating to the sequence of the extract.

"And [. . .[2]] thou hast found God suffering that these things should be, rejoicing at these troubles; for that He beheld His brave warriors (5) victorious against him that fighteth against them, Satan, [[3]. . . . .] Cast these [. . . . .] cutting (?) words, like arrows; so that to thee also (10) the enemy may say[4], 'Thy arrows are sharp, thou mighty one, in the heart of the (15) king's enemies.' Give thanks unto God, that anointeth thee[5] and prepareth thee unto high virtues. (20) For the supporting of loss of goods with thanksgiving is more estimable than charity toward the poor. And this saying the elders of Egypt have counted in their sayings among the first of right deeds."

1 I have failed to find this apophthegm in the published collections.

2 Perhaps 'also,' 'again.'

3 The words in 6 may (if ⲡ- is for ϩⲛ-) express the weapons used by Satan, 'proud' in 7 being their epithet.

4 Ps. xliv 5.

5 *Cf.* 2 Cor. i 21.

72. (Cairo 44674.34)—Original Monastery. Pottery.

Admonitions addressed, in the 2nd sing., presumably to a monk.

L. 1 "...in purity," 3 "humbling thyself," 4 "my lord," 5 "thy thoughts oppress [thee"], 6 "let humility be fellow-worker with [thee] in that thou despisest thine own self; [.....] is humility. Strive to be vigilant, so that thou distress me[1] not. Let (10) the brethren be so good as to repeat the lections[2] diligently; and do thou likewise, be so good as to learn them with diligence and fear of God, that they[3] may keep watch over thee. For if thou be at pains to increase[4] (15) thine honor, it shall (not[5]) profit thee and if thou humiliate thyself, thou shalt not suffer loss, neither be humbled. If[6] men oppress thee [..., Mercy shalt thou [... (20) and charity [... God, and thou [..., restrain thyself from [..., week until [..., God [..., (25) and He have mercy [..., rest unto thee [..."

1 Is the writer the teacher, or spiritual father of a novice?

2 On λέξις (here? 'verses') *v. CO.* Ad. 1 n., Junker *Kopt. Poesie* i 57 ff., *OLZ.* xi 399.

3 Refers perhaps to the moral effect expected from the scriptures learnt (*v. CO.* 29 &c.). For ⲛⲧⲁⲣⲟⲩ- *v. CO.* 254 n.

4 *Lit.* 'to beautify, adorn.'

5 A negative seems obligatory.

6 A new paragraph begins here. Possibly fragt. B should precede A.

73. (MMA. 12.180.58)—Original Monastery. Limestone.

A Homily.

L. 1 perhaps the title, "Concerning a..."; or a question, "Wherefore...?" 2 "What manner of joy [will there ?] be in the soul of him that is[1] the servant of God ? (5) Let us love laboriousness, [that] it may preserve us from [love ?] of money, if it overtake us whilst we [are] here (below). Let us love humility, bearing with the contempt [wherewith ?] men (?) (10) contemn us, or revile us; so that it [.....] from pride, which doth [.....] us, in order to meet[2] us [.....]. Jesus Christ[3]."

1 As if we read ⲡⲉϣⲁϥ-.

2 Or 'befall.'

3 Probably merely a subscription, as in *CO.* Ad. 63.

74. (Cairo 46304.35)—Cell A. Pottery.

A Homily.

"Remember the five sorts of renunciation[1] [...," "...] reestablish (?)[2] the timorous, when they fall upon troubles [...," "...] appear, if he renounce it. And [...," "...] by a [.....] punishment [...," (5) "Renunciation becometh for them [...," "...] virtue and doth teach such as repent [...," "...] he that was wroth [...," "...] unto renunciation. Renunciation [..."

1 Apparently a new noun. *Cf.* such forms as ⲕⲁⲣⲱϥ, ϣⲁⲛⲁϩⲧⲏϥ. It should here = ἀποταγή.

2 Assuming this ⲥⲟⲟϩⲉ equivalent of ⲧⲁϫⲣⲟ, ⲧⲁϩⲟ ⲉⲣⲁⲧ-, *κατορθοῦν*, rather than ⲥⲟⲟϩⲉ 'blame,' which requires a following ⲉ-.

75. (MMA. 12.180.76)—Original Monastery. Limestone.

An uncompleted extract, perhaps from an ascetic, or aphoristic work.

"It befits us not to consort with many men ere we have acquired the habit; neither doth (5) it befit us to acquire familiarity toward many, in order that."

76. (MMA. 12.180.104)—Original Monastery. Pottery.

A series of maxims without apparent mutual connexion.

"...] complete with [.....] the thorn of [.....] to the South[1]. Come [.....] (5) Pay the carpenter his wage, and he will (?) lack [........] Apply thy heart[2]. Bear fruit. When the sun sinks and thou cease to see (10) him in the West, at the Great Pascha, [ere] thou eat [..."

1 ⲙⲁⲣⲏⲥ should indicate an Egyptian origin for the text.

2 Perhaps completes the preceding phrase.

77. (MMA. 12.180.232)—Original Monastery. Pottery. Partly by scribe of **1**. (Plate XI.)

Remnants of the formula from a Festal Letter which announces the dates of the coming fasts. The script of the latter lines being that of **53**, one is inclined to ascribe the Letter to Damianus. If the "8 weeks" in

l. 2 indicate the length of the Fast, the formula differs therein from that of the other Letters extant (Athanasius, Theophilus, Cyril and those on papyrus[1]), from none of which a fast of more than 7 weeks can be deduced.

"...the] holy [Forty] days of fast," "the] eight weeks," "—th day] of the month Me[chir," "according to the] Egyptians. We will begin," (5) "the] holy [.....] of the fasts, to wit," "in number pleasing unto," "from the 19th day [of."

1 Grenfell, *Greek Papyri* ii 166 and *Berliner Klassiker Texte* vi 55; also the Rylands *Bulletin* v 500, for other Coptic remnants. *Cf.* **53**, **55**, **131**.

78. (MMA. 12.180.64)—Original Monastery. Limestone. By scribe of **1**.

"From the Life of Apa Elias of the Mount of Pshoueeb[1].—For this cause he would at all times weep and say unto every one that met him, 'Pray (5) for me, that God may visit me.' I myself indeed once asked him, (saying,) 'Elder, how is it that thou longest at all times to die, as if giving no place unto Him that taketh thought for us and (10) [that] guideth us, according to what is good for us?' [He] answered me, (saying,) 'I give it [unto Him] indeed, my brother. But I fear lest the enemy grow envious of me and bring me into one (15) of his snares.' And for this cause he gave himself unto labor [and ?] prayer, [........[2]] of Our Lord, that saith [.....], in order that ye may (20) go [........], because of them that hunger (and) that thirst [after] righteousness. Our fathers are wont to say [concerning the] hunger that is in this Beatitude, that He speaketh [of the] hunger for bread and (?) [the] thirst for water, according [.....] the Forty Days. (25) These indeed are reliefs [from] the rigors [of the] body (?) and are profitable [unto] the servants [of] God; for they steer the body and suffer it not to transgress the ordinances of knowledge, which (30) befit such as aspire to [.....] in an elevated life, namely [.....[3]]."

1 This saint is commemorated at great length in the Theban recension of the *Synaxarium* (17th Kihak), as of 'Gebel Bishwêw (*cf.* **132** n.), whereof the interpretation is The Hill of the Lebbakh.' A native of the village of Iskhîm (? = -ϣⲏⲙ) on the E. bank, he became a monk at Jême. It is remarkable that his zeal in fulfilling the Beatitudes (Mt. v) should be particularly recorded in his biography.

2 Or ['Remembering] Our Lord,' if space allows so much.

3 A noun in causative verbal form, apparently not 'purity.'

79. (Cairo 46304.58)—Cell A. Pottery.

A quotation (perhaps from the beginning of a patriarchal letter) referring to a Theophilus in terms indicating probably that he is himself a patriarch. Theophilus of Alexandria (385–412) is possible, but here unlikely. Theophilus (or Theophanius) of Antioch, according to the *Patriarchal History* contemporary with Damianus and therefore suitable here, is ill authenticated[1]. The present fragment scarcely suffices to substantiate his existence.

"When our beloved father Theophilus made mention of us in his honored letters, (5) joy unfading overtook us, through his holy prayers, which we..."

1 *PO.* i 472, 475, with which *cf.* the Hamburg text, *ed.* Seybold, pp. 89, 91 respectively. In the earlier of these places Theophanius is given as successor to Severus (538 ?); in the later, Theophanius (*var.* Theophilus) is predecessor of Peter of Callinicus; though here the Hamburg text reads 'Severus' for 'Theophilus.' To the Syriac chroniclers Th. appears (as Mr E. W. Brooks informs me) to be unknown; but it is to be noted that John of Ephesus tells of a Severus whom Damianus had attempted to instal, instead of Peter. *Haec in obscuro sunt*, as Renaudot (*Hist. Patr. Alex.* 145) observes. The forms ساويرس, ثاوفانيوس, ثاوفلس are sufficiently similar to account for some of the confusion.

80. (MMA. 12.180.42)—Original Monastery. Pottery.

After some pious phrases, reflexions upon Constantine's faith and a legend so far unidentified[1].

"...] upright shall be blessed [.....] and [the] riches that are in his house. Constantine the righteous king (5) believed on God with his whole heart and God guided him all his days and preserved him from wars

1 Not found in the legendary Βίος, *ed.* M. Guidi (Ac. Linc., *Rendic.* xvi, 316). Constantine and the Persians are referred to in some Coptic texts: Budge, *Misc.* 211, *Bull. Inst. Fr.* xiv, 185, *Mus. Guim.* xvii 5. The first of these merely confuses the Persians with Maxentius, the second is a valueless story; in the third the other versions do not name the Persians.

with demons [and ?] wars with (?) the gentiles [. . . . .] (10) because of his faith toward God and He humbled his enemies under his feet. And when the Persians shot arrows[2] at him, God sent a cloud and it seized him away from their midst (15) with his horse. And these barbarians were subject unto him and gave him gifts during all his reign (*lit.* time) and they did not continue to make war during all his reign (*lit.* time)."

2 ϯ ⲥⲟⲧⲉ is not a known locution, but it is difficult to read otherwise.

81. (MMA. 14.1.84)—Original Monastery. Pottery. By scribe of **I**. (Plate XI.)

From the Biography of Severus of Antioch, by John of Beth-Aphthonia. The passage corresponding in the Syriac version (*ed.* Kugener) is on p. 216 of *PO.* ii[1].

"From the Life of the . . . . .[2] Apa Severus.—After[3] these also[4] he read the other discourses which Basil and Gregory pronounced from their thrones[5]. And he read moreover [what he[6] had] spoken concerning baptism and [. . . . .] (10), weeping for them that were not worthy of baptism (?) [. . . . .] considered and thou hast delayed. Thou hast been in[structed from] thy childhood and thou hast not [ ] thee at all times; thou hast not [ ] makest trial and thou observest [ ] (15) Christians then, at what time? [ ] that thou art mine? Last year indeed thou wast [ ] and now thou lookest toward [ ] vows that are [what the morr]ow shall bring forth. Whilst we [(20)] God (?) [. . ."

1 Ryl. 99, another extract from this work, shows that it was familiar in Egypt. Of this MS. (probably) there is a further fragt. in the Munich Library (phot. shown me by Dr N. Reich), = *PO.* ii 243.

2 'Great' is anything but certain, though it is the most suitable to the gap.

3 ϩⲓⲧⲛ 'after' is rare; *e.g.* Prov. vii 20, Budge *Misc.* 242, 299.

4 Taking ⲟⲩⲛ for ⲟⲛ, as often.

5 *Λόγοι ἐπιθρόνιοι.* The passage from Basil is in *PG.* 31, 425 C.

6 *Sc.* Basil.

82. (MMA. 12.180.268)—Rubbish Hole. Papyrus. 7 × 5.5 cm.

The name Hillarion, or Hillaria in l. 1 recalls either the Life of Hillarion[1], or the History of the emperor Zeno's daughters[2]; no other legible word gives decisive evidence as to this. The following can be read: 3 "they slept," 5 "wondrous signs," 6 "they constructed the (? τόπος)," 7 "adorned it," 8 "vessels of glass (?)," 12 "shave (his? her?) head," 14 "even as I have said (?)," 16 "drew it up" (*or* "confirmed it,") 17 "give glory."

The sequence of the two sides is uncertain.

1 Coptic version *ed.* Rossi i IV.

2 *V. PSBA.* x 198, Ryl. 96 and references there. The Arabic versions are translated in Wensink's *Legends of Eastern Saints.*

83. (MMA. 12.180.269)—Site uncertain. Papyrus. 3 × 11.5 cm.

From a narrative[1].

". . .] formerly (*or* at first) in (*or* from) the town of Beroea to (?) Nicomedia[2], in order that [. . .," 2 ". . .] iniquity. But when they heard, they assembled [. . ." In 3 perhaps a name ending in . . .]pas.

1 Possibly figuring in a homily, as *e.g.* often in those of Severus.

2 As the text stands, 'of,' or 'for' must be read, but I take ⲛ- to be intended for ⲉ-, since no geographical connexion is obvious between the two towns named.

IV. LEGAL AND FINANCIAL TEXTS

84. (Cairo 44674.69)—Original Monastery. Pottery. (Plate XII.)
Contract with a camel herd.

"I, Severus, this humblest priest of the *τόπος* of Apa John in the desert[1], do write unto Phoebamon, son of Plôs, the camel herd, (saying,) By God's will, I am (5) ready to pay thee the 5th part of the camel's fodder-crop[2] and (I declare) that I will not take it[3] from thee, until thou hast done thy part completely, thou (meanwhile) observing thy agreement that thou hast written me; and that I will not bring accusation (10) against thee, except I bring a trusty witness against thee. And I will pay all the camel's fodder unto thee and its furniture out of my share of the crop. If so be that I send thee on business unto a (15) brother, or unto a worldling and thou be not paid freight, I will suffer thee on thy part to go thy round[4] in the proportion of that round[5]; and I will give thee the blessing of the *τόπος* (20) at the festivals[6] accordingly. If I shall cast thee forth from (tending) the camel, without thou hast transgressed thy agreement and (without) neglect of (25) the camel, I am ready to pay the fine that shall be imposed upon me.

(30) "Mark[7], this humblest priest of the *τόπος* of St (35) Mark, the Evangelist, in the hill of Jême, I was asked and I wrote this agreement with my hand, (40) on the 26th day of Thoout, in presence of Abraham, son of Victor, the *lasbane* of Jême, (and) I am witness. [I], Elias, this humblest (45) priest, bear witness. Severus, the priest of Apa John, I assent unto this agreement."

1 *Cf.* **397** n., though this *τόπος*, in the desert, may be distinct from the others, which may have been in the towns below.

2 Γένημα thus *CO.* 220.

3 The camel.

4 'To send thy basket' equally possible, were it not for *Jême* no. 76, 19, where our meaning is confirmed by no. 70, 6 and 74, 12 (where ⲣ ⲡⲕⲟⲧ). *Cf.* also ⲡⲓⲕⲉⲕⲁⲧ *BKU.* 296, 'this once also.'

5 *Cf.* **298** n. The meaning may be that he shall be free to use the camel on his own account to the same extent as he had used it for his employer.

6 *Cf.* **201** n., **245** n., Guidi, *Nota* i 50 *inf.* In *BP.* 4916 the 'blessing of the *τόπος*' is obscurely mentioned.

7 This is the writer of *RE.* 10 and 29, addressed to bishop Pesynthius; perhaps also of **277**, **328**, **330**, **482** and of our frescoed text, Appendix I. Hall pl. 99, 35123 moreover closely resembles the script of this last.

84A. (Cairo 46304.2)—1st Tower, under floor. Pottery.

Contract for annual wages. A *solidus* is perhaps the money promised, also a bushel[1] of corn, 4½ measures[2] of oil. 9 'When ye come in to work, a *διπλῆ* of wine daily [shall be given] you.'

1 For ⲙⲛⲧ *v.* **531**.

2 One is tempted to read ϩⲟ[ⲧ]ⲥ, an unidentified measure (or vessel); *v.* **340**, *CO.* 348, and prob. Hall p. 131 *infra.* The last 2 instances and *WS.* 106 show the word to be feminine.

85. (MMA. 12.180.92)—Original Monastery. Room 5. Pottery. (Plate XIII.)
Sowing contract.

"We[1], Aaron and Gideon, the sons of the deceased Paul, of Pchatapê[2] in the nome of Ermont, do write unto the most honorable[3] Apa Petronius, the monk of the hill of Jême. Seeing that we besought thee (5) (and) thou didst accommodate us[4] and didst bring us two *solidi*, in our sore need; we, on our part, are

1 Similar contracts: *Jême* no. 59, *ST.* 41, Hall p. 105, *Rev. Eg.* xiv, no. 64; *cf.* also Ryl. 158, 159, BM. 1073, Krall xci.

2 *Cf. BKU.* 33 ⲡϫⲁ[. Prob. Al-Khaṭâbâ, near Luxor (Boinet 330). In *CO.* Ad. 5, Hall p. 57 ϩⲁⲧⲁⲡⲉ seems a person's name.

3 If Petronius is merely a monk, *τιμιώτατος* seems a misused epithet. *Cf.* its use in Ryl. 158.

4 *Cf. CO.* 160, misunderstood by me, but explained by Thompson, *Tor.* 2. *V.* also Hall p. 119. In Ps. cxlvi 6 it = *ἀναλαμβάνειν*. Sometimes it = 'proceed, go further' (Budge *Misc.* 127).

ready[5] to sow two fields for thee with flax, in the sowing[6] of this, the 12th year; and to work them with husbandman's craft[7] for thee and to give them their waters[8], without any doubt. (10) And thou, on thy part, shalt treat us according to the law. . . . . of the canal[9]. We have drawn up this undertaking (ἀσφάλεια), confirmed and valid in whatsoever place it shall be displayed.

"We, Aaron and Gideon, we assent to this undertaking and all that is written therein, as set forth. I, Jonatham[10], this humblest monk, (15) I wrote according to their request and am witness. Written 14th of the month Athyr, 12th Indiction."

5 In *Tor.* 7 ἑτοῖμος is spelt thus strangely.

6 As here in *ST.* 37. The literal equivalent to καταστορά; *cf. Jême* no. 59, 5.

7 This seems to recur *BP.* 5183 **ⲁⲩϣⲱⲥ ⲟⲩⲱⲙ ϩⲛ-ⲉⲛⲟⲩⲟⲓⲉ** (? husbandman's wage in kind) and *CO.* Ad. 38 **ⲉⲛⲁⲉⲓⲉ.** *Cf.* also *ST.* 41 **ⲧⲓⲟⲛⲉ ⲣⲙⲟⲩⲁ.** *Cf.* the usual **ⲙⲛⲧⲟⲩⲟⲉⲓⲉ**, *Jême l.c.*, Ryl. 159. **ⲉⲓⲉⲛⲟⲩⲟⲉⲓⲉ** is used in 62 and by Shenoute, *CSCO.* 73, 142 &c. *Cf.* Boh. **ⲓⲉⲫⲟⲩⲱⲓ.**

8 As in Ryl. 159, 181, Krall xci.

9 This clause was inserted later. **ⲉⲓⲱⲣ** thus BM. 1073 (arable lands and 'their canals'), *BP.* 8701 (the burden of the λειτουργία of the village respecting 'the canals'), Hall p. 57 *supra* ('the old canal,' *sic leg.*), *Jême* no. 107, 13, in a place-name.

10 Among the rarest names, *e.g. Sphinx* viii 52 (Thebes) **ⲓⲱⲛⲁⲑⲁⲛ.**

86. (Cairo 44674.121)—Original Monastery. Pottery.

Agreement as to division[1] of agricultural work, or produce, between John and Isaac. *Artabae* [? of corn] are in question (6, 9); also seed-corn[2] to be paid for (8). Dated: Athyr 3, Indiction 9.

1 **ⲣⲁϣⲁⲧ** in 5 looks like a proportion of the divided substance. *Cf.* ? **ⲣⲁⲱϩⲥ** *CSCO.* 73, 141 = Zoega 558.

2 *Cf. CO.* 138, 302, 482. Demotic in *Tor.* D 88, Sethe *Dem. Urk.* 181.

87. (MMA. 12.180.275)—Rubbish Hole in 5. Papyrus. 14.8 × 34 cm. Will of Kalashire.

"I, Kalashire, the priest of (the church of) the holy Apa George[1], son of Apa Dios, inhabitant of the estate of Pashme[2], in the nome of Kebt, the monk, and son moreover according to God of the most holy, blessed priest, Apa Joseph, the anchorite[3], him that dwelleth in the mount of Jême, in the nome of Ermont; (5) he[4] addeth afterward[5] the subscription of the scribe and witnesses, worthy to be believed, they that shall write on my behalf below, on my own authority. Thus do I write unto Apa Epiphanius, the pious monk, son of Andreas[6], that belongeth unto the city Ermont, being a monk in the mount of Jême, that same mount wherein I also dwell, in this same nome of the city Ermont. (10) I [. . . . .] namely this testament (διαθήκη); I declare [. . ."

1 A church or monastery thus named *Jême* no. 43, 44 and Hall p. 99 (where its προεστώς is mentioned).

2 *V.* 270 and a discarded fragt. (MMA. 14.1.104). As 'the mount of Pachme' this recurs *Jême* no. 75, 147 also BM. Gk. iv no. 1460, 24 Παχμε Κοπτω. A τόπος of Shenoute was there.

3 A stele from Luxor (Tur. *Mater.*, no. 41) emanated from a τόπος founded by 'Apa Joseph the anchorite' and he, or a namesake, is addressed in *ST.* 276. An anchorite, thus named and dwelling in the neighborhood, attained a place in the local Calendar (*v.* Forget, *Synax.* 1 295, *cf. ib.* 403 f.); while another Joseph was disciple (and ? successor) to Elias of Jême (*ib.* 342). A lamp with the name of the ἅγιος Apa Joseph comes from Edfu, not too distant for identity with one of these (*Journ. Eg. Arch.* iii 198). Other lamps invoke a bishop so named (Hall p. 20).

4 This must be the testator, though he afterwards uses the 1st person (*cf. Jême* no. 74, 8).

5 **ϣⲁⲃⲟⲗ** is peculiar. In the Jême formula it corresponds to **ⲙⲛⲛⲥⲱⲥ** (no. 6, 6, no. 20, 16 &c.).

6 Whether this is the Epiphanius, elsewhere so conspicuous in our texts, is uncertain, though probable. It appears here that he is the beneficiary of the will. (The beneficiary thus addressed in 2nd sing., *Jême* no. 67, 10, no. 68, 11, no. 75, 13.)

88. (Cairo 44674.6)—Original Monastery. Pottery. Undertaking from Jacob to [. . . . .].

"It befell that we went to law one with the other and we came to agreement one with the other, at the dwelling of[1] Apa Elias, (son) of Kalapêse[2]; and he brought us to agreement one with the other, in every (5) thing that was between us, and I came forth from thee. I have no other business with thee[3]. If I shall

1 **ⲙⲁ** for **ⲉⲙⲁ**, as *CO.* 462 and 96, 524 &c.

2 This Elias recurs in *CO.* 116, perhaps again in a legal affair.

3 *V. CO.* 44 n., 119, 157.

venture at any time and shall sue thee regarding any business, I will pay six ounces of gold as fine; and afterward (10) I will submit to this deed.

"I, Jacob, [wrote with my] hand and do assent thereunto. [I,] Theodore, his brother[4], [. . ."

4 Presumably a witness. If really the last line, the sentence must have run over to the *verso*.

89. (MMA. 14.1.521)—E. Buildings + E. of Daga. Papyrus. 14.5 × 9.5 cm.

A deed (ἔγγραφον), the parties to which, mutually related[1], were named in ll. 1, 2. They dwelt in the same village (5, 6). L. 6 ". . .] we gladly declare[2] [that] our (?) year of ——[3] to the field of Karakô[4] hath fallen to[5] [us] and we have —— the field and have taken the corn and wine and have not paid you[6]. (11) It hath seemed good that we should draw up this deed for you, (to the intent) that, by God's will, when your turn reacheth you, thou Sophia and Kyra our sister, ye shall —— the field to (?)[7] Karakô [and shall be] (17) lord and shall take the [corn] and the wine, [ye (?)] alone[8]. For we will not take corn [nor wine] in your year [. . ."

1 L. 2 shows one of the authors to be a man.

2 *Lit.* 'we are glad and declare.' *Cf. Jême* no. 59, 6, no. 68, 5, no. 106, 19, Ryl. 134 n. ⲣⲁϣⲉ as = χαῖρε, at end of the preliminary phrases (*ST.* 46), is less likely here.

3 This obscure use of ⲃⲱⲕ (transit.) prevents comprehension of the text. The phrase recurs Hall p. 106, where it is clearly a service rendered for hire. ⲃⲱⲕ ⲉ- (transit.) is usually 'send to,' or 'apply, add to': *CO.* 229, 293, 461, *cf.* 74, *ST.* 215.

4 Presumably = ⲕⲁⲣⲁⲕⲱⲥ (*v. CO.* 238 n.), *i.e.* Cyriacus. In 16 the ⲥ may have been written.

5 *I.e.* has come round. Same verb in 16.

6 Or 'given (thereof) to you.'

7 Whether a different preposition here and in 8 is really intended may be doubted.

8 More probable than ⲙⲁⲩⲁⲁⲩ, *i.e.* the corn and wine alone.

90*. (MMA. 14.1.196)—E. Buildings. Pottery.

Acknowledgement by a priest (?) of the τόπος of Apa . . . . of a debt to be paid in 50 jars (ⲁⲅⲅⲏⲛ) of wine (6), [at the next] harvest and to be delivered (ⲧⲁⲗⲟ) without [doubt, at the creditor's] house (8). The wine is to be sent in 'baskets,' as elsewhere[1].

1 *V. CO.* 160 n., *ST.* 132 is a λόγος of wine, received in ϫⲛⲟϥ from several persons. *Cf.* Boh. ϣⲛⲟⲩϥ (? شنف).

91*. (MMA. 12.180.60)—Original Monastery. Limestone.
Acknowledgement of debt. From Ezekiel to Enoch.

"I, Zekaiel, (the) priest, owe (ϫⲣⲉⲱⲥⲧⲉ) unto Enoch 3 *artabae* (5) of corn (ⲥⲟⲩⲟ) and (I promise) that I will pay them (ⲧⲁⲁⲩ) thee in Paône."

92. (MMA. 12.180.177)—Room 3 + Rubbish S.E. of 2nd Tower. Pottery.
Acknowledgement of debt. From Hello to John and Abraham.

"In the name of the Father and the Son and the Holy Ghost. I, Hello it is, the humblest monk (?), that dwell in the dwelling (5) of Apa Epiphanius[1], do write (unto) John and Abraham, the traders, of the Epoekion[2], (saying,) Seeing that I requested you and ye did give me 7 gold (10) *solidi*; [now I declare that], by the will [of God,] I am [ready. . ."

1 As a member probably of the group which E. directed. ⲙⲁ ⲛϣⲱⲡⲉ perhaps here 'cell.' *Cf. Jême* no. 65, 32, no. 75, 9, where it = ⲃⲏⲃ; also *PO.* x 441 مشوبية (Evetts).

2 ⲛⲣⲙⲡⲉⲡⲟⲓⲕⲓⲟⲛ occurs in *ST.* 296, ⲡⲣⲉ]ⲥⲃⲩⲧⲉⲣⲟⲥ ⲙⲡⲉⲡⲟⲓⲕ/ in a fragt. *Phill.* 16402, 10. In *Jême* no. 96, 94 and 81, 3 it seems to be joined with further names.

93. (Cairo 46304.31)—Cell A. Limestone.
Acknowledgement of debt. From Isaac[1] to Moses.

"I, Isaac, the son of Papnoute, that dwell in the village of Apa Papnoute[2], do write unto Moses, (5) the son

1 Note that Isaac and Seth are concerned in 545.

2 *Cf. Jême* no. 81, 60: witnesses 'dwell in (the ? of) the saintly Apa Papnouthius, in the hill of Apê.' In *CO.* 290 the 'place (? τόπος) of Apa P.' may be the same. Κώμη used as here seems new.

of Seth, (saying,) Seeing that thou didst oblige me[3] and didst [give. . .] full[4] *solidi* to me and a [. . . . .], now I am ready to pay them thee [at the] coming (10) [harvest[5]] of the 10 [+ ?] year[6], so God [with. . ."

3 As in *CO.* 140. In *ST.* 41 ⲁⲕⲙⲟⲟϣⲉ ϩⲁ[in a parallel document. *Cf.* ⲣ ϩⲓϩⲏ in **85**.
4 *Cf.* ⲟⲣⲑⲟⲛ in *CO.* 131 and **527**.
5 *Cf. CO.* 156, Hall p. 52.
6 Cross (*i.e.* breathing) over ⲏ is, as usual, on false analogy from *ἤ*.

94. (MMA. 12.180.222)—2nd Tower. Pottery.

Declaration as to mutual debts. From Elias and Isaac[1] to [. . . . .][2].

"I, Elias, and Isaac, we have fully paid thee everything that thou haddest against us. (5) Thou likewise, thou hast fully paid us what was in thy possession, save twenty-four (*or* six) [. . . . .] ass-loads of [. . . . .] firewood[3]. I, ["

1 *Cf.* also **110** n.
2 The reciprocal nature of this document is evident in the last line, where the party addressed by Elias and Isaac is proceeding to make a declaration doubtless parallel to theirs. In similar form is *CO.* 157.
3 A quite different translation is possible, though the above is supported by **542**. ⲉⲓⲱ might be 'flax' (*cf.* **353**), though, with no measure intervening, this is improbable. It must then be followed by ⲙⲛ- and a quantity or measure of ϭⲗⲱ. For this word *v. CO.* 335, *ST.* 232 ⲛⲟⲩϩ ⲛϭⲗⲱ, Paris 131[6], 37 ⲛⲣⲏϣ ⲛϭⲗⲱ ⲉⲧϫⲁϫⲱ 'mats of coarse twigs (*or* fibres).'

95. (Cairo 44674.103)—W. Rubbish Heaps. Pottery.

Statement regarding pledges. From Paul to John.

"I, Paul, (son) of Pa.ê[1], (it is) do write unto John, (son) of Pebô[2], of Remmaou[3], (saying,) Seeing that I left the pledges[4] with thee (5) for the *solidus* and thou didst entrust them[5] unto my father[6] Esdras; if [now?[7]] they be brought in unto my father Esdras, [. . . . .] with thee ever, [. . . . .] out (or) in. . .[(10). . .] and they bring them thee, I [. . . . .]; and they are: a. . .[[8]"

1 ⲡⲁⲭⲏ *CO.* 440, or ⲡⲁⲣⲏ **270**, would suit.
2 This John recurs in **163** and *CO.* 173.
3 *V. CO.* 138 n., *Jême* Index 467. Identical? with Rm'o in a Gebelein text (Griffith, *Ryl.* iii 435).
4 *Cf.* **271** n., *Jême* no. 106, 153.
5 *Cf.* this verb in **531**.
6 Presumably a title here, parallel with 'my brother.' *Cf.* **350** n. Paul and Esdras both occur in **492**.
7 But if in 10 ⲛⲁⲕ be read, the same seems likely here. So: 'if they be brought [for thee] in &c.'
8 Here probably a list of the objects pledged, beginning with ⲧⲩⲗⲟⲧⲣⲓⲛⲟⲩⲥ, which in *CO.* 459 is of bronze.

96. (Cairo 44674.173)—Below W. Court. Pottery.

Promissory, or protective declaration. From Zacharias, Solomon and Apa Dius to Paham and Onnofrius.

"Give it unto Paham and Ouanafre; from Sacharias and (5) Soulômôn and Apa Dios. Lo, (here is) the word of God[1] unto Hapion[2], and he shall come south and they shall go in unto (10) the dwelling of Papas and shall come to terms one with another and we will remit Sebedeus' wine unto him[3], . . .[4] thou hast (15) come to terms and thou shalt depart with satisfaction[5]. Farewell in the Lord."

1 For this formula of guarantee (usually official) *v. CO.* 107 n., *Ryl.* 154 n., *ST.* 98 ff.; also Ryl. *Bulletin* v 502, P.Cairo (Gk.) 67090. An interesting example is *ST.* 98: 'We will not require of thee aught, whether (contribution in) loaves, or personal service (*ἀγγαρεία*), except what is due from thee respecting the tax-official (?), until the 2d rate (*καταβολή*) shall have been apportioned.' For *ἀγγαρεία cf.* Preisigke *Fachwörter*, Bell in BM. Gk. iv, 1356, 1376 nn., Hall p. 100 *supra*, where it is used as here. An unpublished Jême pap. (Leipzig Univ. Library) shows the townsmen combining to resist the *ἀγ.* of the *δημόσιος λόγος*, be it the *κοῦρσον*, or other *ἀλλαγή*. *Cf.* further Zoega 282 *infra*: the king's envoys bring him the *λόγος*, that he shall suffer no ill; and a Balaizah fragt.: ⲉϣⲱⲡⲉ ϣⲁⲧ(ⲉⲧⲛ?)ⲧⲓ ⲡⲗⲟⲅⲟⲥ ⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲥⲟⲩⲕⲁⲁⲧ ⲉϩⲟⲩⲛ ⲉⲡⲁⲙⲁ ⲛϣⲱⲡⲉ. . . The formula further recalls the *σιγίλλιον* granted in Muslim times, *e.g.* BM. Gk. iv, no. 1540.
2 For ? *Ἀπίων*. A name ϩⲁⲡⲓⲱ (? ⲱ 'great') occurs at Faras (*v.* Griffith's forthcoming publication).
3 'Him' presumably Hapion. For 'remit' perhaps better 'release.'
4 ⲙⲉ we take as a false start for ⲙⲉⲧⲁ (*v.* 16). One might expect ϫⲉ-.
5 Μετὰ καλοῦ. *Cf. CO.* 107 n., *Tor.* 35 n., also P. Byz. Cairo iii p. 54 n.

97. (MMA. 14.1.153)—E. Buildings. Pottery. Palimpsest.

From —— to Lilou. *Cf.* **96**.

"Lilou, the priest. Lo, (here is) the word unto thee, that thou mayest come and have patience[1] in thy house and rest (?) thyself[2], for I will meet thee in the village and thou mayest pay 5 *solidi* for thy share; and the children of (5) John (son) of Ptal[3] may pay the other 5 *solidi* and the other 5 *solidi* the men of Palousa[4] may pay, as the total[5] of 15 *solidi*. This is the word[6]."

1 *Cf.* **148** n. 'Submit' seems here a less likely meaning.
2 Usually ϯϲⲟ 'spare oneself.'
3 Recurs *ST.* 437.
4 Not found elsewhere.
5 *Cf.* ⲉⲡϫⲱⲕ *Jême* no. 8, 6, and **283** n.
6 Cairo 44674. 126, a text of this class, ends ⲡⲗⲟⲅⲟⲥⲡⲉ [ⲡⲁⲓ ⲉ]ⲧⲙⲡⲁⲣⲁⲃⲁ ⲙⲙⲟϥ. *Cf. CO.* 108.

98. (Cairo 44674.123)—Below 1st Boundary Wall Pavement. Pottery.

Statement (extract ? from a letter) regarding a woman's use of her dowry. The writer disclaims responsibility, or perhaps was suspected of unduly influencing her.

"Lest she ——[1] and say, 'Lo, there is the document'; or (lest) she say, (5) 'I shall myself pay them on his behalf'; or say, 'I have given a gift of something[2] from my dowry on thy behalf.' She hath no authority on my behalf; for God hath persuaded my heart (10) that my oblation and my alms should take place in my dwelling[3], the dwelling of my holy fathers, at the hand of my son according to (15) God. Lest she make the excuse (saying,) 'I have paid some man[4] (20) from my dowry'; or (lest) she make excuse (saying,) 'I have paid from my dowry on thy behalf.' Lo, I swear in this same oath[5] that she hath not paid aught (25) on my behalf from her dowry, neither said I ever unto her, 'Pay aught to any man from thy dowry, or give a gift unto any man.'"

1 Prob. a Greek verb, parallel to 'make excuse' in 17. Recurs obscurely in *CO.* 137.
2 This, like several phrases later on, is ambiguous; it may be, 'I have given a gift unto someone.' *Cf.* 28–30.
3 *I.e.* should be dispensed within the community whereof the writer was a member. His 'son' is probably his disciple.
4 Or 'I have paid something to a man.'
5 Presumably an oath preceded this text, upon another ostracon. *CO.* 131 is an oath relating to a gift towards dowry.

99. (MMA. 12.180.231)—W. Rubbish Heaps. Pottery.

This and the following no., though they do not join, may possibly be fragments of one sherd; if so, their texts must have run parallel one to the other, down two faces of the piece. That of the present no. is complete, but begins and ends abruptly: so was presumably not the 1st column. Divisions of the text are visible at the crosses, ll. 1, 9, 15, 19 and at 9, 14 in **100**. The subject may be a record of marriages and resulting births. The words ϥⲓ 'take (in marriage'), ϫⲡⲟ 'beget'[1] (never 'bear' here), 'wife,' 'daughter' recur often. Beyond that and the names legible, nothing precise can be deduced. Remarkable names in **99** are: ⲃⲉⲗⲁⲧⲉ[2], ⲧⲁϩⲁⲣⲱⲛ, ⲟⲩⲥⲏⲫ[3], ⲧⲙⲁⲛⲛⲏ; in **100** ⲡⲕⲁⲣⲟⲩⲣ[4], ⲡⲁⲧⲛⲓϣⲉ, ⲡⲕⲟⲩⲕ (?)[5].

1 For (ⲛ)ⲧⲁϣ-, the prefix of ϫⲡⲟ in 2 and **100**, 6, *v.* **544** n.
2 ⲧⲃⲉⲗⲁⲕⲉ fem., BM. 484, can hardly be compared. Here possibly a place name.
3 As in *Jême* no. 40, 4. *Cf.* ⲟⲩϩⲁⲛⲏⲥ, **519**, **533**.
4 *Cf.* ⲕⲁⲣⲟⲩⲣ *CO.* 132 n.
5 *Cf. Jême* no. 48, 1.

100. For description *v.* the preceding number.

101. (MMA. 14.1.181)—E. Buildings. Pottery.

Letter consisting mainly, so far as preserved, of the depositions of witnesses, though the opening phrases have no legal flavour.

A. "[Forgive] us that we have not found [papyrus]. Before all things [we do obeisance unto] the print of the feet [of our] holy lord father [(5) . . . .] we write [. . .

B. ". . .] (saying,) I am witness that Shenetôm [? came and] sold the jars unto [. . . . .][1] and that Jonas

1 A place name seems most likely, were it not that ⲛⲁ- is rarely found except with persons (*e.gg. CO.* 283, *Jême* no. 98, 12 &c.). *Cf.* l. 16.

(10) [. . . . .] them, up to[2] 40 *diplae*, which [. . . . .] took. I, Victor (?), am witness [that] Dius came and said unto (?) my (?) (15) son[3], 'I sold the jars unto ——[4].' Afterward they came north this year and bought 3 *diplae* of wine for the jars and they [took ?] (20) six. I, Paham (, son) [of] Dius, am witness to these words, [in presence] of our lord . . ."

2 An instance of ϣⲁⲛⲣⲁ, *ST.* 292 ϫⲁⲩ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲏⲓ ϣⲁⲛⲣⲁ ⲉⲛⲧⲁⲓⲉⲓ ⲁⲃⲟⲗ, 'until (against the time when) I come out.' Perhaps in *CO.* 385.

3 The ⲛⲁ[above can hardly but be dative; ⲙ[might then be the conjunction ⲙⲛ-.

4 If ⲛⲁⲕ were 'unto thee,' how account for what follows? Kourta would be an unknown place-name, unless we suppose it the Nubian Qurta, written ⲕⲟⲩⲣⲧⲉ in BM. 452.

102. (MMA. 12.180.200)—Below 1st Boundary Wall Pavement + W. Rubbish Heaps. Pottery.

Statement as to shares in house property[1].

"He that shall inherit the house [. . . . .[2]] shall take the share [. . . . .] the Main Street[3]; also southward to the corner[4] of ——(5) the ἐξέδρα[5] also, up to the Upper Blind Street[6]. But he that shall inherit the northern share shall pay 14 hands[7] of ——, appertaining to (?) the southern yard."

1 *V. CO.* 147ff. Also *ST.* 109, a clear instance of possess. ⲧⲁ- (if possess. it be, and not an old word for 'part') relating to a masc. (ⲡⲙⲉⲣⲟⲥ ⲧⲁⲧⲙⲏⲧⲉ, ⲧⲁⲃⲟⲗ). The phrases can often be paralleled in Jême texts treating of divisions of property: nos. 35, 39, 40, 45, 48. But here details are obscure.

2 Here doubtless the orientation, 'to the north, south &c.'; or 'outer, inner.'

3 *Cf. Jême passim, CO.* 141.

4 But ⲕⲱϩ (ⲕⲟⲟϩ ?) seems a portion, measure of land in *BP.* 644]☩ ⲡⲕⲱϩ ⲛⲉⲓⲱϩⲉ[. *Cf.* Ryl. 357 ⲕⲟⲟϩ ⲙⲙⲁ. Or it may have the more usual meaning, 'summit, top.'

5 Spelt ⲉϩⲣⲁⲟⲩ thrice in *Jême* no. 35.

6 The 'Inner Blind Street' occurs often in Jême. For ⲧⲁϩⲣⲁⲓ *v. CO.* 204.

7 For ϣⲁⲡ(ϣⲱⲡ) παλαιστή *v. CO.* 218 n. *Cf.* the ϣⲟⲡ ⲛϩⲓⲣ Tur. *Mater.*, no. 16, *Jême* no. 41, 56. **Ⲃⲱ** 'trees' can scarcely be correct. ⲛⲁ- may be possessive, or ⲁ- may = prep. ⲉ-, as above.

V. LETTERS

103. (Cairo 44674.144)—W. Rubbish Heaps. Pottery.

Apparently from Isaac[1] to (4) his "God-loving brother, ..." Perhaps (5) apologizes for lack of papyrus[2]. Sends greetings to a third person[3] (8). Homiletic reflections (9) on ever-present temptations: "In whatsoever abode a man shall dwell, there shall he find temptation dwelling beside him. But a man shall set all temptations in the balance and weigh[4] them [. . ." Reference (22) to a "great man[5]." L. 24: "If his deeds equal those of Elias [the Prophet] and [John] the Baptist and [. . . . .], yet before men [. . ."; ". . .] (29) for the blame [is laid ?] on the abode wherein he dwelleth and that lieth low[6]. There is also a habitation that standeth high, beautified, as men hold[7], wherein the teacher[8] [dwelleth]. If (32) his deeds, that are between him and God, equal those of the townspeople[9], that are in [. . ." A further reference (36) to Elias and the Baptist, here doubtless the prototypes of ascetic virtue. L. 37: ". . .] believe me . . . ["

1 This is the name of the author and recipient of many letters, but how many individuals it covers is uncertain.
2 *V. CO.* 97 &c.
3 For **ⲣⲁⲛ** *v. CO.* 396, Hall p. 118, **126**.
4 The Copts know *κανωνίζειν* in another sense; *v.* Lefort, *Muséon* xi 207.
5 Perhaps, as usually, a monastic dignitary.
6 =**ϭⲟⲛ**; *v.* Zoega 376, Deut. xi 11 &c.
7 *Lit.* 'before men.'
8 *V. PSBA.* xxi 249. Whether the word recurs in l. 36, applied to the Baptist, is questionable.
9 On *δημότης v.* Bell in BM. Gk. no. 1678.

104. (MMA. 12.180.298)—Original Monastery. Papyrus. 10 × 12 cm.

Except for the address, there is no evidence that this is a letter. It appears to contain two quotations (1, 4); the author of the first (which includes the words, "For he to whom they are servants [. . .") was named[1]; the second is perhaps from St Paul[2]. Ll. 7, 8 may show a new word.

Verso, "(Unto) the good guide [. . ."

1 If the suggestion 'of Constantinople' were defensible, we might here suggest Chrysostom, who, with Proclus and Gregory Naz., alone among its patriarchs, is read in Egypt.
2 The objection is that in 3, 'wherefore he said in [. . .' implies the name of a book, before the word 'apostle' is reached (4). Clearly too much is lost for 'in the Apostle' (Pauline Epistles); while masc. sing. **ⲡ-**, required by **ϩⲙ-**, excludes the Acts (**ⲧⲉⲡⲣⲁⲝⲓⲥ**).

105. (MMA. 12.180.150)—Original Monastery. Pottery.

From Joseph to Isaac[1].

"Remember me and [pray for me[2], in the raising] of thy holy hands, [that God be merciful] to me and that I may do His will [. . . . .] For wheresoever I am [. . . . .] (5) . . I, thy servant, . [. . . .] And moreover if God give [me] means [to ? please] Him and He be merciful unto me, I will [. . . . .] because of thee. Thou didst write to me [. . .] not[3] as (a) father and my heart was troubled. But if thou wilt [write] (10) to me as 'my son' or 'my servant,' my heart shall be content. For I am thine. I did not [attain] to come north until the feast[4] was past (?). If God give me means and thy prayers attain me, I will come north and (15) do obeisance to thy lordship. I have [. . . . .][5] many burdens upon me; be so good and pray for me, that God give me means that I may endure them[6]; for I am greatly in need[7]. (20) Farewell in the Lord.

"Give it to my beloved father and lord, pious and worthy of all honor, Apa Isaac, (25) the anchorite: from Joseph, thy son and servant, humblest sinner."

1 Isaac the anchorite in **211** (also from a Joseph), **318**, Hall p. 52 (20373), *BP.* 9420. For this Joseph *v.* **245**.
2 *Cf.* Hall p. 31 *supra.*
3 The gap makes exact bearing of this negative doubtful.
4 ? Easter. *V. CO.* 53 n.
5 A verb.
6 *Lit.* 'observe them.'
7 *Cf.* **373**, **438**.

106. (MMA. 14.1.544)—Below 1st Boundary Wall Pavement. Papyrus. 10 × 31 cm. On the *recto* was **624**. (Plate V.)

From ——— to Epiphanius[1].

"The preface[2]. I do obeisance and I embrace the prints of the feet of thy pious, holy fatherhood; and I beg that thou wilt have me in remembrance in the raising up of thy ———[3] hands, that are acceptable[4] before (5) God; that He would give me means to walk in that which is pleasing in His sight, and that He [. . . . .] soul[5] that would (?) come, or shall come into His ——— dread hands. For it is fear and trembling [to fall into the] ——— hands of the living God[6], most of all for a sinful man such as I. And (I beg) that He would make me[7] [. . . . .] the footstool[8] of your feet, that my joy may be full. For [. . . . . . .] by the springs of water[9], even thus do I long to behold your face, (10) [. . . . .] pious father. And I do obeisance unto my father Pson[10].

L. 1: "My holy lord father, worthy of [. . . . .] and inspired[11], Epiphanius; (from) his servant."

1 Were it not for the greeting to Pson (l. 10), one might take 'Epiphanius his servant' (l. 1) for the writer.

2 I do not know this use of *προοίμιον* in Coptic, or Greek letters. It may be a substitute for the usual opening words ('Before all things . . .'), or it may be the title of the phrases following it. Indeed so devoid is the letter of all but empty compliments, that such a title might almost be taken to apply to the whole. The final greeting makes it improbable that this letter is a mere formal exercise.

3 An unknown abbreviation. In each case (4, 6, 7) it follows 'hands.' (ⲉ)ⲧⲥ(ⲙⲁⲙⲁⲁⲧ) 'blessed' suggests itself, but is not convincing. The instance in 7, in the midst of a bible text, makes explanation still more difficult. *Cf.* an abbreviation in a discarded piece (MMA. 14.6.223) ⲡⲉⲛⲥⲟⲛ ⲧ̄ⲥ̄ (? a name); also in **56**. Perhaps ⲛⲧⲉⲥ, *Jême*, no. 85, 38, apparently an epithet of ⲣⲱⲙⲉ, should be considered here.

4 Usually an epithet of prayers (*v.* **117**); here due probably to confusion of formulae.

5 ['Body, spirit], soul,' preceded by a verb, might fill the gap. The next words are obscure.

6 Heb. x 31.

7 'Worthy to salute,' or the like.

8 Apparently with the Greek article *τό*. This would be a quite unfamiliar usage.

9 *Cf.* Ps. xli 1. The same figure is used (to Epiphanius again) in *BKU*. 290.

10 Generally Psan; as here **199**, **277**, **281**, *RE*. 22.

11 *V*. **163**.

107. (MMA. 12.180.187)—Original Monastery, Rooms 1 & 3. Pottery.

From Victor to John, Enoch and Andreas.

"I, the humble Victor, write to John, Enoch and Andreas, my fathers in the Lord. (5) As our father[1] Isaac cried out, saying, 'My children, with one another. As regards Kapetos[2],' it is shameful men should behold your work(s). Lo, I have sent your (10) brethren to you. Farewell in the Lord."

1 *Cf. CO*. 323 for this form.

2 Obscure phrases. Possibly '(Ye are) my children one with (like) another.' ⲙⲁ ⲛ- ? prepositional; *v. CO*. 48 n. and here **189**, **312**. ⲕⲁⲡⲉⲧⲟⲥ would then be for ⲁⲅⲁⲡⲏⲧⲟⲥ (*ST*. 169). *Cf.* ⲕⲁⲡⲏⲧ *ST*. 147, but also Pap. Leipzig *ed.* Mitteis, no. 97, Καπῆτος (gen.), from Ermont. Where the quotation ends is uncertain.

108. (MMA. 12.180.279)—Original Monastery. Papyrus.

From Epiphanius to [. . . . .[1]] and John.

"Before all things [. . . . . For the scripture saith [. . . . . the ways of Sion[2] [. . . . . and all her gates are destroyed (?) [. . . . . . (5) have been taken captive [. . . . . them, their eyes have failed[3] [. . . . . you[4] [. . .] and John, from Epiphanius of the mount of Jême."

1 Perhaps Enoch, often associated with John. *V*. **116** n.

2 Lam. i 4, 5. Between ll. 2, 3 the gap must be considerable, seeing how much is needed to complete the opening phrase in l. 1.

3 Unidentified quotation. This verb elsewhere = ἐκλείπειν.

4 Presumably the quotations have ceased here.

109. (Cairo 46304.13)—E. Buildings, Room 11. Pottery, 2 fragments.

A. Refers to a woman and [Abra]ham (*or* [Pa]ham) her husband[1]. *Verso* 9 seems to show the concluding greeting and address. If so, it cannot be part of text B *recto* (which has its greeting in ll. 14, 15), but rather of that obliterated on *verso*.

1 Of whom it is perhaps narrated (3) that Satan entered into him. If ϩⲱⲧ]ⲡ in this line, the narrative would refer to conjugal differences (*cf.* **315A**, **502**).

B. The remainder (if indeed part of the same[2]) is concerned with the recipient's ill health. ". . . . . pillar [that] supporteth the world. Thou art our glory and (5) [thou art] our (?) boast. My humility [will beseech ?] the true Christ for thee; for He [is the] physician (?) of them that are sick, the bishop of souls[3], the helper of them that are hard pressed, the protector that healeth every sickness and every disease; (10) that He may grant thee recovery and rest and that the Lord make me worthy to see thee[4] once again; for the time of my dissolution draweth nigh[5]. Farewell in the Lord."

2 I am inclined to regard the 2 fragts. (owing to the 2 addresses) as independent letters, written by one scribe.
3 1 Pet. ii 25.
4 *Lit.* you.
5 2 Tim. iv 6.

110. (Cairo 46304.27)—Cell A. Pottery.
From ——— to Isaac and Elias[1].

". . .] I greet and salute my (5) beloved, holy and God-loving fathers, men truly revered, (endued) with every good quality (ἀρετή) and every good (10) thing. I greet you much, in all the fullness of my soul; moreover I cast myself down and worship the prints of your holy (15) feet, men truly beloved, Apa Isaac and Apa Elias. It is written thus in the scripture, the breath (20) of God[2]: 'A city cannot be hid that is set upon a hill.' Ye in truth it is that (give forth[3]) (25) every good perfume and far hath it spread. Farewell."

1 Recipients also of **169**, **188**, **211**, **247**, **255**, **261**, **279**, **375**, **385** and 2 discarded fragts. (C. 44674.5 and do. 134), both letters, the former from the '*lashane* and headmen of Jême,' including promissory declarations (*v.* **96**), relating to 2 persons (one a priest) under the authority of Isaac and Elias. *PSBA.* xxix 318, no. 2 is also addressed to this pair.
2 Mt. v 14.
3 ϩⲁ- thus rarely without ⲉⲧ-. For this metaphor *v.* **163**, 2.

111. (MMA. 12.180.324)—Original Monastery. Papyrus, many small fragts. (Plate IV.) Perhaps by scribe of **382**.
From Pesenthius to Epiphanius.

A. "When the sons of Eli fornicated [at the] door of the house of the Lord[1], God suffered that the ark should be taken into the house of Dagon[2], (in) the land of the idolaters, and He even was minded to blot them out, because of their sins. But a multitude of the Israelites fell by the [edge of the sword,] because of the (5) transgressions of those. And the ark of the Lord [. . . . .] also, when[3] I [. . . . .] in the traces of those, God did exp[el . . . . .] land. One (thing) is his [. . . . .] (7) and a[nother (?) . . . .] that are many and [. . . . .] (8) smite him [. . . . .] upon me [. . . . .] me; but even as he did [. . . . .] I went not in the paths of [. . . . .] (11) iniquity upon iniquity and [. . . . .] into the house of Dagon [. . . . .].

B. ". . .] great (?) mercy he did not [. . .], shall repent [. . .

C. ". . .] God [. . ., he danced before (?)[4] [. . ., These (things) I [write (?) . . ., all the brethren [. . ., but especially Apa [. . .[5]"

Verso of A:

["Give it unto] my holy and truly inspired lord brother (*or* father), Apa Epiphanius of the Mount of Jême: (from) Pesynte, his [humblest] servant."

1 1 Kingd. ii 22.
2 *Ib.* v 2.
3 Perhaps a fresh sentence, introducing the writer's reflections on the foregoing; or more prob. ⲧⲣⲁ-=ⲧⲣⲉ-.
4 *Cf.* 2 Kingd. vi 16 (Ciasca).
5 The lower margin shows this to be the end of the letter.

112*. (MMA. 12.180.294)—Modern Dumps over Original Monastery. Papyrus, 5 fragts., largest 12.5 × 4 cm. (original width 30 + cm.).

Begins with an acknowledgement of "former letters." Nothing further is intelligible beyond professions of zeal to carry out instructions (ⲧⲉⲧⲛ̄ⲕⲉⲗⲉⲩⲥⲓⲥ). "Our nome" (ⲡⲉⲛⲧⲟϣ) is mentioned, apparently in some complimentary phrase. "Patermoute, your son" appears to send his greetings to the recipient, who is termed "your lord fathership" and whose prayers the writer solicits. The address (*vo.*) is ⲁⲣⲉⲧ]ⲏ̀ ⲛⲓⲙ̀ ⲡⲁⲡⲣⲟⲥⲧⲁ/ ⲙ̣[ ]ⲡⲛⲟⲩⲧⲉ, calling the recipient "patron."

113. (Cairo 46304.38)—Cell A. Pottery.
From [. . . . .] to [the ?] brethren [. . . . .].

A. "Before my humblest words, I write and do obeisance to my holy fathers and I salute the sweetness of your piety (5) and your saintliness and your angel[1]. Moreover I worship the prints of your revered and holy feet. Greeting in the Lord. Seeing that (10) I have . . ."

C, D show part of a request as to '3 bundles of rope,' 'jars of vinegar,' which the writer lacks.

1 *Lit.* 'your angel.' Several times in these ostraca, *e.g.* **203, 239, 411**, where the phrase resembles this; also *CO.* 384, *BKU.* 35. In BM. 1121 the same periphrasis is applied to a bishop. Its exact Greek parallel is found in *An. Boll.* xxxii 153, 168, 188, applied to Daniel the Stylite. But in *BP.* 1018 'I salute the angel of the holy τόπος, thereafter I greet &c.' (*cf. Sphinx* x 144); while in *ST.* 372, 'I salute the angel that dwelleth in the sanctuary'; *cf.* τῷ συνδούλῳ μου ἀγγέλῳ addressed by a celebrant priest (*Or. Christ.* 1893, 82). The allusion here is to the guardian angel, assigned to a church, or to the clergy connected therewith, or believed to accompany persons of peculiar sanctity, as Jeremias of Saqqara (Quibell-Thompson, *Saqq.*, *The Monastery*, p. 49), John Khamé (*PO.* xiv 354), Abraham of Scete (Paris, arabe 4888, f. 192), the catholicus (Budge, *Bk. of Governors* ii 116). *Cf.* in a letter to Athanasius (Lemm, *KKS.* lvii 667) 'We venerate God's angel that speaketh in thee.'

114. (MMA. 12.180.156)—Under floors of Rooms 1, 3. Pottery.
From Pkôl to Hello.

"Give it unto my in all ways holy father, my father[1] Hello; from Pkôl, thy son. I[2] have sinned (5) against heaven (and) in thy sight[3]. [For]give me. [. . . . .] hath said[4], 'Be not wroth against[5] thy [. . . . .] sin[6] against thee, but be wroth [. . . . . the] devil.' And now [. . . . . . . (10) . . .] this man [. . . . .] according to Luke (?)[7], he [. . . . .] God . . ."

1 For ⲁⲓⲧ *cf. CO.* 184, 447.
2 *Cf.* introductory ϫⲉ in **455**, Hall p. 89 *supra*.
3 *Cf.* Lu. xv 18.
4 In gap scarcely room for a longer name than ⲡⲉⲭ︦ⲥ︦; yet this is no Gospel quotation. Possibly ⲕⲉⲟⲩⲁ, 'another.'
5 *Lit.* 'burn,' if ⲗⲱⲃϣ has its usual sense.
6 Probably 'that hath sinned,' or 'that sinneth.'
7 Perhaps intended (*cf.* the quotation above), but not so written.

115*. (Cairo 44674.82)—W. Rubbish Heaps. Pottery.

After the initial greeting—the recipient is apparently called "revered brother"—the writer quotes ["the] holy [scripture], speaking [by the mouth (?) of] David," in Ps. xlv 1, 2 and Ja. i 12[1]. These verses make up almost the whole letter.

On *verso*, farewell greeting[2] and request for prayers.

1 ⲡⲁⲉⲓⲁⲧϥ μακάριος has the form ⲡⲁⲉⲓⲧϥ; *cf.* **592** B.
2 The form ⲟⲩϫⲏⲓ also *CO.* Ad. 27.

116*. (Cairo 46304.7)—1st Tower under Floor. Pottery.
From "the humblest (?) Euprepius ⲉⲩⲡⲣⲉⲡⲉ," to [John] and Enoch[1].

Whilst coming south, the writer had heard that [. . . . .] had taken action against (?) him. *Verso* shows greetings, also from Isidore[2]. The last line presumably a request for prayers in time of trial, or sickness[3].

1 *V.* **350**, which suggests 'John' here. He with Enoch also in **107, 124, 149, 185, 350**, *CO.* 379, Hall p. 92. *cf.* MMA. 12.180.167 (discarded), which is from Isidore and Abraham to Enoch.
2 Abraham (12) is presumably another person greeted;
3 Πειρασμός. *Cf. CO.* 104, 348, *BKU.* 316.

117*. (MMA. 12.180.317)—Room 5 + W. Face. Papyrus, 2 fragts.; the larger 7 × 6.5 in.
From [. . . . .] to Pesenthius.

Appears to contain nothing, after the opening words, "I have found opportunity (εὐκαιρία)[1] [. . .", beyond compliments and requests[2], unless it be in 8–11, where the writer speaks of his grief and of someone

1 Probably ["to greet you] in the poor letters [of my humility"], or the like. *Cf. ST.* 212 ϩⲓⲧⲛⲛⲓⲥϩⲁⲓ ⲉⲧϭⲟϫⲃ ϯⲁⲥⲡⲁⲍⲉ ⲙⲙⲱⲧⲛ, and *ib.* 302.
2 ⲉⲧϣⲏⲡ 'acceptable,' applied doubtless to recipient's prayers, for which the writer begs. *Cf.* MMA. 12.180.305 (discarded) ⲛⲉⲧⲛϣⲗⲏⲗ ⲉⲧϣⲏⲡ ⲛⲁϩⲣⲙⲡ[ⲛⲟⲩⲧⲉ.

orphaned (ⲟⲩⲙⲛⲧⲟⲣⲫⲁⲛⲟⲥ). He concludes with a prayer for long life for the recipient, or his community[3] and that [he himself] may be made [worthy to greet him, face to face."

["Give it unto....., Pesen]thius, the bishop[4]; [from....."

3 ⲧ[ⲉⲧⲛⲙⲛⲧϫⲟⲉⲓⲥ (or the like), or ⲧ[ⲥⲟⲟⲩϩⲥ might be supplied.

4 On the bishops of this name *v.* Part I.

118*. (Cairo 46304.85)—Cell C. Pottery.
From [.....] to Isaac and Ananias[1].

"Give it unto my pious fathers, Apa (?) Isaac and Apa Ananias, from these humblest ones. Before all things our humility [worships] the sweetness of the footstool (*ὑποπόδιον*) of your holy angel[2], [diffused ?[3]] everywhere. Hereafter [.....] your saintliness, that (? and) you [.....] feeble[4] [.....have] mind [of us] in your [holy] prayers [.....], for we are [.....] men [..."

1 Recipients of **356**.
2 ⲡⲉⲧⲛⲁⲅⲅⲉⲗⲟⲥ. *V.* **113** n.
3 [ⲉⲧⲡⲟⲣϣ, or ⲉⲧϣⲏϣ] ⲉⲃⲟⲗ.

4 ⲉⲧⲕⲁϫⲃ. In *RE.* 44, *BP.* 1018 the writers use this epithet of themselves. But *cf.* **117** n.

119*. (Cairo 46304.47a)—Cell A. Pottery.
From Phrangas[1] to Peter.

"I, Phrangas, [it is writes] and greets his beloved [.....], Apa Peter. God [knoweth,[2]] I do enquire for the health [of.....] (5) and for thine own [.....] brother Ananias, that [.....] is[3] ill and my heart [was sad]." The rest obscure; 13–15 perhaps "talked with [us in the] words of our holy fathers[4]."

1 Frange, the writer of **351**, **376**, **412**, Hall p. 84 (14239), *ÄZ.* '78, 12, *Ann. du Serv.* xxi 123, *ST.* 267 (where he calls himself 'of Petemout'). For the name *v. CO.* 394 n.

2 Could be read differently: 'Apa Peter, the great man (abbot). I enquire &c.'
3 'he is,' or 'thou art.'
4 But probably the gap here is too long to allow this.

120*. (Cairo 46304.32)—Cell A. Pottery. By scribe of **336** and ?**433**.

From "the sinners," Tagapê[1] and Patermouthius, to Epiphanius, the pious and revered, remembrance in whose prayers they ask. Therein John, lector and probably scribe, joins them. The authors appear to quote the promissory formula of **96** &c. in respect to one Zael (Misael); perhaps they are begging Epiphanius to intercede for his protection, or immunity (ϫⲉⲛⲉⲗⲁⲩⲉ ⲛⲛⲉⲑⲟⲟⲩ []).

1 Authoress? of **433**. *Cf. PSBA.* xxx 204, where these 2 names are jointly referred to. We may assume, then, that that ostr. came from the Epiphanius site.

121*. (MMA. 14.1.22)—Tombs 65, 66. Pottery.

Anonymous and apparently complete. "We have received the letters[1] of thy saintliness[2] (and) revered lord fathership and have greatly rejoiced in that we found therein (news of) thy health."

1 ⲛⲉⲥϩⲁⲓ.

2 Ἁγιωσύνη.

122*. (Cairo 46304.50)—Cell A. Pottery.

Greetings to "all the brethren, from small to great[1], but more especially Apa Hello and Apa Ananias[2] and [their[3]] brethren..."

1 May mean both young and old. The formula is found in Greek letters: P. Oxyrh. 1350.

2 These names together in MMA. 12.180.208 (discarded) and *CO.* 340.

3 Space makes [the] less likely.

123. (Cairo 46304.69)—Cell B. Pottery.
From Peter to Epiphanius and Psan[1].

"My holy lords, pious and truly Christ-bearing, Apa Epiphanius and Apa Psan, (from) the humblest Peter. I [? greet] you [..."

1 For these joint recipients *v.* **417**. A BM. ostr. (77, 11–12, 61) is from Peter to Psan.

124*. (Cairo 44674.13)—W. Rubbish Heaps. Pottery.

End of a letter from Joseph[1] to (?) John, Enoch[2], ... , Epiphanius and [. . . . .[3]. The 1st, 2nd and 4th of these are addressed as ⲁⲡⲁ.

1 *V.* 245 n. 2 *V.* 116. 3 Possibly ⲡⲉ[ⲟⲛ, as in 106 &c.

125*. (MMA. 14.1.198)—E. Buildings. Pottery.

Recto illegible.

From [. . . . .] to (?) John. Whether]"the new πιστός[1]"[applies to him is uncertain. "Be so kind (and) pray for us. Farewell. Write (as to) thy health."

1 *Cf. CO.* 248 n. To the references there add Cotelier, *Mon.* ii 546, *Ann. du Serv.* ix 225, perhaps a title, BM. 341, where 'the πιστοί at the convent gate' seem to be subordinates, Budge *Apoc.* 90? = catechumens, or novices. But Lauchert, *Kanones*, 218, contrasts them with catechumens; and so it seems to be in Paris 131[5], 18*b*. 'New' would mean recently entitled to this designation.

126*. (Cairo 44674.111)—Below 1st Boundary Wall Pavement. Pottery.

From Pesenthius[1] to Petronius.

The letter begins apparently with an apology for lack of papyrus[2]. References to a book[3] and to the writer's coming south. L. 4, "Do [me] the kindness and greet the brethren in my name[4]. Farewell [in] the Lord. Give it [unto my] dear brother Petronius, from the humblest Pesenthius."

1 By hand of Cairo 44674.10 (discarded): Pesenthius to Victor.

2 *Cf. CO.* 97.

3 Possibly to its binding ([ϣ]ⲁⲁⲣ). *V.* 380.

4 *V.* 103 n.

127. (Cairo 46304.53)—Cell A. Pottery.

"Before (coming to) the affairs (*lit.* word) of my humility, I salute the footstool of thy feet. Now[1], when I had received the letters of thy fatherhood, I was greatly[2] filled with joy. [Thou didst write] to me in thy letters that [. . ."

1 An instance of introductory ἐπειδή without any syntactical apodosis usually introduced by ⲧⲉⲛⲟⲩ, or ⲉⲓⲥ ϩⲏⲏⲧⲉ. It might well be ignored in translation.

2 *Cf.* 141, 7.

128*. (Cairo 44674.78)—Original Monastery. Pottery. Palimpsest.

From Ananias to [. . . . . (plur.)].

"I Ananias, the worthless[1], I do obeisance unto my holy fathers, through whom I have known God[2]. Pray for me."

1 ⲡⲉⲓⲁⲧϣⲁⲩ, or 'unprofitable.' *Cf.* 342. Perhaps in *CO.* 268.

2 ⲉⲧⲁⲓⲥⲟⲩⲛ ⲡⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ. *Cf.* Hall p. 98 ⲡⲣⲱⲙⲉ ⲉⲧⲁⲛⲥⲟⲩⲛ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲃ̄ⲏⲏⲧⲟⲩ.

129*. (MMA. 12.180.313)—W. Rubbish Heaps + Original Monastery (1 fragt.). Papyrus, 5 fragts.; largest 15 × 6 cm.

Two Letters, the earlier (I) on fibers ↑. The other, which replies to it, is on the back of the same papyrus[1].

I. From Abraham[2] to [. . . . .].

Recipient is a revered personage, addressed as "patron" (ⲡⲣ̊/)[3] and "fathership." The writer speaks of his sins (9) and begs to be remembered in recipient's prayers, which God will not refuse (?) (10), and to be

1 As *e.g.* in BM. 468.

2 The 2nd letter makes it probable that this too is the *lashane* of Pshenhôr, possibly the same as the recipient of *RE.* 5, likewise *lashane* of that place. Whether *RE.* 4 is from this Abraham is not clear. (P)shenhôr is 4 m. south of Kûs.

3 This may, besides προστάτης (as *CO.* 106, 390, *RE.* 19), stand for προεστώς, or προνοητής. *Cf. WS.* no. 344 n.

delivered from trials (12). He refers to instructions given and makes a request (13); but whether any matter of business is touched upon cannot now be said.

"My holy lord [father, that] truly [beareth] Christ, Apa [. . . . .]; from Abraham. . ."

II. From [. . . . .][4] to Abraham.

The reply to the foregoing letter. It refers to illness (20), to "the most saintly (ὁσιώτατος) [. . . . .], the bishop[5]" and to something which recipient needs (25).

"Give it [unto my] father Abraham, [the] *lashane* of Pshenhôr, from [. . . . .]."

4 I can make nothing of the letters]ⲉⲉⲧⲑⲉ[, which may be part of the writer's name. They do not look like 'Pesenthius.'

5 Writer (probably = recipient of other letter) is therefore not a bishop.

130*. (MMA. 14.1.498)—E. Buildings, Tomb 4. Papyrus, 2 fragts.; largest 3 × 10 cm. By scribe of **133**, **416**, *ST*. 394 &c.

". . .] bless you with every beauty from the beatitudes[1] [. . . . .], which the truly [. . . . .], the holy God-bearer (ⲑⲉⲟⲧⲟⲕⲟⲥ) Mary gave [. . . . .] you establish yourself[2] upon the immovable rock [. . . . .

["Give it unto . . ., perfect in] all virtue (ⲁⲣⲉⲧⲏ[3]), Apa [. . . . .], the anchorite; from John [. . . . ."

After the address are the following, one below the other: ⲑᵉ——, ⲭᵃ——, ⲫᵃ——. These abbreviations suggest *θεοῦ χάρις φ*. . . The smaller letters are not distinctly legible.

1 For *μακαρισμός v. CO.* Ad. 33 and **69**.

2 *Verso* shows that only one person is addressed.

3 *Cf.* **164**, **184**, **473**, **483**. These, it will be observed, all address Epiphanius; but *cf.* **375**, of another anchorite.

131. (MMA. 12.180.240)—Rubbish Hole in 5. Papyrus. 11.3 × 35.5 cm. (Plate III.) From Constantine[1] to Epiphanius.

"Believe me[2], my beloved, holy father, that willingly, if I might find opportunity, I would write at all times[3], doing obeisance unto thy holy fatherhood; for I have in thee great trust, and rightly. But I find none; and moreover the troubles that do now encompass the world and the plague that is upon us have well nigh made of me a corpse. I inform thy (5) holy fatherhood that, when the most godly deacon of our holy lord and father the archbishop, that bare the Festal Epistle[4], came northward, he gave to me a letter, one from our holy lord and father the archbishop, that it (might be) sent unto thee. The same now thou shalt find within this letter, even as it is[5]. For indeed[6] he forgot to send it thee when he (? the deacon) came southward. These (things) I write; and I do obeisance at the same time and salute (10) thy holy fatherhood, entreating thee to have mind of me in thy prayers.

"Give it to my beloved, holy and truly God-loving father, worthy of all honour, Apa Epiphanius the anchorite, from the humblest Constantine."

1 A bishop C. is concerned in *RE*. 10 with the receipt and transmission of a patriarchal letter.

2 *Cf. CO.* 243, *ÄZ.* '85, 68, *Rev. Ég.* xiv 30. *Cf. πίστευσον* 'of a surety,' *e.g. Or. Chr.* '92, 61, 63 &c.

3 So begins the letter P. Amh. CXLV.

4 *V. CO.* 18 n., Ryl. 340 n., BM. 131 and p. 517. Further *CSCO.* 42, 225, where Cyril speaks of a lector to whom the distribution of the Festal Letter (ⲡⲉⲥϩⲁⲓ ⲙⲡϣⲁ) to the bishops of the eparchy had been entrusted; and BM. 464, which relates to the delivery and publication of the *ἑορταστική* in the churches throughout the *castrum* (? Jême). The *κηρύγματα* of Damianus are often referred to in these ostraca; *v. CO., l. c.*, **53**. It is suggested that Ryl. 81–83 are fragments of such Letters, which had been distributed locally (*cf.* J. Rylands *Bull.* v 500 for these and others).

5 Presumably = 'even as it was,' *i.e.* as I first received it. But the precise meaning here and elsewhere is sometimes doubtful, *e.g.* BM. Gk. iv 1631, col. 3, whereas in Budge, *Misc.* 485 it is evident.

6 For *τάχα* thus *v. Theol. Texts*, p. 89 n. In Zoega 602 and *ÄZ.* '83, 144 *γάρ* follows, as here.

132*. (MMA. 14.1.503)—E. Buildings. Papyrus. 11 × 5 cm.

Fragment containing a reference to dogmatical views as to the relations of the persons of the Trinity, maintained by certain brethren of the Mount of Pshouêb[1].

1 ⲡϣⲟⲩⲏⲃ. Spelt ⲡϣⲟⲩⲏⲏⲃ in **78**, ⲡϣⲏⲃ in **522** (*cf.* forms ϣⲟⲩⲏ in a H. Thompson fragt., ϣⲃⲓⲃ Budge *Apoc.* 134, ϣⲟⲩⲉⲃⲉ Budge *Misc.* 268, Rossi *Nuo. Cod.* 76, Boh. ϣⲃⲉ *CSCO.* 43, 35). 'The Hill of the Persea' was a well-known monastic settlement, *v. Synax.* Forget i 295, 340 جبل بشواو *Gebel Bishwêw.*

"...] brethren of the Mount of Pshouêb said (? say) that he saith, 'The body (σῶμα) of the Father and the Son [and the] Holy [Ghost.....] Joseph the deacon[2] [..."

Verso. Illegible remnants of a letter in another hand.

2 These words presumably belong to a fresh sentence.

133. (MMA. 14.1.535)—E. Rubbish Heaps. Papyrus, several fragts.; largest 10 × 24 cm. (Plate V.) By scribe of **130**.

From John and Pesenthius[1] to Epiphanius.

"...inform ? your] godly[2] lord brotherhood that by the will [of God.....] monastery, this day, which is the [...] day [of.....we] give thanks unto God, His [...] hath [.....] we be all preserved through your holy prayers. Seeing that [.....our] lord [father.....] (5) the patriarch [hath] bidden us that we assemble together[3] [.....], we and the most holy brother, Apa John, the bis[hop of[4].....] holy [father ?] the archimandrite[5], and that we send for [.....] and sit [.....] and that we judge their affair, according to the authority of the canons [.....[6]] of Keft [...

(10) ["Give it] unto the most pious [.....], beloved and spiritual[7], that in truth beareth Christ, Apa Epiphanius, [the anchor]ite; from John and Pesynthius, these humblest ones. Hail in the Lord."

1 Of the other papyri in this hand **130**, **253**, *ST.* 179, 394 are signed by John, **473** (if indeed the same) by Cyriacus.

2 Nothing as to the relative ranks of correspondents can be deduced from this epithet; it is applied to 'sons,' 'brothers,' 'fathers'; to bishops (*RE.* 22, 29, *CO.* 286), as well as to clerics of lower grades.

3 *RE.* 10 relates to a local 'synod,' convoked by the patriarch, to examine the affair of the monk Elisaius.

4 'Priest' could as well be read as 'bishop.' One is tempted to place fragt. C higher, bringing its 3rd line opposite l. 6, so as to read "bishop of Keft." But various reasons forbid this.

5 I take 'the archimandrite' to be another dignitary called to the synod. The title occurs in our texts without further definition of local position. In *Jême* no. 106, 104 an 'anchorite and archim.' is mentioned. At Dêr el-Bahri (*CO.*) the title does not occur, nor (usually) was his name appended; Epiphanius is not intended by it, either here, or in *ST.* 179 (by this writer), prob. not in **505** (same writer).

6 A considerable gap here.

7 Epiphanius is *πνευματικός* in no other text (though **134**, **416**, ? *ST.* 179 may address him). Cyriacus so called in **151**; Pesenthius of Keft in *RE.* 7 and 45. Does the meaning differ from that of *πνευματοφόρος*? (*cf.* **163** n.).

134. (MMA. 14.1.532)—W. of 1st Tower. Papyrus. 5 × 10.5 cm.

Anonymous[1].

"Lo, (here is) the copy of the letter of our lord [father.....] the bishop[2]; we have drawn it up[3] and have sent it unto your sa[nctity.....] send it (? him) to him and that ye would ask my lord [.....] learn the intention of the men of Jême. If he [wish ?.....] (5) that I [...] and[4] sleep, when first I reach[5] the city[6] at night [.....]. But [if] he wish that I come not, write unto me; for I will do [my utmost.....] much unto (?) your sanctity and my lord [...

["Give it unto my] holy and spiritual [lord] father; (from) his humblest son."

1 From the epithet *πνευματικός* (*verso*) we may perhaps assume that Epiphanius is the recipient (*cf.* **133** n.).

2 The position of the middle space in the address (*verso*) shows that more must be wanting from the end of l. 1 than merely the words supplied, after the bracket. The same applies to the succeeding lines.

3 On ⲥⲙⲓⲛⲉ *v.* BM. p. xiv n.

4 The conjunct. ⲛⲧⲁ- implies a preceding verb (lost), perhaps with ⲧⲣⲁ-.

5 I do not know whether 'when I...' properly translates ⲛⲧⲁⲓ- here, which might indeed be a mere error for subj. ⲛⲧⲁ-. Scarcely ⲛⲧⲁ(ⲉ)ⲓ 'and go early to the city.'

6 Presumably Ermont, or Keft. *Cf. CO.* 134 n. and *Jême*, Index, *s.v.* πόλις.

135. (MMA. 14.1.495)—E. Buildings, Tomb 4. Papyrus, 3 fragts.[1]; largest 7.5 × 10 cm.

From a cleric to his superior (? bishop).

It begins without opening formula: "Regarding the (things) [whereof] your lord [fathership] did [.....] all the clergy, concerning (?) [.....] baptize at (for ?) them[2], when I had [.....]. And such as are fast-breakers [.....] (5) ere ye had written." In B nothing consecutive is intelligible; 13 perhaps "complete the

1 Interrelation of the fragts. not finally ascertained.

2 *Cf.* this verb in **157** ('bapt. *at* a font'); ⲉ- also for 'bapt. *in the name of*.' Here the meaning is obscure.

liturgy." In 17 perhaps the name Kala]shire; 21 "? that ye would] give me an ordinance (canon[3]) [.....] Kalapedius[4] too, the priest, (or K. be priest) [.....] wherein he readeth [.....] I have excluded him[5] ["...

3 *Cf.* *CO.* 366.

4 *Cf.* **150** n. for a priest of this name. The form here is, I think, new.

5 *Cf.* *CO.* Ad. 13, *RE.* 18 bis (*sic*), **141**, **256**; and Boh. ϫⲱ ⲥⲁⲃⲟⲗ, *e.g.* *CSCO.* 41, 36, *Mém. Inst. Ég.* ii 411 = Paris, Arab. 4785, 173 b 'I will forbid thee (a cleric) communion of the mysteries.' *V.* also *CO.* 41 n., 78 n. In Rossi, *Nuo. Cod.* 34 this verb = ἀσυνάκτους καὶ ἀκοινωνήτους ποιεῖν. A fuller phrase with same meaning: ⲕⲱ (intrans. ⲟ) ϩⲓⲃⲟⲗ ⲛⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ; a shorter, ϥϩⲓⲃⲟⲗ.

136. (MMA. 14.1.546)—E. Rubbish Heaps, or beyond E. Court. Papyrus, 2 fragts.; largest 5.5 × 13.5 cm. (Plate VII.)

Two letters, no. 1 (fibers ↕) being the earlier.

I. Nothing indicates the class, or relations of writers and recipient. The former speak of the *comes*, who had "written to us yesterday." They refer also to "the remainder of the προσφοραί" which had been received (or seized) by someone[1], and say that they had been that same day to Kôs.

II. From Pesenthius to Lucianus[2].

Deals with the relations of a man and a woman; but the *lacunae* leave the narrative obscure. She had apparently, (10) in presence of her parents and many witnesses, told what had happened[3]. Allusions to "the end of the 40 (days[4])" and to "the Great Pascha" (11, 13), at which time the accused man[5] had, despite (?) her husband who had come (12), carried the woman off. At present both are (13) at the disposal of recipient, whom Pesenthius expects to deal suitably with the complainant[6].

"My dear son, the κῦρις Lucianus; (from) Pes[enthius ..."

1 The subject of the letter may be a question of inheritance.

2 May well be the writer of *RE.* 20 (to bishop Pesenthius) and of **410**. There he appears to be an official, or an agent of the bishop. The present scribe wrote **208**, **380**, both from Pesenthius.

3 The relative positions of the 2 fragts. are uncertain; the objection to accepting those here proposed is greatest in ll. 11, 12, where ϥⲓⲧⲥ following ⲛⲉϩⲙⲉ is difficult. ⲉⲣⲉⲧ again is unlikely in form, unsuitable in meaning (if for ⲉⲣⲏⲧ), yet difficult to read otherwise.

4 Thus, without ⲛϩⲟⲟⲩ, **246**, *PO.* xi 337, BM. 157, 954, *ST.* 217. On the end (*solutio*) of Lent, *v.* **230**, *CO.* 99 n.

5 Taking ⲡⲁⲓ (12) as indicating him. But the pronouns in these lines do not allow of certainty of interpretation.

6 On κατάστασις *v.* **249**. Here perhaps 'give κ.' = 'bring to seemly behaviour.'

137*. (MMA. 14.1.516)—Below 1st Boundary Wall Pavement. Papyrus. 5.5 × 5 cm.

A request to a venerated personage ("the dust of [your feet"]), regarding the writer's mother, who had (5) married another [husband], ⲉⲁⲥϩⲙⲟⲟⲥ ⲙ̄ⲛ̄ⲕ[ⲉϩⲁⲓ. Two women, [He]tôsê and Tsibella[1], are perhaps joint authors[2].

["Give it to...,] that truly beareth Christ, Apa [...] (? the anchorite[3])" from his "servants."

1 For the 1st *v.* Hall pl. 8, 607, the style and formulae of which (*cf.* *ÄZ.* 1907, 73) suggest a Nubian name; for the other (= Σίβυλλα), *Jême* no. 69, BM. Gk. 1595.

2 Note plur. 'we beg,' sing. 'my mother.'

3 [ⲡⲁⲛⲁϫⲱ]ⲣⲓⲧⲏⲥ might possibly be read.

138*. (MMA. 14.1.519)—E. Rubbish Heaps. Papyrus. 3 × 19 cm.

The writer expresses a wish[1] relating to Mark of Tab(en)nêse[2], who (?) had, in presence of the master ⲥⲁϩ Palektôr[3] and ? Daniel, done something requiring investigation. Recipient is to enquire through P. and D. and learn [... "The sacred mysteries" are mentioned, but it is impossible to say in what connexion[4].

1 If ⲟⲩⲱϣ here = θέλησον, the following verb should be in subj., not caus. (assuming ⲉⲧⲉⲕⲛⲉ[to be Achm. for ⲉⲧⲣⲉⲕ-). But perhaps ϯ]ⲟⲩⲱϣ ⲉⲧⲉⲕ- should be read, as BM. 1130.

2 ⲧⲁⲃⲛⲏⲥⲉ, as in *Jême* no. 89, 53. *Cf.* **163** n.

3 In *CO.* 174 this was misunderstood. The name may be compared with other bird-names: ⲡⲉⲣⲱϫⲓⲟⲥ Munier, *Cat.* no. 9254, ⲡⲁϩⲱⲙ (and ⲡⲁⲓⲧⲟⲥ), ⲡⲱⲃⲉⲧ BM. Gk. iv 1419, ⲡϫⲁϫ BM. 1075, ⲫⲓⲃ, Τεκρομπίας.

4 Possibly in reference to exclusion from communion; *cf.* **135** n.

139*. (MMA. 12.180.311)—W. Rubbish Heaps. Papyrus, 2 connected fragts.; the larger 3.5 × 6 cm.

Addressed to "your pious fatherhood," mentioning the *κῦρις* Dorotheus and referring twice to the church treasury (*κειμηλιαρχεῖον*).

140. (MMA. 12.180.54)—Original Monastery + W. Court. Pottery. (Plate XIII.)

"Christ, Michael, Gabriel (?)[1]. Amen.—I have had the letters of thy holiness, have learned thence of thy welfare and have greatly rejoiced. (5) Now in accordance with what thy reverence wrote me regarding the boy, that I should write for him in[2] a book (words) from the scripture: I do not think that I have written for him (what is) outside the scripture since he hath come unto (10) my humility, except on two days, or thereabouts[3], so that there be not deception. I found not [. . . . . book] at the moment, except a book [of him that is among the] saints[4], our holy[5] father, A[pa[6]. . . . . , arch]bishop of Alexandria, (wherein) he interpreteth (15) the prophet [. . . . .], the two [. . . . .] having been (?) written[7] [. . . . .] that book. For I found not a book [. . . . .[8]], as hath been already said, [. . . . .] a human writing does [. . . . .] scripture.' And again thou sayest that I am a (20) [. . . . .], Christ is [. . . . .[9]']. I think again (?), when I said [. . . . .] except for a disciple, even as thou hast written, saying, Lest [. . . . .], I am in truth a disciple. Again, seeing that thou didst [. . . . .[10]] Cyriacus; the Lord knoweth that, since the day that [. . . . .], I cease not informing him and instructing Jacob (25) [in what] is profitable for him, according to God. My joy [it is. . . . .] if thy piety should bid me (do) a thing that [. . . . .] will delay[11]. So far hast thou listened, O brother. Pardon me, for I am careless; I am not worthy that I should [come ? and] do obeisance at the prints of the feet of your (30) holiness. Pardon me, for I am a gossip and have written many words, such as (befit) not my measure. Be so kind as to remember me in your holy prayers, that God make me worthy to do His will; for (35) I am negligent. I do obeisance to your reverence by my most humble letters, until such time as God grant me to do you (40) obeisance in person."

1 For discussion and bibliography of this monogram *v.* Perdrizet, *Rev. Et. Gr.* xvii 357 ff.

2 ϩι- thus rare in Saʿ. (*CSCO.* 73, 72), usual in Boh. (Ac. i 20, Phil. iv 3 &c., *ἐν*).

3 For *πλεονέλαττον* adverbially *cf. Pap. Monac.* no. 4, 10 n. But note the accent here. The next *lit.*, 'That there may not be a lie,' *i.e.* a too precise statement would be rash.

4 For *ὁ ἐν ἁγίοις*? Instances in Coptic, BM. 468, Wessely, *Stud.* xi p. 165 = *PG.* 65, 245. On use of the phrase *v.* Hesseling, *Bloemlesing* (Utrecht 1916), 109.

5 This word scored through, as if superfluous, perhaps showing misunderstanding of the preceding phrase. (*Cf.* the meanings of *μακάριος*, 'holy' and 'deceased.')

6 Or a name only. Athanasius? If ⲁⲡⲁ were also there, the name could have but some 4 letters.

7 Or 'wherein (?) he wrote the two,' or 'to the two.'

8 ? 'At the moment,' as in 12.

9 Greek word, ending ? in *-θυμος* (*μακρόθυμος*), though the termination *-ον* would not be expected.

10 'Permit' (*ἀνέχειν*), or 'forbid' (*κατέχειν*).

11 A negative seems required; if a neg. fut., the ⲁⲛ is lacking; or perhaps ⲁ- should be privative ⲁⲧ-.

141. (MMA., but not traced)—Room 3 + below W. Court. Pottery.

Begins with an apology for not writing on papyrus[1]. Recipient is addressed as 'thy holy fatherhood,' writer referring to himself as 'my humility.' He rejoices (6) at news of recipient's good health. The subject of the letter seems to begin at l. 8 and to relate to the action taken by the writer against a third person, who had talked[2] in an unseemly manner (12). The writer protests that he had never given him cause so to do, but had merely aimed at reconciling the disputants and bringing about peace (18). ["But not only] was he not to be persuaded to accept peace, [but] he even displayed great shamelessness (?), uttering unseemly words, according to the evil advice of him that counselleth him[3]. (23) And moreover truly I did not exclude him[4] on account of his having spoken against me; but firstly because that he had of himself

1 *V. CO.* 97 n. and p. x.

2 One must doubt the plur. ⲁⲩ- in l. 11. Here, as so often, the main obstacle to interpretation lies in the bearing of the verbal pronouns.

3 ? the devil.

4 Hence it is evident that the writer is either the ruling official of a monastery; or, more probably, a secular cleric addressing his superior, perhaps the bishop (*cf.* 34); or a bishop (*cf.* 35) explaining his action to one or other of the venerated anchorites to whom our letters so often refer. (But is *κέλευσις* appropriate to this last supposition?) On the priest's power of expulsion *v. Constit. Apost.* viii 28 (27) = Lagarde, *Aeg.* 279. *Cf. CO.* 41 n., **158**.

appointed priests[5], and also because that he had cast the great commandment of God, (*Verso*) from him, namely love toward his neighbour; and also because it is fitting he should guard his mouth, that he utter not words and others be (thereby) offended. (32) But since it is not possible to write much, thou knowest (already) the folly of his kind[6]. Because of the command (?) then of thy holy fatherhood, [lo,] we admit him (36) [that he may] communicate. But let it not befall that the clergy enter and communicate there[7] (?), except I have authorized it, (39), or that he make peace with [the ?] priest and they be reconciled one with another [. . . . .] thy fatherhood [. . ."

5 Had the person in question assumed episcopal functions, or had he appointed a chaplain for his monastery ? The words imply rather repeated appointment than a single act.

6 Awkward construction. The sense seems to be: 'Since it is not possible. . ., (I will but say that) thou knowest. . .'

7 ⲛϩⲏⲧϥ cannot, I think, refer to a person ('at his hands'). Perhaps read in 36 ⲉ[ⲡⲙⲁ ⲛⲥⲩ]ⲛⲁⲝⲉ, 'the place of communion.'

142. (MMA. 12.180.282)—Original Monastery. Papyrus. 12.5 × 22.5 cm. From Nonnus to Epiphanius.

Recipient is addressed as "[pious] and holy lord father" and his prayers are asked, "that Christ, lover of man, [may. . . . .[1]] in the matter wherein I am (engaged), prosperously[2]." The subject of the letter concerns (5) the children of Andreas, son of Kalasire[3], by whom (or regarding whom) a request[4] is (or had previously been) made (6) of Epiphanius, whose dwelling is called "thy holy *τόπος*," the rules (?) whereof the writer undertakes to observe without any deviation (8). He subscribes this letter, which has the force of a legal promise[5], in a clumsily written consenting clause (10, 11). It is dated 8th Pachôn, 7th Indiction. Epiphanius is, in the address, further called "the anchorite, that in truth beareth Christ." The writer Nonnus is possibly a *νοτάριος*; more probably l. 13 contains a place-name[6].

1 'bless, guide me,' or the like.

2 *V.* **96**.

3 *Cf.* Καλοσύριον, *PG.* 76, 1065; the Greek for Kalashire.

4 Perhaps as to the said children coming (7) to the recipient.

5 *τάξει* thus in *CO.* 110, **163**; *cf.* *ἐν τάξει* BM. Gk. 1691, P. Byz. Cairo 67309, 20 &c. Λόγος thus vaguely, 'undertaking'; *cf.* **149**.

6 ⲧⲟⲩⲥⲓⲁ might, if here read, be abbreviated for such a name as that in **87**, 2. 'El-Oussia' is a topographical term in many Theban villages today.

143. (Cairo 44674.31)—Room 3. Pottery. By scribe of **1**.

". . .] the humblest (?) Stephen[1], [. . .[2]] the Lord of us all, of whom the wise apostle Paul said[3]: 'He emptied himself, and took a servant's form, becoming in the likeness of men and in fashion He was found as man; He humbled himself and became obedient, even unto death.' If our Lord and the Lord of every one humbled himself for us, men, for our salvation[4], it behoves us, men, to follow after the pattern of humility wherein our Lord was for us. For the patriarch, Apa Severus[5], hath said in one of his Epistles: 'Indeed everything [. . . . . the] Lord, is for us [. . . . .] good.' Do the [kindness (?)[6]. . . . . (*Verso*). . . . .] and we shall [. . . . .] him that shall offend these little ones, as [the] Lord hath said in His holy gospel[7]. And without (my) writing much[8], thou knowest, regarding what hath befallen, that thou didst declare, in presence[9] of our father, the great man[10], what thou didst declare and he wrote to me concerning this matter. And behold too, thou hast further grieved my heart much now, (for) thou hast not observed what our Lord said[11]: 'Let your speech be Yea, yea and your Nay, nay.' Thou hast not remembered what thou didst declare before the great man."

1 If *ἐλάχιστος* were right here, this would be the author. *Cf.* **1** n.

2 Perhaps a preposition, 'after' (follow after ?), or the like.

3 Phil. ii 7, 8. Differs from Horner's text in using ⲁϥ- rather than ⲉⲁϥ-.

4 Reminiscent of the Nicene Creed (Coptic in Rossi i II 62, Zoega p. 242).

5 Severus of Antioch. His Epistles have been estimated at well over 3000 (E. W. Brooks, *Select Letters of S.*, ii p. IX).

6 Only probable if a considerable amount is lost of next lines.

7 Mat. xviii 6.

8 *Cf.* similarly in **165**.

9 For ϩⲓⲃⲟⲗ ⲛ- *v.* *Jême* no. 42, 16, *CO.* 215, 304 &c.

10 *I.e.* the abbot, though the term applies likewise to bishops and to civil dignitaries. *Cf.* *CO.* 119 n. Ὁ *μέγας* is used of a venerated ascete (Usener, *Theodos.* 107, 109), *e.g.* of Antony, *Hist. Laus.* p. 65. *Cf.* *μέγας*, *μεγάλος*, *Ann. Boll.* 1891, 97, 101.

11 Mat. v 37.

144. (MMA. 12.180.292)—Original Monastery. Papyrus, 6 fragts.; A is 6 × 33 cm. From Menas to Epiphanius.

"Before [all things] I do obeisance and I salute the [print ?] of thy feet, my holy father, [that] in all things bearest Christ[1]. For I am not worthy to [. . . . . thy] lordship. For it is not given unto a servant [to. . . . .] his lord. Yet because of the necessity of the sickness that is upon [me], I have ventured and do write unto thee. For thou knowest in[2] [. . . . .] the matter of our father the bishop, God hath [. . . (5). . . . . . .] Coluthus of Ermont, he[3] found that they are about to [. . . . .] the *scolasticus*[4] [. . . . .] go with him [. . . . .] he is not [. . . . .] the priest [. . . . . (10) Pan]kalêla[5] and [. . . . . *scolasti*]-*cus* (?) and the steward [. . . . *actu*]*arius*[6], until they bring him [. . . . .] go unto thee here (?) on the [. . .] day [of the month. . . . . But the] chief[7] of these (things is that) I do obeisance [. . . . .] holy lord father, [(15). . . . .] and thou pray in charity for my house; for my children are sick [. . . . .] worthy of all honour; and I greet Apa Psan[8], my holy father.

"My holy father and that [truly ?] beareth [Christ], and pious, Abba Epiphanius[9]; [from] Menas, [his servant.]"

1 'In all things,' an addition to this epithet not found elsewhere. *V. CO.* 50 n., Ryl. 288 n.

2 Exact place of these words uncertain.

3 Or 'I found.'

4 From here to 'priest' a fragt. of uncertain position; so too several phrases in ll. 10–14.

5 For this place *v. CO.* 127. Occurs also on a stele from Ermont, O. Wulff, *Altchr. u. Mittelalt. . . Bildwerke* iii, no. 96.

6 *Notarius* cannot be read, *vicarius* scarcely; Belisarius (*CO.* Ad. 29 Belisara) is improbable. *Actuarius* occurs in Louvre R. 49, *CO.* 79 and ? 404, 9.

7 *Cf. CO.* 104.

8 Psan thus greeted in **106**.

9 Possibly a short (or abbreviated) word after this. For 'Abba' *v. CO.* 286. A ceremonious distinction between it and 'Apa' is denied by Lefébvre (*BIF.* iii 80) and a comparison of their employment in the Jême texts (where both are used of St Phoebamon, also of the prior Surus) appears to justify him. In Bohairic texts too the two forms are constantly used indiscriminately of the same person; 'Apa' being prob. reminiscent here of the original, Sa'idic version of such texts.

145. (Cairo 44674.120)—W. Rubbish Heaps + Room 1 or 3. Pottery. From David to Isaac[1].

"Jesus Christ[2]—— I, the humblest David it is, doth venture to write to his dear father, Apa Isaac, the holy one of God, the man that truly beareth Christ. If it be thy wish and thou (?) wilt compel me[3], (saying,) 'Thou shalt become priest'; I have said, 'I will do naught without thy approval, for thou art my father.' For thou knowest what is in my [heart. Be so] kind (?) and write for me to the bishop [in my] name; for I will take[4] no other letter of any other man. If thou knowest that the matter shall be arranged, do thou send Peter with me, and I will (pay ?) him[5] his wage. Farewell in the Lord."

1 **306** by the same to the same.

2 *Cf.* **654**. As heading to a private letter this is found in **294**, **462**, *BP.* 710, *ST.* 267, 320.

3 Or 'and I be compelled,' reading ϫⲉⲥⲉ-. This is perhaps more probable. Ἀναγκάζειν may also be 'importune,' as *Miss.* iv 233.

4 One might expect 'he will take, accept.'

5 Assuming ⲧⲁϯ ⲛⲁϥ; *cf.* **532** n. The scribe's usage shows that superlined ⲛ̄ is insignificant

146. (Cairo 44674.96)—W. Rubbish Heaps. Pottery. From [. . . . .] to Isaac.

"First my humility doth obeisance to the perfume of your holy fatherhood. I have received the letters of your piety and have had much joy, in that I was worthy of a great favor. Now, according as ye did command, by God's will, if my father come, I will fetch the papers which [? ye] did write me; for he hath mulcted me[1] on account of [. . . . .]. Every thing[2] that your fatherhood [shall. . . . .], I will assent thereto [. . . . . , ...] (10) holy father [. . . . . , Apa] Isaac, [from. . . . .]."

1 ϣⲓ (ϣⲓⲧⲉ) ⲟⲥⲉ, *cf.* **162**, **182**, **475**. As 'fine' clearly in *Jême* no. 67, 115. Shenoute, exculpating himself from charges of oppression, asks if he is accused ⲟⲩϩⲏⲕⲉ ⲁⲓϣⲁⲁⲧϥ ⲛⲟⲥⲉ (Wessely ix 123). Also Boh., De Vis, *Homélies* 74 ⲛⲥⲉⲓⲛⲓ ⲙⲡⲓϩⲱⲃ ⲛⲁϩⲣⲉⲛⲛⲓⲁⲣⲭⲱⲛ . . . ⲛⲥⲉϣⲉⲧⲟⲩ ⲛϩⲁⲛⲕⲉⲟⲥⲓ. A clear instance of the verb, Lu. xii 48 = αἰτεῖν (ζητεῖν). Lemm has discussed ϣⲓⲧⲉ, *Misc.* c.

2 Ignoring the stop after ⲛⲓⲙ. The use of στοιχεῖν indicates assent to a legal arrangement.

147. (MMA. 12.180.220)—W. Rubbish Heaps. Pottery.
From Presbyterus to [.....].

The recipient had sent southward to the writer regarding a camel. The beast has been sick (since?) yesterday, the first holiday[1], and recipient must send forthwith, or it will die (9). Its recovery is expected through recipient's prayers (10). He is begged to send a reply (to the present letter) by the hand of Jacob. (16) "Lo, the men are without the gate (?)[2]; if he hath come to terms with them (?), and we shall write[3] unto the bishop concerning them, send me (?) the conclusion of the matter regarding the camel, to Patoubaste[4].

"Presbyterus, thy humblest servant."

1 *Cf.* **284** n. The translation suggested here is merely tentative; the faded text might be variously read.

2 Reading ϩⲓⲃⲟⲗ ⲙⲡϣⲁ (as in *CO.* 41) would give 'the men are excommunicate'; perhaps more likely. *Cf.* **135**.

3 This looks almost as if conjunct. = fut. indic.

4 The fuller, hellenised form apparently in **490**.

148. (MMA. 12.180.96)—Original Monastery. Pottery.

It is difficult to describe the subject of these disjointed lines. ⲙⲙⲱ, if so read in 16, might indeed indicate a woman as recipient. 'The lies that Ezekiel told' are referred to (3, 10), and his (?) pride (10); also the writer's forbearance (9). Two uncommon words occur[1].

1 ⲥⲱⲙⲛⲧ (6) 'have patience, wait' (*cf.* **97**, *CO.* 379, 386, but also *Jême* no. 48, 53, no. 87, 37 &c., where 'submit to, accept') and ⲥⲱϩⲙ (20), which the broken context leaves obscure. In 12 can ⲙⲡⲁ = ⲙⲡⲉ, 'by no means'? *Cf.* ?**238** and the form ⲙⲡⲁⲓ, Budge *Misc.* 1193.

149. (MMA. 12.180.103)—W. Court. Pottery.
From Samuel to Enoch and John[1].

"Be so kind and persuade (?) brother Kyrikos (Cyriacus[2]) and send him to [me (? us)], (5) ere I come. And (be so kind as to) write to him, in my name and yours, that he observe the promise[3], according to the force of the promise that he did (10) give us. Fail not therefore to send him, for he shall not disappoint us[4].

"Give it to Apa Enoch and Apa John (15), from Samuel."

1 *V.* **116** n.

2 On forms of this name *v. Jême*, p. 442.

3 *Lit.* 'word'; *cf.* **142**. ⲡⲟⲉⲓⲥ is almost invariably followed by ⲉ-, so ⲛⲁϥ probably ethic.

4 *Cf. ST.* 374, *Jême*, no. 76, 58, Hall p. 117, *Rec.* vi 70. An adjectival form thus, as verb, is very unusual. Perhaps for ⲣ ⲡⲁⲣⲁⲗⲟⲅⲟⲛ; *cf.* P.S. Ital. v, no. 479 παράλογον ποιούμενος; also P. Cairo 67066.

150*. (Cairo 46304.6)—1st Tower, under floor. Limestone.
From Pisrael to M[.....].

The letter, though addressed to the archdeacon M[.....], seems to be concerned with the affairs of Alexander and Theophilus[1], who are desired[2] to come south quickly and meet the writer. He has, he says, entrusted their affair, (relating perhaps to a mutual understanding, or reconciliation,) to the priest ⲕⲁⲗⲁⲡⲏⲥⲉ Kalapesius[3], who shall inform the overseer[4]. Hence it may be that the writer is the bishop of Kôs[5], contemporary with various persons who figure in these texts.

1 Their names are joined with that of the archdeacon in the address formula.

2 For ⲟⲩⲱϣ thus used *cf. CO.* 511, BM. 464 &c.

3 Perhaps this priest in *RE.* no. 19 (where an Alexander also occurs) and in *ib.*, no. 25[ter] = Hall p. 94, where he is likewise steward of the τόπος of Pesenthius.

4 For διοικητής *v. Jême*, *passim*, Steinwenter in Wessely *Stud.* xix § 3.

5 *RE.* nos. 10, 11; *cf.* also **426**. In *RE.* 8 the writer is a διοικητής, the recipient bishop Pisrael (Revillout has omitted the address); in *ib.* 7 'the humblest Pisrael' writes to Pesenthius. An unpublished fragt. is addressed to 'my holy lords, Apa [.....and Apa Pis]rael,' perhaps the 2 bishops of *ST.* 255.

151. (MMA. 14.1.1)—Tombs 65, 66. Pottery.
From Strategius to Cyriacus.

"Give it to the most holy[1] spiritual father, Abba Cyriacus[2], the anchorite of the mount of Jême, from Strategius, the *lashane* of Nê[3], your (5) son. I have received your revered letters and taken knowledge thereof. Now, regarding the order[4], I have not been able as yet[5] to obtain it, because that my brother is not at present[6] here. When he (10) cometh, so God will[7], let them that did receive the order come in and he will settle their affair satisfactorily, according to the competence of their order. Lo, (they are[8]) with me; he entrusteth (15) them to me until he come. Farewell in the Lord."

1 Ἁγιώτατος very rare in these texts. Once of Epiphanius **429**; once of a bishop (unpubl. frag.).

2 Doubtless recurs in **236**, presumably in **250**, **266**, **457** (all from this site); whether identical with the C. of Hall p. 146, *CO*. 385, 386 &c., *ST*. 387 is uncertain. In *BP*. 8706 is C. 'priest and hegumenus of the mount of Jême'; in *RE*. no. 11, C. 'priest and prior of the mon. of Apa Macarius at Patoure, opposite Pshenhôr (*cf*. *ST*. 76).' The two last can, for topographical reasons, scarcely be the same.

3 This *lashane* recurs presumably *CO*. 122 and *RE*. no. 1 (read π'λⲁϣ]ⲁⲛⲉ); but in both cases without a place-name. Here the place is named ⲛⲏ. It recurs in *CO*. 386, *Jême* no. 68, 31, and in **200**, **324**, **369**. *Cf*. *ST*. 216; in *WZKM*. '02, 261, ⲡⲕⲁⲥⲧⲣⲟⲛ ⲛⲏ. Demotic and Greek evidence (*v*. Spiegelberg: *Demot. Pap. Elephantine*, pp. 7, 8, Griffith, *Ryl. Pap*. iii 228), supports my suggestion that this is the surviving form of the ancient name of Thebes ('the City,' the biblical 'No'; *v*. Spiegelberg's note, *ÄZ*. liii 104). Literary texts offer, I think, but one example. The Saʿ. passage from the *Vita Pachomii*, in *Mus. Guimet* xvii 316, prints the town whither Pachom sailed 'northward' as ⲥⲛⲏ, *i.e.* Esne. But the MS. reads ⲛⲏ, which Amélineau, misled by Boh., *ib*. 6, emended. *ASS*., Maii iii 22* has πόλιν τῶν Θηβαίων (var. Θηβῶν, Lefort), while both Coptic texts add, 'the city of the ancient kingship,' clearly pointing to Thebes and thus displacing the hitherto assumed birth-place of Pachom, S. of Esne.

4 For ὅρος thus *v*. *Jême* nos. 36, 20, 44, 61, BM. no. 1072 and a discarded fragt. (MMA. 14.1.174) with the phrase ϫⲓ ϩⲟⲣⲟⲥ.

5 The text must be corrected to τὸ τέως, as in P. Byz. Cairo i p. 104 (*cf*. Preisigke, *Berichtigungsliste* 107).

6 *Cf*. *ST*. 246, 11.

7 Σὺν θεῷ, which so often refers to the future, similarly in *ST*. 179.

8 Assuming ⲥⲉ- omitted, though what 'they' are is not clear; perhaps the litigants above referred to.

152*. (MMA. 12.180.326)—Original Monastery. Papyrus, 2 fragts.; largest 9 × 13.5 cm.
From the [. . . . .[1]] of Coptos[2] to bishop Pesenthius[3].

The letter begins with compliments and expresses gladness at news, brought by (?) the deacon[4] [. . . . .], of the bishop's good health (3). The words "Were not the distance far [. . .[5]" precede a request (5). Pesenthius is called 'thy holy fatherhood,' 'that truly beareth Christ.'

1 Perhaps ⲗⲁϣⲛⲏⲩ.

2 ⲕ]ϥⲧ.

3 ⲡⲉⲥ]ⲩⲛⲑⲓⲟⲥ [ⲡⲉ]ⲡⲓⲥⲕⲟⲡⲟⲥ.

4 But for]ⲡⲇⲓⲁⲕ[we could read ⲁ]ⲡⲁ ⲓⲁⲕ[ⲱⲃ.

5 ⲡⲥⲁⲃⲗ ϫⲉⲡⲉⲥⲕⲩⲗⲙⲟⲥ ⲟⲩⲏⲩ ⲁ[. Du Cange *s.v.* shows that σκ. can = διάστημα. So in *CO*. 403. *Cf*. *BIF*. xiii 104, where σκ. = ϫⲓⲛϩⲓⲕⲟⲧ, 'visit,' in *Mus. Guim*. xxv 286.

153*. (MMA. 12.180.327)—Original Monastery. Papyrus, 3 fragts.; largest 9 × 14 cm.
From "the humblest" Ezekiel, perhaps a bishop[1], to bishop Pesenthius[2].

"When we had received the letters of your holy brothership [and had learned] therefrom of your health, that is precious[3] [. . . . . . . according to] the law of God. And we pray for [. . ." Of the rest no consecutive sense can be made. Possibly the writer speaks of the administration of a τόπος in which he is concerned. In 6 reference is made to news brought southward by others; but this does not of necessity imply that Ezekiel resided to the south of Pesenthius.

1 To be assumed from the words 'brothership' and συλλειτουργός (]ωⲧ/ preceding the latter probably ϩⲟⲥⲓⲱ-ⲧⲁⲧⲟⲥ). No bishop of this name is demonstrable, though *RE*. no. 7 (read]ⲡ̄ⲉⲓⲱⲧ ⲁⲡⲁ ⲓ̈ⲉⲍⲉⲕⲓⲏⲗ[) might be he, since the writer who thus refers to him, is presumably himself the bishop Pisrael (*v*. **150**).

2 ⲁⲡⲁ ⲡⲉⲥⲩⲛⲑⲓⲟⲥ ⲡⲉⲡⲓⲥⲕ/. *Cf*. **152**.

3 ⲛⲁⲓ ⲉⲧⲥⲟⲧⲡ [, 'unto us beyond all things,' as in *RE*. 22 R.; *cf*. **432**. *Cf*. ἧς οὐδὲν μοι τιμότερον (*sic*) Preisigke, *Sam.buch* 4323.

154. (MMA. 12.180.69)—Below 1st Boundary Wall Pavement. Limestone.
From bishop Abraham[1] to the priest Senetôm.

"First I greet thee. May the Lord bless thee. Be so kind as to go [in]to. . . . . of my son (?) Pheu (*vo.*) and celebrate the service (*lit.* feast) for thyself [. . . . .], we know [. . . . .][2]. If thou go not, thou art excluded from the clergy[3]. Give it to the priest Senetôm (?) from Abraham the bishop."

The peculiar punctuation is similar to that of other letters from Abraham (? by this scribe)[4].

1 The bishop well known from Dêr el-Bahri ostraca (*v. CO.* p. xiii), whose orders frequently begin with the opening formula used here. Also author of **399**. His presence among these ostraca is chronologically interesting. For Senetôm *cf.* ? *CO.* 105.

2 ? **ⲉⲧⲁ**, 'we know of one (who will').

3 For ἀπόκληρος *v. CO.* 300 n. For letters of similar purport from bishop A., *ib.* 53, 56, 60, 75 *vo.*, 76, 485, 511, Hall p. 84 n.

4 *CO.* 69, 126, 184, Tur. 14.

155*. (MMA. 12.180.50)—Below W. Court. Pottery.

"Before (writing of) the matter, we cast (ourselves) at the[1] [footstool ?. . . . .] that truly [beareth] Christ [. . . . .] your pious lordship [. . . . .] unto our humility [. . . . .] your saintliness (ἁγιωσύνη) concerning this man [. . . . .] the great men (magnates) [. . ." A certain Papnoute is referred to; also "every woman of quality" (ἐλεύθερος[2]). Possibly therefore the letter relates to a woman's share in property.

1 **ⲧⲛⲛⲁϩⲧ ⲉϫⲛⲛ**[. A similar, though not identical, use of **ⲡⲱϩⲧ** in a discarded fragt. (Cairo 44674.10), **ⲉⲓⲡⲱϩⲧ ⲙⲙⲟⲓ ⲉϫⲛ.** *Cf.* also **178**, **247**.

2 *Cf.* BM. no. 446, *Jême* no. 86, 19; also *ÄZ.* 1884, 151. In *Cod. Borg.* cclxxxvi are the words **ⲙⲛϩⲙϩⲁⲗ ⲟⲩⲏϩ ⲛⲥⲱⲥ ϩⲱⲥ ⲥϩⲓⲙⲉ ⲛⲉⲗⲉⲩⲑⲉⲣⲁ** (*cf.* the parallel phrase printed by Zoega, 632). Perhaps here = ἐλευθέρα 'wife,' married woman.

156. (Cairo 44674.4)—W. Rubbish Heaps. Pottery.

"According as thou didst write to me concerning the men (?) of [. .]okleele[1], I read thy letter unto them and they said, 'We know that we went unto the houses[2] and that all thou hast said befell, whether it were (? be) the *vicarius*[3], or another (?). Yet all these things,' said they, 'it (was) needful we should use violence[4] [. . . . .][5]. Now we beg [. . . . .]; for strife [. . ."

1 The only place comparable seems to be Pankalêla, *CO.* 127 &c., though several show a similar termination: **ⲥⲉⲩⲉⲗⲉ** Louvre 1779, ? **ⲡⲓⲧⲉⲗⲉ** Hall p. 103, **ⲧⲃ̄ⲉⲗⲉ** (**ⲧⲃ̄ⲏⲗⲉ**) *CO.* 179, *BP.* 8641,]**ⲗⲉ** *CO.* 43.

2 If **ⲓ** were not a letter, one might read **ⲛⲏ**, as in **151** &c.

3 The other occurrences of this official in Coptic are uninstructive, except that **460** shows one at Ape, while *CO.* 209 refers to him as ordering arrest and imprisonment. On the office *v. Pap. Monac.* i 160, *Byz. Z.* 1914, 220, Wessely's *Studien* xix 7 (Steinwenter).

4 Or 'needful that the iniquities.'

5 Difficult owing to the gap. If κἄν, it should go with **ⲧⲉⲛⲟⲩ**, 'even now,' and end the sentence. *Cf.* **193**.

157. (Cairo 46304.127)—E. Buildings. Pottery.

". . .] I[1] went to the mount of Jême. A (baptismal) tank had been set up (5) within the town[2]. They baptized thereat[3] and had not invited me to consecrate it for them. Another[4] I found, taking usury." It may be doubted whether this is part of a letter.

1 Unless a priest was competent to consecrate a font, the writer must be a bishop. The reading of l. 2 is confirmed by M. Munier.

2 Jême is not elsewhere called a πόλις; *v.* **134**. But here 'the town' seems to be on the mount. Ape (Luxor) would be the nearest πόλις (*CO.* 491), but Ermont that to which the word is most often applied.

3 *Cf.* **135**.

4 Another priest ?

158*. (Cairo 46304.129)—E. Buildings. Pottery: 2 fragments.
From an ecclesiastical superior[1] to certain clerics[2].

The writer does not seem to have named himself. After referring to some occurrence, of which presumably he has been informed[3], he continues (5), "Now behold, I have expelled the deacon, forbidding him his

1 Not necessarily a bishop; *v.* **141** n.

2 **ⲡⲣ[ⲉϥⲣ ϩⲟⲧⲉ ⲛⲕⲗⲏ]ⲣⲓⲕⲟⲥ.** Or may be to [. . . . . **ⲙⲛⲕⲩ]ⲣⲓⲕⲟⲥ**, '. . . . . and Cyr(i)acus.'

3 Assuming 'I have learnt,' 'ye have written,' or the like, in l. 1.

liturgical office[4], until I shall have examined[5] his affair." The remainder (10–14) probably continues instructions as to the offender's treatment.

4 ⲁⲓ[ⲕⲁ] ⲡⲇⲓⲁⲕⲟⲛⲟⲥ ϩⲓⲃⲟⲗ ⲛⲁⲧⲗⲓⲧⲟⲩⲣⲅⲉⲓ. *Cf.* Louvre *Pap. R.* 72 ϩⲓⲃⲟⲗ ⲛⲧⲗⲓⲧⲟⲩⲣⲅⲓⲁ and *CO.* 83. Is this equivalent to ϩⲓⲃⲟⲗ ⲛⲛⲙⲩⲥⲧⲏⲣⲓⲟⲛ Rossi, *Nuov. Cod.* 34, Hall p. 47? *Cf.* **135**. 5 ⲙⲟⲩϣⲧ.

159*. (MMA. 14.1.154)—E. Buildings under floor. Pottery.
From the *lashane* (no name) of Jême to Ananias.

The fragment mentions "this brother, namely Enoch," and concludes "I have no more ϣⲏ ⲛ̄ⲭⲣⲓⲁ," a word found in *ST.* 118 and perhaps in Ryl. 139, ϣⲛϩⲉⲣⲓⲁ.

160*. (MMA. 14.1.120 and 121)—Cell A. Pottery: 2 fragments.
From Isaac and Elias to the *lashane* and headmen of Jême[1].

Not enough is intelligible to indicate the subject of the text. The authors perhaps undertake to carry out instructions to recipients' satisfaction[2]. For these writers *v.* **94** n. The hand is probably that of **167** and of **282**, **401**, of which the last but one would show that this scribe is named Ananias.

1 Reading ⲡⲗⲁϣⲁⲛⲉ ⲙⲛ̄ⲛⲁⲛⲉⲩⲉ, though ⲙⲛ is uncertain. 2]ⲟ ⲛⲁⲧⲣⲟⲟⲩϣ ⲉⲗⲁⲁⲩ[.

161*. (Cairo 44674.88)—Below W. Court. Pottery. By scribe of 1.

"...] (and) she hath left her husband and gone to Pmilos[1], (to dwell) with[2] the sister of Ganah[3]. Please[4] be so kind as to exclude[5] [her ?], until [..." The recipient is presumably a priest, the writer perhaps his bishop.

1 Elsewhere Pmilês, -is, -e. *V. CO.* 385, *ST.* 157. It is in the nome of Coptos.

2 ϩⲁⲧⲛ.

3 ϭⲁⲛⲁϩ. Elsewhere Kanah.

4 How else can the gap of 2 letters be filled? ⲟⲩⲱϣ (= θέλησον) followed by imperat. is unusual; *v. CO.* 511 n.

5 ⲕⲁ[ⲁⲥ ϩⲓ]ⲃⲟⲗ. *Cf.* **135**.

162. (MMA. 12.180.270)—Rubbish Hole in 5. Papyrus. 12.5 × 32.5 cm. (Plate VI.)
From Joseph[1] to Epiphanius.

"I have indeed[2] desired to come north and to do obeisance unto thy revered and saintly fatherhood, (and) when I signified (it) unto our father the bishop, he forbade me, as by reason of the great weakness wherein I am, (saying,) 'Thou wilt not have strength (thereunto'). And yet even as I long to see God, so also do I long to see the blessed face of thy saintly fatherhood and to receive a blessing of it and that it may entreat the Lord for me, that He have mercy upon my wretched soul; for I know (5) that He will hear thee and will accept thy prayer. Seeing that a multitude of trials have come upon me, at the hands of envious and treacherous men: first then respecting the inheritance of our parents, that Colluthus hath seized; and a ship besides, which, when I had freighted, and set the 86 *solidi* thereon[3], he did seize, nor gave me aught thereof; and other losses also wherein I was mulcted[4] by the magnates, (8) until I came down into poverty. I am thankful (that) God hath not forsaken me up till now. For this cause therefore have I desired to withdraw myself, having vowed[5] to dwell either[6] in a desert place[7], or in a monastery, in this (same) habit wherein

1 No archdeacon of this name occurs elsewhere, nor is the hand here that of any other text by a Joseph, so far as can be ascertained. It may of course be that of an amanuensis.

2 Καὶ γάρ exactly as here, introducing a phrase independent of what precedes, in *ST.* 351; *cf. CO.* 189, 385, perhaps 94, 129, *RE.* no. 5, perhaps 17 and 21; Boh., *Vat.* lxii 147 (immediately after opening salutation of a letter). In literary texts it often = 'now,' *autem, quidem, e.gg. Miss.* iv 529, 552, 598, Wessely, no. 112 c.

3 If one took ⲛ for the article, this sum would be only 6 *solidi*. But the stroke clearly extends over both letters. The absence of ⲙ- after ⲧⲁⲗⲟ is paralleled by ⲥⲛⲥⲱⲛ (4, 19), ϭⲱⲗⲛ (18).

4 *Cf.* **146**.

5 'that fleeing (ⲛⲏⲧ) I might dwell' less probable owing to the length of the gap.

6 For the form of breathing on ⲏ, *cf.* that in **1**.

7 An anchorite's cell (*lit.* 'hermitage') contrasted with a coenobium. *Cf.* Budge, *Mart.* 213 'a desert place within the inner desert' (but in Boh., *Rec.* vi 178, = 'a dwelling place,' or 'cell'). *Jême* no. 79, 34 ⲙⲁ ⲛϫⲁⲓⲉ, used of Phoebammon's monastery, refers merely to its deserted condition (*v. CO.* 227 n.). On clerics as hermits *v. CO.* p. xviii.

I am[8], and (10) not to serve (longer) in the priesthood, but to take thought for my sins. And I remember how when I came unto thy sanctity, I desired to remain with thee (*lit.* it); and thou didst forbid me, (saying,) 'Thou art a grown man[9]' and, '(for fear) lest thou fall.' The things foreordained to befall me, thou didst signify them beforehand [unto me]. So when they, my children[10] and their mother, were come, they adjured me by the oath, at the hands of the most godly priest [and] steward and having sworn by St John[11], (saying,) 'I will not go abroad,' now lo, two years I am [. . . . . [12]] and broken, lying abed, and being carried in and out, (15) God having dealt with me according (?) to [. . . . . . .] in quietude[13]. But a great grief is in my heart, night and day, because that I have re[nounced ? . . . . . [14]], as I had desired. Yet have I not renounced liturgical service and the [. . . . .] that I vowed (?) [. . . . .] renounce them. Now have the goodness and entreat (18) [the Lord, that] he reveal [my matter unto thee; for] my heart is sad concerning this matter. What God shall reveal unto thee, signify it unto [me. . . . . thou] entreat the Lord on my behalf; I know that thou art near unto him. Indeed [. . . . . since (?)] five and forty years[15] and it is in my heart. And be so kind as to (21) appoint for me prayers and a [? fasting ordinance[16]], convenient to sickness and old age, and even be it lying down, I will fulfil them. My holy father, pray for me, that I may [be acceptable][17] at my meeting God, Him unto whom thou art well-pleasing. I embrace the holy feet of thy sanctity, until God make me worthy (24) so to do face to face. (Thou) that hast done God's will in all things, have the goodness and pray for my sons that tend me whilst I dwell with them, and do thou admonish the women, that they give me my ———[18]. See here is this little book; I have sent it, that thou shouldest take comfort therefrom. Pray for me.

"My holy lord father, that is God's temple[19], Abba Epiphanius, the prophet[20] and anchorite; from Joseph, this humblest archdeacon."

8 Σχῆμα appears to be rarely used of clerical orders (*e.g.* BM. 324). Perhaps Joseph wishes to retain archidiaconal rank, but to be freed from the duties of that office. As the writer is married, σχῆμα could only refer here to the monastic habit if he is a widower (*v.* l. 12). Or perhaps merely 'condition.'

9 Or 'thou hast been a magnate, a man of consideration.'

10 ⲛϭⲓ is scarcely ever met with outside literary texts. An instance: *Imp. Russ. Arch. Soc.* xviii (1907), l. 38.

11 Oaths by a saint are rare: *ST.* 111, by the δύναμις of St Phoebammon; *Jême* no. 18, 3, by the Trinity, and the pains the martyr (*sc.* Phoebammon) endured. Most usual is that by God (or Trinity), or the τόπος and the ruler's weal. Other oaths, *v. CO.* 131 n. (With the expression ⲱⲣⲕ . . . ⲛⲧⲁⲡⲉ ⲙⲡⲉϥⲧⲟⲟⲩ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ *RE.* no. 11, *cf.* Louvre *Pap. R.* 66 B ⲱⲣⲕ ⲛⲁϥ ϫⲉϣⲏ ⲧⲁⲡ[ⲉ and Crum, *Papyruscodex,* 115 ⲟ ⲛⲁⲡⲉ.)

12 'I am sick' is impossible; the superline is certain.

13 The accepted equivalent for ascetic ἡσυχία. A special use of the latter, Budge, *Apoc.* 108 (Pesenthius) 'when quiet had come,' at evening.

14 'My purpose,' or the like.

15 It were futile to speculate what this may refer to.

16 Or ἐντολή 'a rule of conduct.' *Cf.* **194** n.

17 Lit. 'be successful, prosper.' *Cf.* Boh. ϯ ⲙⲁϯ ϧⲉⲛ-.

18 No Greek word seems possible (ὅρος would not be in accus.), nor could ϩⲟⲣ = ϣⲁⲣ 'rent' be justified by any other instance of that word thus written.

19 *Cf.* 1 Cor. iii 16 &c.

20 Macarius is similarly entitled: *Mus. Guim.* xxv 295, *BIF.* xiii 108; also Longinus of the Enaton (frag. *penes* Evelyn White) and Pesenthius: Budge *Apoc.* 111. *Cf. Or. Chr.* 1892, 80 (Moine Anastase) ἀνὴρ διορατικὸς καὶ χάρισμα προφητικὸν περικείμενος. The occasional use of προφήτης as a title in epitaphs (*BIF.* iii 204, now = BM. stele 702) has not been explained. With this *cf.* the epitaph, *Zap. Imp. Russ. Arch. Obshch.*, Oriental Sect. x (1896), 80, 'If there be a saintly prophet, able to write laments, let him stand here beside us'; but this may be poetical jargon.

163. (MMA. 12.180.238)—Rubbish Hole in 5. Papyrus. 18.5 × 33 cm. (Plate II.) From Shenoute, *lashane* of Jême[1], and others to Epiphanius.

"We have ventured[2] and written unto your holy lord fatherhood, that truly beareth Christ, that scattereth abroad perfume everywhere[3], he whose benefits do fill all places. Hereafter: we, the whole community[4] of the *castrum,* through them that shall subscribe below, (4) we write and request your fatherly piety that ye would do the kindness, firstly for the sake of God, and secondly for the redeeming of the souls[5] of our brethren

1 Writer of **216**, a similar appeal to Epiphanius.

2 Τολμᾶν is used elsewhere in addressing Epiphanius: **144**, **164**. *Cf.* also *CO.* 397, Hall pp. 71, 102, Tur. 17.

3 *Lit.* 'in every τόπος,' so possibly in the narrower sense, 'every monastery.' For the metaphor *v.* **110**, **216**, *ST.* 192, Budge, *Mart.* 130.

4 Κοινόν, not found thus in Theban texts, though often in those from Shmûn (BM. 1014, 1075 &c.). *Jême* no. 108 is drawn up by the κοινότης of the *castrum.* On the use of κοινόν in Coptic *v.* San Nicolò, *Vereinswesen* ii 117.

5 'Lives,' rather than 'souls,' since imprisonment is in question.

that are in confinement[6] on the two parts, namely those that are confined at Taut[7] and Tabennêsê[8] and those confined here; (7) that ye would grant our (*lit.* the) request[9] and would draw up a couplet[10] on our behalf, to the *lashane* Victor at Taut, begging his honor[11] for us, according to the authority of his ——— [12], and we will act accordingly, as is right[13]. For every claim that cometh before your piety, we assent thereunto[14]. (10) And further, if need be, (we beg) that ye would be diligent on our behalf. What your lord fatherhood shall decide for us under God, we assent thereunto. In order that[15] your fatherhood be not in doubt, (12) we have subscribed to this request in form of[16] a letter. Written Pharmouthi 29, Indiction 8.

"I, Shenoute, the *lashane* of Jême, assent. I, Isaac, (son) of Apa Atrê, assent. I, Symeon, (son) of Kalasire, assent. I, Psmô, (son ?) of Pouar nmoui[17], assent. I, Paham, (son of) Pelish, assent. I, Athanasius, the scribe of Jême, drew it up and wrote for them, according to the custom (16) of the *castrum*[18]. Apa Victor[19], (son of) Ananias, I assent. I, Amos, (son) of Hellô, assent. I, John, (son) of Pebô[20], assent. I, Cyriacus, (son) of Daniel, assent. I, Psmô, (son of) Psekê[21], assent. I, (18) Joseph, (son) of Ananias, assent. I, Abraham, (son) of Antheri(u)s, assent. I, Athanasius, the scribe of Jême, drew it up and wrote for them, according to the custom of the *castrum*.

Verso. "The pious, holy father, the inspired[22] and recluse, the new psalmist[23], Apa Epiphanius; (from) Shenoute, the *lashane* of Jême and those that have subscribed within, your worshippers[24]."

6 ⲱⲗ ⲉϩⲟⲩⲛ thus: Rossi i v 26, ii III 5, *RE*. 5, *ST*. 374, 389. Other appeals for prisoners, **176**, **177**, **190**, *CO*. 209.

7 Spelt ⲧⲟⲟⲩⲧ *Jême* no. 95, 35, *CO*. 354 (?); ⲧⲁⲟⲩⲧ Hall pl. 74 (21293, 2), pl. 78 (12179), *BKU*. 104, 5; ⲧⲁⲩⲧ *CO*. 439, *ST*. 428, Hall pl. 13 (2770 rev.). In Hall pl. 74 it is called *castrum*; *cf*. the Ḳaṣr Ṭaud, *Synax*. Forget i 319. Yaḳûṭ iii 556 writes it so; Ibn Duḳmâḳ and Al-Gi'ân also; Boinet's *Dict*. Ṭouṭ, giving 6 places so named. Here it is doubtless that SE. of Ermont.

8 Recurs (with ⲛ or ⲛⲛ) often in Theban ostraca. In BP. 657 (kindly verified by Prof. Schubart) and in a discarded fragt. (MMA. 14.1.540) ⲧ. ⲙⲡⲧⲟⲟⲩ 'T. of (on ?) the hill, *or* desert.' The T. recurring in these ostraca may be sought in Ṭafnîs (not in Yaḳûṭ; Ibn Duḳmâḳ &c. incorrectly Ṭafîs), S. of Gebelein. Our present text connects it with Taut, some 12 m. downstream. Ṭafnîs however could scarcely be described as 'on the hill,' for it lies in the midst of cultivation. Therefore that 'on the hill' may be Pachom's T., of which the situation is unknown (*v*. Gauthier, *BIF*. x 122 ff., *Theol. Texts*, 177). 'On the hill' recalls the modern names Sedment el-Gebel, Tûkh el-Gebel, Tûnah el-Gebel &c. An etymology more probable than those hitherto proposed is *t 'bt n 's*, 'the Shrine of Isis,' which occurs in Gebelein texts (Griffith, *Ryl*. iii 335) and may indicate the above Ṭafnîs, though such a name might indeed be found in any part of Egypt.

9 *Cf*. *CO*. 198 n., 253, 332, Hall p. 22 (ⲗⲟⲓⲡⲟⲛ ⲣ ⲧⲡ.) &c.

10 As we might say 'a couple of lines.' Note that in Pseudo-Prochorus (Zahn 114) a sick man writes a *δίστιχον* to John, asking to be healed; this in the Coptic (Guidi, *Nota* v 260) is *στίχος*. *Cf*. *λέξις* in **172**, **376**.

11 *Τιμιότης*, *cf*. *CO*. 308, also *Jême* no. 122, 3.

12 I cannot find a suitable meaning for *ἀντίγραφον*. Perhaps similarly in *RE*. 3 and 21.

13 Regarding ⲡⲁϥ as for ⲡⲣⲟⲥⲣⲟϥ as in BM. 1122 (*cf*. ⲡⲁⲣⲁⲣⲟϥ). For *τοῦ δικαίου* *v*. *Jême* nos. 50, 26 and 39, 24.

14 Meaning ? any appeal made by you shall have our support. For *δίκαιον* thus *cf*. ⲡⲇ. ⲙⲡⲛⲟⲩⲧⲉ in **407**, *CO*. 62 &c., though scarcely in the same sense.

15 *Πρὸς τό*, as P. Oxy. 1199, Wessely *Stud*. iii 422. It should doubtless be read in *CO*. 110.

16 For *τάξει* *v*. **142**.

17 Not found elsewhere. Perhaps a place-name.

18 *Cf*. *Jême* no. 65, 99 *κατὰ τὸ ἀεὶ ἔθος τοῦ κάστρου*, likewise of the scribe's function.

19 Of all witnesses, only Apa Victor signs with his own hand.

20 Only this witness recurs elsewhere: **95**, *CO*. 173.

21 Rare in these texts (*CO*. 206) but frequent at Aphrodito (*v*. BM. Gk. iv p. 579).

22 *Πνευματοφόρος* an epithet of ascetes (*e.g.* in the *Antiphonarium*, Ryl. 435, of John Colobus, Hôr, Samuel of Kalamôn, Hatre of Aswân); of bishops (Benjamin Alex. H. De Vis, *Homélies* (1922) 56, Ananias *CO*. 85); especially of saints endowed with prophecy (*Miss*. iv 98, 102, 146, *PO*. xi 305, Budge *Apoc*. 109, 121, John of Siut ⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟϩ ⲙⲡ̄ⲛ̄ⲁⲧⲟⲫⲟⲣⲟⲥ *Vat*. lxii 146). *Cf*. the use in Zeph. iii 4. Various saints are given it (Zacharias father of Baptist. De Vis, *l. c.* 15), Antonius *PG*. 65, 85, Evagrius Pont. *Hist. Laus*. ii 34, Macarius *BIF*. xiii 110, the Nicene fathers *ROC*. xix 73; further *Not. et Extr*. xxxix 330, Budge *Misc*. 244); a martyr, perhaps improperly (*Jême* no. 100, 5). In our texts it is only an epithet of Epiphanius; in the correspondence of Pesenthius that bishop is often called *πνευματικός* (*RE*. 7, 45, 12 *bis*), likewise applied in **133** to Epiphanius, but elsewhere (**151**) to others. *Cf*. of a seer *περὶ τὰ θεῖα πνευματικός* (*Mirac. Artemii*, P. Kerameus 59).

23 Was Epiphanius a writer of hymns ?

24 This word similarly in BM. 1104.

164. (MMA. 12.180.272)—Original Monastery. Papyrus. 22.5 × 23 cm.
From Paul to Epiphanius.

"I, Paul, this humble monk of the [monastery of[1]... | do write unto the most Godfearing lord father

1 Or 'the holy monastery of...'; *cf*. *Jême* no. 106, 17.

[. . . | and the man truly [revered ?] and honored [. . . | perfect in all Christ's virtues[2] [. . . | (5) I] greet and do obeisance at the print of thy [saintly (?) and] holy feet. . . | and would that thy fatherly lordship and [. . .| I lick the dust of the feet of thy benevolence (?) [. . . | I] greet all thy children, [they that] are in thy [. . . | all [. . . . .] of thy fatherly lordship [. . . | (10) revered father, for (?) there is great danger (?) [. . . | or a disciple of Christ [. . . | my lord father, for (? that) ye bid us[3] not [. . . | a little. Wherefore[4] I have ventured and have written; since [. . . | with my feet[5], until I be worthy of (doing) obeisance[6] [. . . | (15) feet. Therefore doth my humility pray that God would [. . . | so that I may say with gladness, 'I have beheld our (*or* him that)[7] [. . . | . . . . .] over his [reasonable ?] flock[8] [. . . | all righteousness. Verily, my lord father, [. . . | . . . . .] hear with the ears[9]. Thereafter then (?) [. . . | (20) revered. Have mind of me in the raising up of thy [holy] hands [. . . | that] God bring about my (life's) end in a manner pleasing unto Him[10] [. . . | Christ Jesus; thou interceding for us before God [. . .

Verso. "] holy [lord father ?] Apa Epiphanius, the anchorite; from Paul, thy humblest son."

2 A similar phrase in **184**, **473** and **483**, all addressing Epiphanius.

3 But Epiphanius is addressed throughout in the 2d sing. The text unaltered (but for ⲕⲉⲗⲉⲩⲉ) is, 'we command not ourselves.' Might it allude to the dangers of acting upon one's own responsibility ?

4 Greek thus in *ST*. 173.

5 Prob. 'walk with my feet,' or some such phrase. Comparable are *ST*. 173, *RE*. 3, 23.

6 Προσκύνησις in BM. 1149. But one might emend ⲛⲧⲁⲡⲣⲟⲥⲕⲩⲛ[ⲉⲓ, 'until I become worthy and do obeisance.'

7 Perhaps a biblical quotation, or reminiscence, *e.g.* of Lu. ii 30.

8 This would be more appropriate to a bishop.

9 Or 'our ears,' for ϩⲛⲛⲉⲙⲙⲁⲁϫⲉ.

10 A discarded pap. frag. (MMA. 14.1.485) has 'may He bring about your &c.' The wish is common in stelae and colophons: *v*. **647**, *WS*. no. 48 n., *Papyruscodex* 105.

165. (MMA. 12.180.226)—W. Rubbish Heaps. Pottery.
From John to Psan.

"...] Be so kind and entreat my lord father[1] that he write a letter unto master Elias[2] regarding (5) Abraham's cattle; and further, do thou entreat my lords the bishops[3], that they for their part compose another letter unto him, entreating him (?) concerning the poor husbandman[4] and concerning my insignificance. Without [writing[5]] unto your lordship, ye know that they [. . . . .] my buying and my selling; and the rest[6] too I am selling on account of the tax. And [. . . . .] (10) the husbandman's cattle, as he was unable [[7]. . . . . ye] entreat them for God's sake (?)[8], for he is a poor man [. . . . .] . . . . . , if God give you grace. Be so kind and entreat them, that they entreat (the) priest Mark[9] and that they send him unto our poverty, both of us[10].

"(To) my holy lord father, Apa Psan, (from) Apa John, his servant."

1 Probably Epiphanius, whose disciple is named Psan; *v*. **277**.

2 A κῦρις Elias is mentioned *BP*. 225, but context is not intelligible.

3 Need not imply more than that two bishops, presumably of adjoining sees, dwelt (or were at the time) close together. In *RE*. 11 an oath is sworn before the bishops of Luxor and of Kûs, and it is prob. the latter, Pisrael, who, with another bishop, is saluted in *ST*. 255. It may be noted that Pachôm's opponents at the neighbouring Esne are called (Wessely, *Stud*. no. 112 a) 'the bishops of that nome' (though not in Boh., p. 78).

4 ⲣⲙⲟⲩⲉ, or ⲣⲙⲟⲩⲁ (so *BP*. 9419 *vo*.), as var. of ⲟⲩⲁⲉⲓⲉ, ⲟⲩⲁⲓ &c.

5 This phrase in **143**, *CO*. 353, 360.

6 Λοιπάς; *v*. BM. no. 1111.

7 Perhaps a reference here to his imprisonment.

8 Gap not exactly measured. I doubt if ϩⲁⲧⲛ is appropriate.

9 Note that in **198** (*q.v.*) Epiphanius is asked to greet the priest Mark. *Cf*. too the Mark in **277**.

10 ⲙⲡⲥⲛⲁⲩ *ST*. 389 must be corrected to ⲙⲡⲉⲛⲁⲩ. *Cf*. **243** n.

166. (Cairo 44674.172)—W. Rubbish Heaps. Limestone.
Letter to an ecclesiastical superior.

The writer had wished to come and pay his respects, but had been prevented, perhaps by those around the bishop[1]. L. 10 refers perhaps to some youths who have been imprisoned, 20 perhaps to the διοι-

1 Quite doubtful. For ⲡⲙⲁ ⲛ-, 'residence of,' *v*. *CO*. 376, while *ib*. 313 refers to a bishop's dwelling by the more usual, virtually prepositional, ⲙⲁ ⲛ- (also in 68, 354, 462 &c.).

κητής[2], 22 to poor men[3] (? already spoken of above), on whose behalf something is probably requested and gratitude promised. 25–29 seem to declare that the (Holy ?) Spirit[4] dwelling in the recipient will doubtless indicate what is right; and 29 is a request[5] to be remembered in his holy prayers. The name Athanasius occurs in 4, Theodore in 16.

2 The abbreviation makes this doubtful. Perhaps *οἰκονόμος* better suits it.

3 I cannot find an exact parallel to ⲗⲁⲁⲩ thus with ⲛ-. *ST.* 199 (as corrected) has ⲛⲥⲧⲓ ⲡⲉϥⲗⲁⲁⲩ ⲛⲁϥ, apparently 'property.'

4 Whether ⲟⲩⲁⲁⲃ is to be included in the gap depends on the length of the line. If in 25 only [ⲡⲓⲥⲧ] were missing, one should here read merely ⲉⲧⲟⲩⲏϩ. But *εὐχαριστεῖν* without following dative is very rare (**162**, 8).

5 *Αἰτεῖν* similarly in **326**, *CO.* 178, *ST.* 179, 270, 299.

167. (Cairo 44674.85)—W. Rubbish Heaps. Pottery. Palimpsest.
From Isaac[1] to Abraham, Perêt and their mother.

"Isaac, this humblest one, writeth, greeting his beloved brethren, in all good fashion revered, Abraham and (5) Perêt and their mother. Hereafter: seeing that thou didst come in unto my humility and didst say, 'Release my brother that he may come'; (so) now thrust not the matter aside[2]. According as thou didst say, (10) 'If my brother come, God show His mercy[3]'; (so) now be so kind and do ye show your mercy with these poor prisoners[4], that our dear Lord Jesus Christ may bless you and all your (15) house. O[5], repel not, then, our entreaty. Farewell in the Lord."

1 For the hand *v.* **160**.

2 *Lit.* 'behind.'

3 Construction obscure, or faulty. One might emend ⲁⲡⲛⲟⲩⲧⲉ 'God hath shown' (even ⲉⲓⲉ ⲁ- 'then hath'), by granting the brother's return.

4 Both writer and recipients appear to have, or to have had, prisoners in custody. (*Cf.* **177** n.) Isaac perhaps hopes to obtain mercy for his clients in consideration for having obliged recipients on an earlier occasion.

5 For ϩⲁⲓⲟ thus *v.* **346**, *CO.* 198, *ib.* Ad. 60, *ST.* 193, *Jême* no. 104, 48 and a discarded fragt. (Cairo 46304. 109), ϩⲁⲓⲟ ⲟⲩⲛ ⲛⲧ[ⲉⲧⲛ]ϫⲟⲟⲩ ⲟⲩⲙⲁϫⲉ.

168. (Cairo 44674.117)—Original Monastery. Pottery.
From [. . . . .] to John.

"First I greet thy revered fatherhood, until the Lord make me worthy of thy salutation[1]. Since thou didst say to me, 'If thou find a brother in want, do thou[2] (5) send him unto me'; now lo, the brother regarding whom I did remind thee, he that is sick (here) with me, I have asked him to accept something[3] and he hath agreed. Be so kind therefore, if thou hast money in hand, and send him 20 *she*[4] or more, that he may pay them for a little drink[5]; for he is (10) unable to reap, neither hath he other craft, nor can he go south, by reason of the sickness that is on him. Indeed, had he been with thee, thou wouldest have made (life) very easy[6] unto him, because of the (15) helplessness of his body. Whatsoever therefore thy good will shall prompt, that [give]. Be so good, for he is [very] needy.

"Give it to my beloved [father] John, from (20) [. . . . .]."

1 This phrase in *CO.* 252, *BP.* 1018, **184**.

2 For this optative, or imperative use of pres. II *v.* **181**.

3 ⲟⲩⲗⲁⲁⲩ ⲛⲁϥ may however be 'a little meat.'

4 Since the publication of *CO.* 174 n. the sole comment on this obscure coin-name is Krall's, *WZKM.* 1902, 268, which suggests that ϣⲉ 'wood' does but translate ⲗⲓⲕⲛⲟⲛ (*lignum*). But their occurrence side by side, in one text, (*CO.* 174, Ad. 30) is against this. The value of the *she* is however possibly indicated by **286**. If we could assume that the sums there named amount to 1 *solidus* and that the *solidus* is of 22 carats (as at Aphrodito, about this period: Bell), the 40 *she* would = 20 car., *i.e.* 2 *she* = 1 carat.

5 ? a medical potion, or ? for ⲥⲟⲩⲟ 'corn,' spelt ⲥⲟⲩ in *ST.* 120.

6 *Cf.* ⲟⲩⲱϣⲥ ⲉⲃⲟⲗ in *CSCO.* 73, 151, *Mus. Guim.* xvii 193, Eccli. xlvii 16(12).

169. (Cairo 44674.180)—Room 3. Pottery.
From Jacob to Isaac and Elias[1].

"First we greet you. Be so kind and put courage (?)[2] into the heart (5) of this poor man, and write for

1 *V.* **110** n.

2 Reading certain. ⲕⲱ(ⲕⲁ) ⲡⲛⲟⲩⲧⲉ 'set, put God in,' is not a likely emendation; ϭⲱ for ⲕⲱ and (ⲉⲧⲉⲧⲛ)ⲙⲟⲩⲧⲉ, 'continue calling to the heart,' perhaps = 'give courage to,' hardly more so. If ⲙ. is here a noun, *cf.* Boh. ⲧⲁⲓⲉ ⲙⲟⲩϯ, the only other case of its survival. For a similar redundant use of *mt·t* in demot. *v.* *ÄZ.* '97, 147. H. Thompson cites one obscure occurrence of *ḫ' mt* in Revillout, *Mél.* 192 n.

him to[3] Jême, to the house of the man of whom we spake yesterday[4]. Perhaps God will guide him (10) with (the help of) your prayers and pity be taken on him (?)[5].

"Give it to Apa Isaac and Apa Elias, they that have given their lives[6] for the name of the Lord Jesus Christ[7]; (15) from Jacob, this humblest one. Pray for me."

3 'Write in to' thus in *BP.* 4906. This use of ⲉϩⲟⲩⲛ is contrary to its frequent sense of in, toward the desert.

4 *Cf. CO.* 252, 373, *ST.* 256, **450**. ⲕⲉ(ⲕⲟⲩ)- has apparently the sense of 'already.'

5 Text's reading 'on thee' is doubtful.

6 *Lit.* 'souls.'

7 Can this refer to former persecution and 'confession'? *Cf.* the 'confessor' in **359**.

170. (MMA. 12.180.151)—Original Monastery. Pottery.

From Maria and Susanna jointly to Panachôra[1]. Each writes in her own hand.

"I, Maria, (it is,) do write unto Panachôra, (saying,) (5) Be so good, let thy compassion reach me and send me a ———[2], for my heart is flown forth[3]. [For] the barbarians[4] have carried off the father[5] and have carried off the son [. . . . .] me the ———[6]; for they have slain [. . . . .] my heart [is] flown forth. If [. . . . .] (10) to me, and my heart be at rest. [. . . . .] I do obeisance unto thy holiness[7]." "I, Susanna [. . . . .] do write and do obeisance [at the print ?] of the feet of thy (15) [? holi]ness. Be so good [. . . . .] my son [. . . . .] dead." Ll. 1, 2 end the text: "We will repay you," but use 2d plural.

1 On this name *v.* **317**.

2 ⲟⲩⲱϩ in *Saqqara* 369 ff. is unsuitable. Possibly for ⲟⲩⲱϣ, but with what meaning? The old form ⲟⲩⲱϩ for ⲟⲩⲱ 'reply, news' (*ÄZ.* 1900, 87) is tempting, but unparalleled in Coptic. If with sense of 'oracle,' *cf.* ⲟⲩⲉϩ ⲣⲁⲥⲟⲩ Gen. xli 8.

3 "My courage is gone." This phrase in *CO.* 339.

4 *I.e.* perhaps soldiers. (Wilcken, *Grdz.* 408.)

5 Presumably she means her own husband and son. The barbarians may refer to neighbouring tribes, *e.g.* the Blemmyes, or to the advance southward of the Persian invaders. In *ST.* 328 recipient's prayers are asked against "these widespread barbarians."

6 Perhaps 'they have] brought ϫⲓ me the news'; *cf.* n. 2.

7 Doubtless ⲙⲛⲧⲡⲉⲧⲟⲩⲁⲁⲃ, which in *Miss.* viii 31 = ἁγιότης. *V.* **198**, **244** &c., also *Papyruscod.* p. 12, Hall p. 71, *PSBA.* x 196.

171. (MMA. 14.1.89)—Cell A. Pottery. *Verso* palimpsest.

"Be so kind and [. . . . .] and do ye [. . . . .] other [. . . . .] days, much honored[1] [. . . . .] with us this multitude [of . . . . .] (5) bear with us[2] [also] these other [four] weeks[3]; for we are strangers[4] and ye did take us in for the sake of God and we, for our part, have done no ill unto you, nor unto the churches. (10) But if ye did it (*sc.* your charity) wholly for God's sake, it were a kindness (to befriend us), until we dissolve (the fast) and quit your dwelling with thanksgiving, without any food[5]. (*Verso*) [. . . . .] good brethren [. . . . .] greatly this great [. . . . .] by reason of brotherly love [. . . . .] only [in] these times we are[6] so sorely troubled. And moreover (20) God knoweth, brethren, there is not a man in these times knoweth what it is God worketh with us. But (25) as ye wish, so do; [it is your] affair . . . . ."

1 'Day,' instead of 'days' possible; the epithet may mean 'valuable' and may relate to something different.

2 I find no other instance of ἀνέχειν with ⲙⲛ-.

3 For 'sabbath' = 'week' *cf.* Paris 129[20], 118 ⲟⲩϩⲟⲟⲩ ϩⲛⲧⲙⲏⲧⲉ ⲙⲡⲥⲁⲃⲃⲁⲧⲟⲛ. In *ROC.* 1913, 171 the word = ἑβδομάς in the Greek, *ib.* 1909, 363.

4 The writer of **192** professes himself a stranger.

5 ? Without having broken the fast. Construction ambiguous.

6 If ϩⲏϣ could apply to troublous times, [ⲉⲧ] might be read. The whole text particularly obscure.

172. (Cairo 44674.48)—W. Court. Pottery.

From Lucas to Psan.

"Forgive me that I have not found papyrus (whereon to write[1]). Give it to the pious, holy father Apa Psan, the anchorite, from Lucas, this humblest one. Before all (5) things I do obeisance unto thy holy fatherhood. Thereafter I entreat thy [lord ?] fatherhood, that thou wouldest do the kindness and take the trouble and go unto the dwelling of our holy father the (10) bishop, Apa Pesente, and that thou wouldest be at pains to entreat him on my behalf—I know he will not repulse thee—that he would write two λέξεις[2]

1 *Cf. CO.* 97 n.

2 *Cf.* the 'distich' to be written by Epiphanius to the magistrate in **163**. In **376** λέξις seems to be used as here: as we should say 'a line,' 'a couple of lines.' *Cf.* perhaps ϣⲁϫⲉ in **182**.

unto[3] Apa (15) Elias on my (?)[4] behalf, and that he would write to Ermont, unto the men of Ermont, that they [. . . . .] justice for me (?). [For ?] they say that [. . . . . write unto us (?)[5] [. . . . .] release him[6] [. . .]"

3 What ϩⲉϩⲣⲁⲓ, here and 21, implies is not clear: write 'up' (the river to Ermont), or 'up' from the town below to the anchorite on the hill, or 'down' (from the hill)?

4 The copy reads doubtfully 'thy.'

5 Perhaps ['We will not suffer thee to] write unto. . .'

6 Or 'let him go.'

173. (Cairo 44674.30)—W. Court. Pottery.
From Ananias to certain brethren.

"Ananias, this humblest one, writeth, greeting his beloved, revered brethren, from small to great[1]. In the Lord hail[2]. (5) Hereafter: we entreat your benevolence in the name of our Lord Jesus Christ, that ye would show kindness unto our brother Peter, for he saith that he is in need. Indeed[3] I have not found means[4] (10) to come; but take it as if I had come with him now[5]. I greet your good brotherhood. Farewell in the Lord.

"If[6] his bread had not (15) altogether failed, he would not be begging."

1 *Cf.* **122**.

2 *Χαῖρε* and *χαίρετε* in these texts appear interchangeable, irrespective of number; the latter often addresses a single person (*CO*. 349, *Jême* no. 3, 9 &c.), the former occasionally several (*ST*. 320).

3 Taking *καὶ γάρ* as in **162**. But the next phrase might make *καίπερ* preferable.

4 For this phrase *v. CO*. Ad. 11 n.

5 *Lit.* 'for find it that I came.' *V*. **362**, **459**, *ST*. 246, 22. Perhaps following phrase is apodosis of this: 'so should I now be greeting.'

6 One might imagine these lines added by Peter himself, seeing they are in another hand.

174. (MMA. 12.180.239)—Original Monastery, Exterior Rubbish. Papyrus. 10.2×31.3 cm. (Plate V.)

"Before my humblest words, I greet thy brotherhood, revered in all good fashion, and I greet all that are thine[1], from small to great. Hereafter: I request thy brotherhood that thou wouldest do the kindness and send me the money, for I need it now; (5) be it money, or dates[2], or anything whatsoever, be so good as to send me it, that our Lord Jesus Christ may bless thee and thy children and all thy house. And moreover, it is not right thou shouldest so wholly forget us and send nothing."

1 The usual phrase is 'all those that are with thee.'

2 *Cf.* **520** for this same contrast.

175. (MMA. 14.1.65)—2nd Tower, under floor. Pottery. (Plate XIII.)
From ——— to John and Enoch.

"[. . .] northward[1] on the day of the [feast (?). Be so] good and send it (him ?) northward. Ye have done [the great ?[2]] kindness unto my wretchedness; the Lord God shall bless your lordships and (5) do kindness unto you, even as ye have done unto me. Forgive me; we find not aught that we might send unto your fatherhoods. See here are the men[3]; we have sent them unto your fatherhoods. Be so good and (10) do a kindness unto our humility. Farewell in Jesus and be ye safe from all affliction[4] and do ye pray for us.

"Give it to our lords Apa[5] John and Apa Enoch."

1 This seems to be the beginning of the text.

2 For 'a great' there is hardly space.

3 Whom we are obliged therefore to send empty-handed.

4 *Πειρασμός* bodily affliction (*v. CO*. 104 n.; Amélineau, *Oeuv. de Schen*. ii 113, ⲟⲩϣⲱⲛⲉ ⲙⲡⲓⲣⲁⲥⲙⲟⲥ). Here perhaps simply 'temptation,' or (as occasionally) 'annoyance.'

5 The scribe perhaps intended to write 'my father Apa John.'

176. (Cairo 44674.97)—Below 1st Boundary Wall Pavement. Pottery.
From [. . . . .] to Papnoute.

"Thou knowest I have no (kins)man in Ermont, neither mother, nor father, nor brother, nor sister that shall answer for me[1]. Neither did I [. . . . .][2] when I was sent (5) to prison. Rather I gave my life (*lit.* soul)

1 This verb with ⲉϫⲛ- seems unique. Prob. refers to response to call for taxes; *cf.* *ἀποκρίνασθαι ὑπέρ*, *e.g.* BM. Gk. v 1793, 12.

2 *Πλάνη* seems best to suit the gap, but ⲣ ⲡⲗⲁⲛⲏ lacks support.

for thine[3] (and) behold, thou hast been without pity and hast forgotten me. Lo, my hands have been maimed[4] and (even when) thou hadst found it (so), me friendless one, thou enquiredst not for me in respect thereof. They even suffered (10) me[5] to make water under me[6] and I was not able to cover myself, because they had maimed my hands. Be kind and hasten to thy son[7], for he is sick of a ————[8]. Send me 4 measures of barley to the place (?)......

"Give it to Papnoute from [.....]

"[...][9] to me that thou desirest [....."

3 *Cf.* **177**.

4 As in **183**. *Cf. MIF.* xxiii 87, **ουϭαπας ερετεϥϭιϫ . . . ρ ϭωϐ**; or 'enfeebled,' as in *Jême* no. 97, 55.

5 Or 'forsook me and I made,' syntactically preferable, though I cannot justify this meaning for ϯ; or ? *cf.* 'ils m'ont planté là.'

6 *Cf. ROC.* '08, 282 = *PL.* 73, 904, 'How many lie in chains, or stocks in prison, *μηδὲ τὸ ὕδωρ ἑαυτῶν δυνάμενοι ποιῆσαι.*' *Cf.* also *CO.* 294 **ρ cooτ ϩαροι**.

7 The writer presumably refers to himself.

8 Prob. the name of the illness here. If **ου-** is article, **ετ-** cannot be relative. **ϐητ** 'rib' possible, but unlikely.

9 Ll. 17–21 seem to be a postscript.

177. (MMA. 12.180.228)—Original Monastery. Pottery.

From [...]she[1] and Thecla to Pesenthius and Papnoute.

"...] we were at pains and did write unto you and ye have forgotten us in the captivity wherein we are[2], while they (5) hung us up backward[3] and took our breath out (of our bodies) and ye visited us not. For we gave our life for you[4]; lo, ye (10) have forgotten us. Put not your trust [.....[5]] without redeeming[6] our life. For as the Lord liveth, [if] ye [shall not have] reached us[7] this day with the (15) money, there will no life be left in us. Send the rations for us to the jailer[8] and give loaves[9] and [..........] (20) Omit then not[10] to reach us today; else, as the Lord liveth[11], we will take six soldiers and come north and will hand (25) you over and all your affairs, until they be paid[12].

"Give it unto Pesynte and Papnoute; from (30) [...]she and Thecla. Pay the wage of [.....[13]] that shall bring this potsherd unto you."

1 If a man, **πραϣε** (Hall p. 19), **πρηϣε** (*Jême* no. 51, 1), perhaps **κηϣε** (*ST.* 76, *CO.* 143, identical); if a woman, which seems less likely, **κωϣε** (*RE.* 28, BM. 697), **τπιϣε** (100), **ταρϣε** (*CO.* 167). **τεϭωϣε** is too long for the gap.

2 Appeals regarding prisoners, *v.* **163** n.

3 'Head-downward' is usually **πcαϫω-** (Georgi, *Pan.* 182, Rossi i III 42). What is meant is not clear. For **πcαπαϩου-** *cf.* Deut. xxxii 24 (*ὀπισθότονος*); so here? 'bent backward.' Suspension by ropes and flogging as punishment, P. Oxy. 904 (5th cent.); *cf.* P. Byz. Cairo 67005,18.

4 *Cf.* **176**.

5 ['then,] in man' possibly; but should be **ερωμε**.

6 But for **ϩτητπ** &c. one would read the frequent formula **μπρϭω πϣου-** (*v.* below and *CO.* 290 n.). **πcου-** for **πcε-** (subjunct.) would not suit the context. Perhaps a threat is implied; *v.* below.

7 Or 'if ye do not reach.'

8 *Σιγνοφύλαξ* 'keeper of *σίγνον*.' *Cf.* BM. Gk. v p. 134 n. Evidence for this as 'prison': Rossi, *N. Cod.* 88, 89 (military martyr imprisoned in *σ.*), BM. 1224 ('may he be friendless in the *σ.*'), *ST.* 389 ('they confined me in the *σ.*'). *Cf.* also a *Scala* from Nitria (Evelyn White), in list of punishments: **πιcικπoπ**, between **πιωτπ** and **πεϣτεκο**, though the Arab renders it merely بنود. My proposal to take this as the origin of سجن is accepted by Bevan in *Orient. Stud.* for E. G. Browne, 1922, 71.

9 *V. CO.* 345 n.; also **309**, where they are baked from corn; Hall p. 42, where they are distinguished from (raw ?) corn; *ST.* 98, where it is promised nothing further shall be requisitioned, 'whether personal service (**αποαρια**, *v.* BM. Gk. 1356 n.), or **κακε**.' The next word must be a verb. **κακε, ϭααϭε** is probably the origin of كعكة, a word current at Thebes (*Miss.* i 312).

10 **πcου-** for **πϣου-**, as in **465**.

11 What can be the meaning of this threat on the part of prisoners?

12 **μουϩ** thus as passive, **278**, *CO.* 482, 138, *ST.* 38, 39, and in the receipt formula **απϫι απμουϩ** (where **ϩιτοοτ-** varies with **πτοοτ-**). *Cf.* Stern § 474.

13 **θημε** 'the woman' just possible, though unlikely. The woman who wrote *ST.* 201 employs a woman letter-carrier.

178. (Cairo 44674.93)—W. Rubbish Heaps. Pottery.

From Pshêre, son of Daniel, to certain brethren.

"This unworthy, humblest one, the monk (5) Pshêre[1] the son of Daniel, writeth, entreating and praying and casting himself[2] before God, thereafter casting himself before your lord brotherhood which is in Christ,

1 Presumably this is the name (known elsewhere) and not mere dittography.

2 *V.* **216** n. Following dative is unusual.

(namely) the whole διακονία[3], from (10) small to great; in order that, if the thing please your revered lordships, ye would do charity with my humility and be charitable unto me, as if ye would redeem a captive and even as ye do lend your aid to[4] many a good (15) deed for the Lord's sake. For God knoweth, I am a wretched poor man. For after God, [. . .[5]]"

In ll. 1–3, ("... saying ?), I will not depart from Psai[6]."

3 The body of officials, the staff of the monastery, here in their charitable capacities. *Cf. Jême* no. 108, 25 those that eat of the διακ. of St Phoebammon, *CSCO*. 73, 45 **ⲙⲡⲁⲧⲁⲓⲁⲕ.** those responsible for the provisioning of the monastery. In Zoega 365 it seems to be the place itself, the refectory.

4 Συνελθεῖν not often used, sometimes with following **ⲙⲛ-**: *RE*. 3, 18, *ST*. 193, a discarded fragt. (MMA. 12.180. 192), and especially *BKU*. i 37.

5 "...I have no helper but you,' or some such phrase.

6 Presumably Psoi-Ptolemais. Psoi at Aswan (Spiegelberg, *Dem. Pap. Elephant.*, no. 13) is neither nearer, nor more likely.

179. (MMA. 12.180.49 + 77)—W. Rubbish Heaps. Pottery.
From Tachêl to Enoch.

"I, the widow, Tachêl, thy mother[1] (it is,) do write and greet my beloved son Enoch. Seeing that[2] . . . . and thou hast caused men (?) to trample upon my children[3], (5) all the days of my life, I swear by God Almighty that, since (?)[4] the time their father died, I have not been wroth (?)[5] until (now) . . . . . Enoch my son[6]. He said[7], ... [. . . . .] leave the half of thy [[8]. . ."

1 In a discarded fragt. (Cairo 46304.109) Enoch addresses his father and mother.

2 As **ⲁⲛ** follows, one expects a negative verb. But **ⲁⲛ** may = **ⲟⲛ**. Several alternatives are possible: **ⲧⲉ = ϯ**; (**ⲟⲩ**)**ⲟⲩⲱϣ**; **ⲟⲩⲛ**, not **ⲟⲩⲙ** (improbable); or **ⲟⲩ** interrog. The apodosis begins at **ϯⲱⲣⲕ**. The whole text is very inaccurate.

3 This plur. of **ϣⲏⲣⲉ** recurs as **ϣⲣⲏⲩ** in *ST*. 143.

4 As if for **ϫⲉϫⲓⲛⲡⲛⲁⲩ** (having regard to following **ϣⲁ-**); but **ϫⲉⲙⲡⲛⲁⲩ**, 'at the time,' is more obvious.

5 Presumably for χολή which, as **ⲣ ⲭⲟⲗⲏ** 'be angry,' is not uncommon. Combined with **ϫⲓ** it occurs in the Leyden ostr. quoted in **248**.

6 **ⲧⲁ-** if possess., should refer to **ⲭⲟⲗⲗⲏ**. Perhaps **ⲙⲛⲧⲁ-** might be neg. condit., 'lest Enoch' (*cf. CO*. p. xxi, adding there *ST*. 243), but for following **ⲡⲉϫⲁϥ**.

7 Who is 'he'? Her deceased husband?

8 This probably shows that Tachêl is making a declaration, or disclaimer, as to the family inheritance. For preceding **ⲙⲁⲗⲓⲥ** *cf. ST*. 300 **ⲙⲁⲗⲓⲥ ⲛⲧⲟⲕ ⲛⲧⲟⲕ ⲡⲉⲛⲉⲓⲱⲧ ⲧⲏⲣⲛ**, where it must = μάλιστα. So too in Wessely, no. 247 a.

180. (MMA. 12.180.86)—Below loom E. of 2. Pottery. (Plate XIII.)

"Before our humblest words, we salute thy revered fatherhood in all the fullness of our soul, (thou) man that truly bearest Christ[1]. May God be merciful unto thee in this world (*lit.* place) and the other world (*lit.* place). Regarding the brother Paul, he hath come out unto us, weeping to us[2] (*sic expl.*)." Perhaps an unfinished copy of another text.

1 *Cf.* **187** n. It is an epithet of saintly, or revered persons (hermits, monks, as well as bishops; *v. CO*. 50 n.).

2 Thus, with **ⲉϩⲟⲩⲛ** (πρός), Jud. xiv 17, *Pistis* 7, Budge *Misc*. 481 &c.

181. (Cairo 46304.1)—1st Tower, under floor. Pottery.
From Peter to Psês, Victor, Ezekiel and Cyriacus.

"I, Peter, write, greeting my beloved brethren, Psês and Victor and Zêkiêl and Cyr(i)acus. So soon as[1] ye shall receive this sherd, go ye[2] unto the dwelling of the *lashane* and enquire regarding my matter and do ye loose[3] the stocks[4] from off me. For lo, 3 days are the stocks upon my feet because of Mena, son of (?) T[. . . .]e[5]. They said, Doth he[6] desire the law? Lo, (here is) the law; doth he desire the oath? Let him go unto my father [. . ."

1 As if **ⲛⲧⲉⲩⲛⲟⲩ**.

2 For the use of this tense *v.* **168**.

3 Somewhat as **ⲛⲟⲩϩⲉ ⲉⲃⲟⲗ** in Zoega 471.

4 **ϣⲉ** = ξύλον is not uncommon (Job xxxiii 11, Rossi i IV 71, Munier *Cat*. 37, Budge *St George* 2, 14, 192, *CO*. 18 **ⲉϥⲥⲟⲛϩ ϩⲛⲟⲩϣⲉ**). Iron stocks, *PO*. v 161.

5 A place-name is perhaps more likely here. Or? **ⲧⲙⲁⲛⲛⲉ** (*cf.* **99**) as mother's name.

6 Or 'If he desire.'

182. (MMA. 14.1.25)—Cell of "Priest Elias," S. of Medinet Habu. Pottery. (Plate XII.)
From Pleine to Elias.

"Pleine writeth, greeting his father Elias. Be so kind and write to Perômaius[1], for my sister's daughter went unto him and hath accused me[2] twice. And behold, he importuneth me[3], (saying) that he will fine[4] me. Be so kind and write him thy opinion (*lit.* word[5]). For if they fine me[6], I will quit[7] the village and depart. For lo, the man on whose account she paid the fine, is come.

"Give it unto Apa Elias; from Pleine."

1 Or ? 'the Roman,' some Byzantine official (as in Syriac, *e.g. PO.* xii 218). For ⲥϩⲁⲓ ⲉⲃⲟⲗ *v.* **287**, *ST.* 227, 351, Ryl. 320. A phrase confined, it seems, to documents; comparable with ⲉⲓ ⲉⲃⲟⲗ, ⲧⲛⲛⲟⲟⲩ ⲉⲃⲟⲗ &c.
2 As in Budge, *Misc.* 544, Ryl. 281, *CO.* Ad. 52 and in a Cairo ostr. (1922), 'she came and importuned me' in vain, (whereupon) ⲁⲥⲥⲙⲙⲉ ⲉⲣⲟⲓ.
3 Ἐνοχλεῖν takes a dative in Greek, so regularly in Coptic.
4 *V.* **146**.
5 *Cf.* the use of λέξις in **172**.
6 Reading ⲛⲙⲁⲛ (=ⲙⲙⲟⲛ) ⲉⲩϣⲓⲧ. This scribe confuses ⲉ and ⲛ.
7 The sense of this verb is often 'release,' 'permit,' or something similar (*cf.*, beyond the *e.gg.* in *CO.* 81 n., Ryl. 165, Budge *Apoc.* 106, 125). But *ST.* 379 seems to confirm the meaning here proposed.

183*. (MMA. 12.180.330)—Original Monastery. Papyrus, 2 fragts.; largest 10 × 3.5 cm. Fibers ↑→.

Letter from a *lashane* and headmen (ⲛⲁⲡⲏⲩⲉ), addressing in humble terms very possibly Epiphanius, in 2nd plur., and recounting losses and hardships endured[1], begging for an investigation (ⲛⲧⲉⲧⲛⲉⲓⲙⲉ) and naming the κῦρις Faustus and (thrice) 'our brother Peter,' the latter perhaps sent as their spokesman, ⲛ]ⲕⲉⲥⲉⲉⲡⲉ ϫⲉ ⲡⲉⲛⲥⲟⲛ ⲡ. ⲛ[ⲁ]ϥ ⲉⲣⲱⲧⲛ.

1 For ⲁⲩⲕ]ⲉⲃ ⲁⲥⲉ ⲙⲙⲟⲛ *v. CO.* 42 and ⲕⲱⲃ, used in Rossi ii III 51 of usury and extortion. The next phrase, ⲁⲩϯ ⲟⲩ[ⲡⲱϣⲉ ? ⲛ]ϣⲃⲱⲧ ⲛⲁⲛ, would be 'they gave us a [plentiful] beating.' *Cf. ST.* 212. For ⲁⲩⲁⲁⲛ ⲛϭⲱⲃ, with which the complaints end, *v.* **176**.

184. (MMA. 12.180.331)—Original Monastery. Papyrus. 8 × 17 cm.
From John to Epiphanius.

"Before the matter of our humility, we salute [. . . | . . . your] benevolence, until the Lord make us worthy of your salutation[1] [. . . | . . .] Seeing that our pious holy father hath[2] [. . . | . . .] you, that ye might speak with a man skilled in[3] [. . . | (5) . . . the] foot of this brother that is broken and he hath written [. . . | . . .] now, because of the feebleness [. . . | . . .], be it Papa, or be it another who [. . .

["Give it unto . . . . .], that is perfect in all virtue[4], Apa Epiphanius the anchorite; [from] John, this humblest one."

1 *Cf.* **168**.
2 Before the verb, perhaps a name, or title (? the bishop).
3 'In surgery' perhaps.
4 *Cf.* **130** &c.

185*. (MMA. 12.180.230)—Original Monastery. Pottery.
From [Joseph[1]] to John and Enoch[2].

". . .] (6) I have written unto you. So now be kind, if it be possible and let your compassion be with him for God's sake; for he is a great man's (ⲛⲟϭ ⲛⲣⲱⲙⲉ) son, that is come down (ⲉⲓ ⲉϩⲣⲁⲓ) to poverty. Farewell in the Lord.

"Give it unto my beloved Apa John and Apa Enoch, the anchorites of the hill [of Jême], from [Joseph]."

1 To be presumed from identity of script with that of several other texts; *v.* **245**, **463**.
2 *V.* **116**.

186. (MMA. 12.180.273)—Rubbish Hole in 5. Papyrus. 5 × 22.5 cm. (Plate IV.)
From Epiphanius (?)[1] to George. By scribe of **485**.

"Before all things I greet your honored grandeur[2]. The Lord guard you and keep you from all the insolence of the adversary[3]. Be so kind and speak with the notary[4] regarding the brother of this great [man...

"Give it to the pious master George, from Epiphanius (?), this humblest..."

1 The tone of the greeting is that of a spiritual, or ecclesiastical superior, so the writer may be the celebrated anchorite, though the reading of his name is far from assured. But it must be noted that of **485** E. is recipient.

2 *Cf.* **334**.

3 'Enemy' was altered to 'adversary.' Ἐπήρεια is not found elsewhere in these texts.

4 **ριπαριος** could be read.

187*. (MMA. 12.180.43)—Under floors of 1 and 3. Pottery.

Beginning lost. "...], my beloved (and) revered [.....that] truly bear Christ[1] [...]." The recipients are begged to have pity upon a prisoner (? αιχμαλω]τος)[2] about to visit them (? bearing the present letter), since he is poor and in need (ϥϣααт); so that God may have pity [on them ?]. "For I know [that He granteth[3]] whatsoever ye demand. See here are [...] measures[4] of honey [; I am sending them] to you at his hand[5]."

1 *BP.* 1029, 5182, both use this phrase of more persons than one, and not of a bishop. *Cf.* **180** n.

2 *V.* **167**, *CO.* Ad. 27, *RE.* 5 *sub fin.* Prisoners appear to have liberty to act as messengers. *Cf.* the begging *αἰχμάλωτος*, *Leont. Neap.* Gelzer 17.

3 Or 'repelleth not.'

4]πλαβнс, ? *λάβις*; *cf.* BM. 1114, Ryl. 308.

5 Or 'at the hand of [...'

188. (Cairo 44674.72)—Original Monastery. Pottery. By scribe of **204**.
From Paul to Isaac and Elias[1].

"Before the matter I greet your holy piety. Hereafter: I inform you[2], so that ye may do the kindness and settle[3] (the matter, namely) the man that cometh unto your benevolence and the man that doth him wrong. Do the kindness then, so that he come[4] unto me, having found favour at the hands of your holy angel[5]; and that we also may be satisfied, because that ye have (thus) settled (the matter) of the poor man that is wronged. Farewell.

"Give it unto the holy, beloved, Apa Isaac and Apa Elias, from Paul, the [? humblest]."

1 *Cf.* **160**.

2 **тамо** thus **225**, **332**, **457**, **489**, *RE.* 27, Hall pp. 77, 80, *CO.* 340 (*cf.* also 378, Ad. 11). Perhaps 'call attention to.' *Cf.* *διδάσκειν* in Greek documents, *e.g.* BM. Gk. 1676, P. Byz. Cairo iii p. 7, *BGU.* 669, P. Oxy. 131.

3 The object suffix -c presumably gives an impersonal sense.

4 Or 'let him come.'

5 *Cf.* **113**. Fem. **πτοογc** presumably a mistake.

189. (Cairo 44674.38)—Rubbish Hole S.E. of 2nd Tower + Below 1st Boundary Wall pavement + Under floors of 1 & 3. Pottery.
From [.....] to [.....] and Elias.

"...] and Apa Elias. Before my humblest words, I write, entreating your piety regarding my brother Papnoute, that ye would help him [and would] settle with him as to[1] the ———[2] [.....] came north [..... ...] for him. Be so kind [........] will be able to [.........] ye bring him to terms with his [.......], for your kindness [.....[3]] every one and [.....] not [...] to write [.....] Farewell in the Lord."

1 *V. CO.* 48 n.

2 I take **απα** to be the title found in *CO.* 165, 173, 179 (3), 268 (2 ?), *RE.* v, pl. 21, Guidi *Coptica* p. 15, *Tor.* no. 30, Hall p. 117 *inf.*; and its plural (**παπα**) to be in **281**, *BKU.* 260, *CO.* 93 and 209. The functions involved appear to be financial, or legal. I do not know it to occur except in Theban texts. Griffith (*Rec. Champollion*, 1922, 580) would connect with this a Meroitic title for door-keeper.

3 'Reacheth,' or the like.

190*. (MMA. 12.180.160)—W. Rubbish Heaps. Pottery.
From Peter to Psan.

"I greet thy [. . . . .] fatherhood. Be so kind [and] send me two [. . . . .]. Perhaps (ⲁⲣⲏⲩ) God [will have] (5) compassion on me and redeem [me (ⲛϥⲥⲟⲧ[ⲧ]) from this] captivity (*αἰχμαλωσία*) [wherein] I am." The remainder gives no connected sense. L. 11, 'But [I] swear unto thee by God that they[1] are altogether (ϩⲛⲟⲩϫⲱⲕ) very, very good. Farewell.

"Give it unto [my] father, Apa Psan, (from) his son Peter."

1 Impossible to say what is here referred to.

191. (MMA. 14.1.117)—Cell A. Pottery. (Plate XIII.)
From John to Moses.

"Give it to my brother Moses from John. Seeing that I came in yesterday and met thee when thy body was sick, so let thy brotherhood settle with[1] this poor man in peace. See, here have I sent him unto thee, with the *oipe* of corn. He hath indeed told[2] me, saying, Mena hath insulted[3] [me (?) . . ."

Verso. Another copy of the same text, breaking off where l. 6 is reached in *Recto*. Though its script is ligatureless, it is not improbably by the same hand as *Recto*. The purpose of the repetition is not evident.

1 Or 'satisfy.' Not often with direct object: **151**, *CO*. Ad. 28.

2 Apparently the meaning here of ϫⲛⲟⲩ; a following question, expressed merely by perf. I, is improbable. Similarly in *ST*. 227, 301, Lagarde *Aeg*. 17, Krall ccxxviii 18, *Miss*. iv 664. *Cf*. ἐρωτῆσαι in *ROC*. 1908, 269 (*Apophth*.).

3 In *Miss*. viii 152, 197 ὑβρίζειν means to 'humiliate,' or 'punish,' in Clugnet, *Daniel*, 50 'ill-treat.' Here and in **271**, Budge, *Misc*. 280, and BM. 1145 it has a similar sense. So too ϯ ϩⲩⲃⲣⲓⲥⲓⲥ ⲛⲛϩⲏⲕⲉ Rossi i III 54 (Shenoute). *Cf*., in threats to martyrs, ϥⲛⲁϫⲓ ⲛϩⲉⲛⲛⲟϭ ⲛⲥⲱϣ (*e.g.* *Clar. Pr*. 56, f. 1).

192. (Cairo 46304.84)—Cell B. Pottery.
From Andreas to the deacon[1].

"This humble Andreas greeteth his beloved father the deacon. Do me the kindness, for thou (5) knowest[2] that I have set my heart upon[3] thy fatherhood next after God[4]. It (will be) a kindness that thou doest unto me; [for] thou knowest that I am come unto the mount[5] but lately. Say unto thy heart that thou wilt give it unto me in kindness. I pray thee, forget me not; for thou knowest that I am a stranger[6]. Farewell in the Lord.

"Give it unto the deacon from the [humblest] Andreas."

1 This can hardly be a name, despite ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ (*cf*. ⲡⲟⲩⲏⲏⲃ BM. 1075), ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ, ⲡⲓⲗⲗⲟⲩⲥⲧⲣⲓⲟⲥ &c., all found as names. *ST*. 222 is from 'the deacon.' *Cf*. **299**.

2 *V*. Corrigenda. For the doubled guttural (4, 7, 11) *cf*. *ST*. 246.

3 *I.e*. 'confided in.'

4 ϫⲓⲛ . . . ⲉⲃⲟⲗ usually of time, 'from henceforth,' as *Tor*. 12. As here in **373**.

5 *I.e*. monastery, monastic settlement.

6 *Cf*. **171**.

193*. (MMA. 14.1.141)—Cell B. Pottery.
From Christodorus (?) ⲭⲣⲓⲥⲧⲟⲡ[to Psan[1].

The writer requests[2] that something (*or* person) may be sent and (5) reproaches (?) the recipient for not hitherto enquiring (*or* seeking) for [. . . . .] (6) "Even now[3] be so good [."

L. 8. "Give it to the holy, pious, truly Christ-bearing Apa Psan, the anchorite, (from) Christodorus (?) . . ."

1 Christophorus happens to be rare in these texts: *ST*. 78. For Psan *v*. **106**.

2 For ⲛϭ]ⲣ ⲛϩⲱⲃ ⲛⲁⲓ *v*. Hall p. 59, *ST*. 234.

3 ⲕⲁⲛ ⲧⲉⲛⲟⲩ, 'better late than never.' *Cf*. Hall p. 74, *ÄZ*. '78 14. *Cf*. P. Oxy. 1669 κἂν νῦν.

194. (Cairo 44674.151)—Below W. Court. Pottery.
From Esther to [. . . . .].

"I, Esther thy servant (it is), do write and do obeisance unto my father[1]. Be so kind and instruct me

1 Assuming the line complete; or, if space allow, [ⲙⲉⲣⲓⲧ ⲛ-], 'dear father,' or [ϫⲟⲉⲓⲥ ⲛ-] 'lord.'

[. . . . .] I bear my children [. . . . .] they die[2]. Perhaps (I) do a thing that is unfitting[3]. Be so kind and send me a rule[4] whereby I may walk; for my soul is grieved [. . . . .] at the time [. . ."

2 Perhaps in gap ἔπειτα 'then.' *Cf. ST.* 253, the writer of which asks advice of a holy man as to whether he should quit the house in which all his children had died.

3 *I.e.* ? 'I do not (from ignorance) proceed in the proper way'; or the reference may be to God's judgment for some unconscious sin. For πάντως thus *cf. RE.* 3 vo. **ⲁⲣⲏⲩ ⲡⲁⲛⲧⲱⲥ**, *ST.* 300.

4 Almost 'recipe,' 'prescription.' *Cf.* **220**, **433**, Hall p. 54; also Clugnet, *Daniel* 21, 8. This meaning clearly in the Life of Isaac, *PO.* xi 329, Budge *Misc.* 436, 441, *MIEg.* ii 405, *PO.* xi 266. The secondary meaning 'alms' (*Leontius* Gelzer 41, Esaias Scet. *ed.* Jerusalem 39, *ROC.* '07 172, *An. Boll.* xxix 247) is not met with in our texts, though in Budge *Misc.* 471.

195*. (Cairo 46304.70)—Cell B. Pottery.

The writer, perhaps saluting [. . . . .]ês and Mena, proceeds to beg, invoking God (**ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ**)[1]. He refers (5) to "our handiwork." (6) "For I am friendless (**ⲟⲩⲁⲧⲣⲱⲙⲉ**)[2] [and] God knoweth, [the] sickness that befell (?) me last week (**ϩⲓⲧⲕⲉϩⲉⲃⲇⲟⲙⲁⲥ**), except God had pity on me, for I have no friend (**ϫⲉⲙⲧⲁⲓⲣⲱⲙⲉ ⲙⲙⲁⲩ**), . . ."

1 As in *CO.* 322.

2 *Cf.* **176**, **373**.

196. (Cairo 46304.98)—E. Buildings. Pottery.

"Be so kind, perhaps[1] thou canst settle between Ezekiel and this poor man. For he[2] hath troubled[3] us (and) hath troubled the poor man. Whatsoever he shall make, we will pay[4] him for it. We it is will pay it."

1 **ⲁⲣⲏⲩ** beginning a clause often — *nonne.*

2 Presumably Ezekiel.

3 Or 'wearied.'

4 *Lit.* 'give.'

197. (MMA. 14.1.130)—Cell B. Pottery.

"Be so kind and write my name also[1]." The text is complete.

1 Possible explanations are many. Perhaps a request to add the writer's name to those sending greetings in a letter, or signing a petition.

198. (MMA. 12.180.237)—Original Monastery. Papyrus. 11.5 × 36.5 cm. (Plate III.)
From Pesenthius and Peter to Epiphanius.

"Pesênte and Peter do write and do obeisance unto our lord father, in all ways revered, Apa Epiphanius. Be so good, then, and pray for us in thy holy prayers. How many times have we taken thought how we might come and do obeisance unto thy holiness; (but) we heard of these disturbances[1] and found not means (to come), nor have we been worthy hitherto. Be so good, (5) then, and pray for us, that we may be worthy to do obeisance unto thy holiness in bodily presence[2] and our joy be full. For ye are verily the sons[3] of the prophet and we, wheresoever we be, are preserved by your prayers, after God. But the sum of these (words) is (that) we salute the dust of your feet. Indeed it is a duty[4] for us often so to do, for ye are worthy of all honor. And greet our (10) pious father, in all ways revered, Apa Mark, the priest[5]. Farewell in the holy Trinity and pray for us in your holiness.

"Give it unto our holy father, Apa Epiphanius, from Pesynte and Peter, these humblest ones."

1 Possibly the Persian invasion; *cf.* **200**.

2 *Cf.* 2 Cor. x 10.

3 *I.e.* ? Epiphanius alone, if the honorific plur. 'ye' sufficed to account for plural 'sons.' If 'prophet' were not in sing., one might recall the biblical 'sons of the prophets.' In **162** Epiphanius is himself called 'the prophet'; the phrase might therefore be addressed to his disciples. *Cf.* plur. in **199**, 17.

4 *Cf.* **200**.

5 Recurs in **327**, prob. in **165**, perhaps in **277**, **482**. *Cf.* also **84**.

199. (MMA. 12.180.85)—W. Rubbish Heaps. Pottery.
From Eudoxia to Pson[1].

"Before all things I salute the footstool of thy feet. Show (5) thy pity[2], then, I entreat and beseech thee, my holy father, that thou wouldest entreat God for me, that He would do His mercy with me and would

1 The name usually spelt Psan. *V.* **106**. Often called 'anchorite' as here; *v.* Index.

2 *Lit.* 'Do thy pity.'

forgive me my sins. (10) For I have sinned against Him and He will not bring forth the enemy from out me[3]. For my iniquities and my sins are very, very many and they are heavy upon me and He hath given me over into the hand of mine enemies. Have pity, then, and entreat God for me, that I may cease from this (15) scourge[4] that is upon me. My holy father, tarry then not without entreating God for me; for ye it is do entreat on behalf of the whole world[5]. Farewell in the Lord, my beloved holy father and revered, (20) Apa Pson, the anchorite. I, this sinner Eudoxia, whose sins are very many. Have pity, then, and help me."

3 *I.e.* will not relieve me of my infirmity.

4 Doubtless a bodily illness, as in **70**, *Jême* no. 89, 19, *MIEg.* ii 346. In Budge, *Apoc.* 150 = starvation.

5 *Cf.* the plur. discussed in **198**. Here Pson and his fellow-hermits may be intended.

200. (MMA. 12.180.271)—Original Monastery. Papyrus. 13.5 × 33.5 cm. (Plate VI.)
From Anastasius to Epiphanius. By scribe of **415**[1].

"I owe it [to write][2], doing obeisance and saluting the prints of the feet of your holy fatherhood, praying unto my Lord Christ that I may be worthy of this face to face. I entreat [then ?] your holy fatherhood that ye would have remembrance of me in your holy prayers, that God may preserve us from these men that have found (5) a way into the district. For already a great affliction is come upon us and the poor. And God knoweth, if they should seize Nê[3], the whole district[4] will be in great danger. But be so good and pray that God may scatter them; else, as I have said, if they should obtain authority, there would be sore distress for all the district. Yet have these (things) befallen us on account of our sins[5].

[(10) "Give it unto the] holy, inspired [father] Apa Epiphanius, from Anastasius."

1 Also from Anastasius to Epiphanius.

2 *Cf.* **415**, also for similar phrases BM. 1124, 588 and **198**. The form ⲧⲓ-, not ⳁ- (*cf.* **415**), shows this is not the chrismon and either that *κατὰ χρέος* is used as a verb, or that a verb is omitted.

3 *Cf.* **151**. To read ⲛⲏ here as the demonstrative 'these' (*sc.* the poor) seems unreasonable. The inroad referred to might be that of the Persians, though the script (*cf.* P. Byz. Cairo ii, pl. xx) should be of the 6th cent. The *castrum* Nê appears to be of military importance.

4 *Χώρα*, here at any rate, can hardly = nome (*cf.* Wilcken, *Grundz.* 78). Shenoute contrasted them (*CSCO.* 73, 18, BM. 194). *Cf.* Budge *Apoc.* 82 'not ⲧⲟϣ alone, but the whole ϫ.' Remarkable is the use of *χώρα* designating the see of bishops Psote and Callinicus (*PSBA.* xxxii 247, 284).

5 Similar reflexions, *CO.* 14.

201. (MMA. 14.1.142)—Cell B. Pottery.
From ——— to Elias.

"Before all things, I do obeisance unto thy holy lordship. Be so good, my dear lord, and beseech Christ Jesus on behalf of Shenoute, my son; for he is sore afflicted. And I [do obeisance unto ?[1] my] dear lord, Apa Epiphanius, that thou wouldest entreat him in my name[2], that he may beseech the Lord on his behalf, and that thou wouldest send in a blessing[3] unto him. For the prayer of the righteous availeth[4] and even as I have had faith, so do I trust that it shall befall me. Be so good [and. . . . .] me (?).

"Give it unto my holy lord father Elias. Be so kind, my holy lord father,. . ."

1 Or 'betake thyself unto'; but this the gap hardly permits. 'I do obeisance unto,' followed by 'that thou &c.' is perhaps impossible.

2 *Cf.* perhaps **209** for a similar appeal to Epiphanius.

3 May be the saint's health-bringing blessing, or more probably a material gift, *e.g.* blessed bread, so often mentioned in the Lives of ascetes, *e.g. PO.* xi 237, 240 &c., *An. Boll.* xxxii 143, 144, 146 &c., Budge *Bk. of Governors* ii 649. The healing 'blessing' of the saint's *τόπος* (*cf.* **84**) in Guidi, *Fram.*, Nota 1 50, 51 is oil. *V.* **250**, *CO.* 90 n.

4 *Cf.* Ja. v 16.

202. (Cairo 44674.40)—W. Court. Pottery. This piece has been blackened by fire.
From [. . . . .] to John and [. . .[1].

"Before [all things. . . . .] your revered lord fatherhood and we worship your holy feet and the feet (?) of our father Moses and our brother Epiphanius[2]. Be so kind (5) and pray for me, that God may deliver me

1 Perhaps Enoch, addressed with John in **149**, **175**, **185**, **350**. In *CO.* 379 they are addressed by Epiphanius.

2 **208** is addressed to a Moses and an Epiphanius; prob. **444** also.

from temptation[3]. Be so good and do a kindness with us and succour (us), even as [. . . . .] done unto us [. . . . .] shall bless you, even as He did bless (10) your fathers. Farewell in [. . . . .] father, Apa John [. . ."

3 Πειρασμός prob. 'sickness,' as often; *cf.* **175**.

203. (MMA. 14.1.26)—Cell of "Priest Elias." Limestone. (Plate XI.)
From Jonah[1] to Elias.

"This humblest Jôna writeth (unto) the pious ascete, Apa Elias, (5) the priest. First I worship the footstool of thy feet and I do obeisance unto thy holy (10) angel[2] and thy brotherly love, good toward every one. Be so good and have me in remembrance in the raising of thy holy hands, (thou) that truly bearest (20) Christ. Farewell in the Lord."

1 The form Jônas occurs **101**, *CO.* 157, *Leyden* 485 and in *Jême*.

2 *V.* **113** n.

204*. (MMA. 12.180.212)—Original Monastery + Under floors of 1 & 3. Pottery. By scribe of **188**.

"Before the matter [I greet] thy holy [father]hood in the fullness (5) of my soul. [Be so kind] and have mind of us at all [times ?], when [. . . . .] and entreat him for us, that he would have (10) pity on us in charity. I adjure thee (ϯⲙⲟⲩⲣ ⲙⲙⲟⲕ)[1], delay not (ⲙⲡⲉⲣⲕⲱ)[2]. Be so kind also, let me adjure thee (ⲉⲓⲙⲟⲩⲣ ⲙⲙⲟⲕ), if thou hast [any] need (?) of [any]thing [. . . . .] unto us [. . ."

1 *Lit.* 'I bind thee.' This use of ⲙⲟⲩⲣ, ⲙⲏⲣ, recurs in **213**, **378**; *cf. CO.* 188 for a similar usage. Its meaning, 'be bound by an oath,' is illustrated by *Miss.* iv 106, ⲉⲕⲙⲏⲣ ⲉⲑⲣⲉⲕϫⲱ ⲉⲣⲟⲓ, whereupon the person addressed, 'affrighted at the oath by God's name,' does as required; or by Amélineau, *De Hist. Laus.* 103 ⲁϥⲙⲟⲣϥ . . . ⲉϣⲧⲉⲙⲟⲩⲱⲙ.

2 ϭⲱ thus alone in *CO.* 66, 199, 240, 321, Hall p. 88.

205. (MMA. 12.180.227)—Room 3. Pottery. Probably by scribe of **36**.
From Kamoul to Tabês[1].

"In the name of the Father and the Son and the Holy Ghost. I, Kamoul, I write unto Tabês (?), as I sit in my cell. Pray for me in charity, all ye holy men of God; Apa Epiphanius (?)[2] the anchorite and ———[3] and ascete. May his holy prayers be upon me, Kamoul, this humblest sinner."

1 This name occurs *ÄZ.* '94, 48 and perhaps Ryl. 203.

2 For Epiphanius thus invoked *v.* the graffiti **640**, **647**, **680**. The preceding words, 'all &c.,' prob. show that he is dead.

3 Πολιτευτής seems more probable than πολίτης. It is applied in *MIEg.* ii 364 to an ascete; *cf. Clar. Press* 26 ⲙⲁⲣⲉⲙⲡⲟⲗⲓⲧⲉⲩⲧⲏⲥ ϣⲉⲡ ϩⲓⲥⲉ ⲉⲡⲉϩⲟⲩⲟ ϩⲛⲛⲉⲩⲡⲟⲗⲓⲧⲉⲓⲁ; also *Mus. Guim.* xvii 18, *CSCO.* 41, 54, and in an epitaph, *Ann. du Serv.* viii 90. In the *Scala* (Kircher 83) it is rendered merely 'virtuous' (*fâḍil*). Yet πολίτης is not excluded; *cf.* '(fellow)citizen with the (dwellers) in heaven,' Ryl. 435, vol. ii 106.

206. (MMA. 14.1.123 + 126)—Cell A. Pottery.
From Patermoute to Epiphanius[1].

The writer, calling himself "this humblest Patermoute," asks for the prayers of his "holy father Apa Epiphanius," whom he has not found means[2] to visit. A visit from Zael is referred to[3] and E. is asked to send something (*or* person). In 5 Jême is named[4].

1 A Patermoute meets us often in Epiphanius's correspondence: *v.* **259** n.

2 *Cf. CO.* Ad. 11 n.

3 Zael (= Misael) and Patermoute both occur in **120**.

4 Thus spelt *CO.* 312, *BKU.* i 158.

207. (Cairo 46304.76)—Cell B. Pottery.

"Be so good and pray[1] for us (while) we on our part do pray for you. Wherefore do ye afflict[2] yourselves? Greet your father. May God bless you. We did not attain (?)[3] to come to the feast today because of this man. For if we[4] [. . .]"

1 Usually subjunct. in this phrase, so prob. =ⲛⲧⲉⲧⲛ-.
2 Or 'fatigue.'
3 Reading ⲧⲁϩⲟ ⲉ(ⲉ)ⲓ, though the copy scarcely justifies it. *Cf.* **240**, **245**.
4 'Have [remained] without' is not impossible.

208. (MMA. 14.1.152)—Tomb E. of Cell B. Pottery. Probably by scribe of **136**, **380**.
From Pesenthius to Moses and Epiphanius[1].

The writer asks for their prayers. (4) "Give it unto the[2] holy brethren (?), my revered fathers [Apa Mo]ses and Apa Epiph[anius], from this sinner Pesynthius."

1 Moses (probably) and Epiphanius recipients in **444**. *Cf.* **202**.
2 Practically certain. *Cf.* the 'brethren' in **303**, **439**.

209. (Cairo 46304.118)—E. Buildings. Pottery.
From Moses to Enoch and [. . . . .[1]] and Epiphanius.

"This humblest [sinner ?] Moses writeth, greeting his pious [fathers, Apa] Enoch and Apa [. . . . .] and Apa Epiphanius. [Be so] good, pray for [me, for] I have committed many sins [. . . . .] child (*or* children) died[2]. [. . . . .] Epiphanius[3], the (?) [. . ."

1 Perhaps John. *Cf.* **202**.
2 Tense and number uncertain. **194** likewise refers to children that have died.
3 Perhaps Moses is recounting how he had appealed to Epiphanius for help; or he may be asking the others to appeal to him (*cf.* **201**). Whether Epiphanius in 6 and 10 are one is uncertain, though probable.

210. (MMA. 12.180.224)—W. Court. Pottery.

"Before our most humble words, we write and greet and salute the sweetness of thy holy lord fatherhood. Be so good and pray for me, that God may preserve me in this (time of) youth."

Spelling is repeatedly inaccurate and the last words perhaps indicate a mere writing exercise.

210A*. (MMA. 12.180.44)—W. Rubbish Heaps. Pottery. Double Palimpsest.

The interest of this sherd lies in its having been used thrice. The original text of 13 ll. began ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲏⲥ ⲉϥⲥϩⲁï ⲛ̄[2 lines] ⲙ̄ⲡ̄ⲁⲡⲁ ⲉⲛⲱⲭ . . . Hardly anything else remains legible. The 2d text (6 ll.) is "We greet your brotherhood that is in the Lord, (both) together[1]. It is written: He that shall do the will of my Father which is in heaven, he is my brother and my sister and my mother[2]. Farewell in the Lord." The 3d text (3 ll.) is roughly written in white chalk, below the last. It begins ⲁⲣⲓ ⲧⲁⲕⲟⲡⲉ[3] ⲛ̄ⲡⲟⲩⲱϩ ⲉⲣⲟⲛ[4] ⲧⲉ̣ . . .

1 *V.* **224**.
2 Mat. xii 50.
3 ἀγάπη thus in MMA. 14.1.11 and 14 (both discarded).
4 For this verb *v.* **275**.

211. (Cairo 44674.43)—Original Monastery. Pottery.
From Joseph to Isaac and Elias[1].

Written in the ordinary cryptogram.

"I, Joseph, pray for me, my father Isaac and Apa Elias, the anchorites of the mount of Jême."

1 For the recipients *v.* **110**. Whether Joseph is the writer of **105** &c. I do not know. One might almost class this piece with the invocations (graffiti), supposing Isaac and Elias already dead.

212. (Cairo 44674.165)—W. Rubbish Heaps + Rooms 1, 3, 4 + Rubbish S.E. of 2d Tower. From Megas[1] to Epiphanius.

The writer asks E.'s prayers, which shall preserve (?) him from ill health.

1 Occurs *CO.* 441, *Rec.* vi 71.

213. (MMA. 12.180.70)—Original Monastery. Limestone. (Plate XII.) From the brethren to ——.

"Before all things we do obeisance unto thy piety. Through thy prayers and those of our (?)[1] holy fathers, (5) Apa Epiphanius and Apa Abraham, we have completed the commemoration of our father, to wit Apa Abraham. Now lo, this little remembrance have we sent you (10), on behalf of your men[2]. Be so good, if there be means, come in to us even now, that we may meet thee and have (15) benefit of thy blessing[3]. Delay not therefore, that our joy may be full.

"Our holy father, from his humblest brethren.

"And thou art bound[4] (20) not to bring[5] aught in thy hand."

1 Text has 'his,' referring, were it correct, to the deceased Abraham.

2 This letter accompanied the gift sent. Instead of 'on behalf of,' perhaps 'because of.' 'Men' often means 'relatives.' Perhaps a present in return for help rendered, or something in remembrance of the deceased. *Cf.* ⲣ ⲡⲙ. *CO.* 216, *ST.* 189, 228.

3 This phrase in *CO.* 197; *cf.* BM. 1149.

4 For ⲙⲏⲣ *cf.* **204**.

5 If ⲁⲙ is erased, the line would be complete, second ⲁ- standing for ⲉ-. 'Any one,' instead of 'aught,' is perhaps possible, though ⲛⲧⲟⲟⲧⲕ would have to mean 'with thee,' as ? in *CO.* 100. For the phrase *cf.* *Tor.* 27.

214. (Cairo 44674.26)—Site not recorded. Pottery. Possibly by scribe of **215**.

In l. 4 the writer seems to speak of money sent herewith. L. 8, "I protest [unto you], think[1] not that I wished to take [it ? from] (10) you without cause and to give (? pay) it [unto[2]] others. But if ye will take trouble and come[3] and I speak with you and we confirm the matter (unless sickness overtake us, God knoweth[4]), (15) I will give it you gladly[5], according [as I] spake with you in Choiach[6] [. . .] If ye come not, lo, [. . . . .] to give it unto you. Send [. . . . .] ye will[7] come and I behold [. . . . .] (20) [Farewell] in the Lord."

1 From here to 15 almost verbally identical with **215**, 3–9.

2 No gap is indicated at end of 10.

3 This and two following verbs must have almost imperative sense, with apodosis to begin at 15.

4 **215**, by omitting this pious ejaculation, shows that it prob. refers here to the words preceding. But in that case the ϫⲉ- in 15 would be superfluous.

5 ϩⲛⲟⲩϩⲗⲟϭ = ἡδέως in Budge, *Hom.* 8.

6 A hybrid form of the month's name, as in Hall p. 113 &c.

7 For this verb *v.* *CO.* 122 n. It has this suffix in *CO.* Ad. 38.

215. (Cairo 44674.56)—W. Court. Pottery. By scribe of **1**.

L. 3, ". . . And think not that I wished to take it [. . . . . from] you and to give it unto others. (6) But if I talk with you and we confirm the matter, I will yet give it unto you. Howbeit if . . ."

This fragment of text is partly identical with **214**; ll. 1, 2, 10, 11 alone differ. The two ostraca are possibly by the same scribe[1]. To account for this partial duplication is difficult; perhaps they are alternative drafts for the same letter.

1 M. Munier has kindly compared them.

216. (MMA. 12.180.142)—W. Rubbish Heaps. Pottery. By scribe of **163**. From Shenoute[1] to ——.

"[First of our] words we do obeisance unto the dust of the feet[2] of your truly Christ-loving lord fatherhood . . (5) Hereafter: our whole town is filled with perfume since[3] thy lordship did but speak concerning

1 This is the author of **163**, who there solicits the good offices of Epiphanius, and who there also uses the phrase πρῶτον . . . δεύτερον (*v.* above) and the word 'perfume' much as here.

2 As in *CO.* 93.

3 ⲕⲛ- must here be for ϫⲓⲛ-, as in **302**, **519**, perhaps **463**, and as ϭⲛⲧⲁⲓⲥϩⲁⲓ *RE.* 24, ϭⲉⲛⲧⲁϥⲉⲓ *ST.* 227.

the trials that the hater of man hath brought to pass[4]. Hereafter: by the will (10) of God I will cite the clergy to come in, that they may[5] be worthy to do obeisance unto you. Firstly and secondly[6] (I desire) that ye would grant us your holy diligence and (15) come in unto the church, and that through you that great peace should be, which remaineth after[7] (*or* surpasseth) every peace that ye have made[8].

"The pious father; (from) Shenoute, the *lashane* of Jême, this humblest one."

4 Presumably local disturbances, or possibly sickness, ascribed to the devil's agency.

5 Of *κλῆρος* both a singular and a plural verb is used.

6 Another way of saying 'first of all.'

7 Or, reading ⲉⲧϭⲟⲛ (ⲛ)ⲥⲁ- 'which is sweeter than,' though this is a meaning for ϭⲟⲛ=ϭⲛⲟⲛ (as in *MIF.* xxiii 30, *PSBA.* xxvii 168 &c.) difficult to substantiate.

8 Recipient had on previous but less urgent occasions acted successfully as mediator.

217. (MMA. 14.1.149)—Cell C. Pottery.
From Pilatus to Peter.

"Before all things I do obeisance unto thy holy fathership, in all the fullness of my soul. Hereafter: (5) I entreat thee that thou wouldest do it for God's sake[1] and wouldest do diligence and come unto my humility; for God knoweth, there is need. And, God (10) knoweth, if thou come not, I shall be in straits. For thou [. . . . .] man. For God's sake [. . . . .] diligence for me [. . . . .] For we (?) said [. . ." Nothing more is consecutively legible until the address.

"Give it [unto my] dear holy father, Apa Peter; from Pilatus[2]."

1 This locution in **336**, **407**, *CO.* 322.

2 Not an uncommon name elsewhere (BM. 1075 &c., BM. Gk. iv 1419, Horner, *Boh. N. Test.* i, cviii; in a Balaizah fragt. ⲁⲡⲁ ⲡⲓⲗⲁⲧⲏⲥ); but not before met with at Thebes.

218. (Cairo 44674.176)—W. Rubbish Heaps. Pottery.
From the brethren to Victor and Jeremias.

"Before our humblest affair, we greet your good brothership, Apa Victor[1] and Apa Jeremias. (5) Hereafter: regarding brother Andrew, lo, God hath fixed him to the place that he hath received[2]. Be so kind therefore and come down[3], that we may (?)[4] find you. (10) Be so kind, continue not without ———[5], quickly. Farewell in the Lord.

"Give it unto Apa Victor and Apa Jeremias; from the brethren."

1 With the genitive form *cf.* ⲕⲟⲙⲉⲧⲟⲥ, ⲯⲁⲙⲱⲧⲟⲥ. *V. CO.* 406 n.

2 ? that hath fallen to him by lot, inheritance, or the like; or possibly, that he hath bought. For ⲧⲱϭⲥ *cf. ST.* 352.

3 Or 'up.'

4 One expects ⲛⲧⲛϭⲛ. Perhaps for ⲉⲛⲉ-; *cf.* **221**.

5 One expects ⲉⲓ ⲉϩⲣⲁⲓ 'come down,' as in 8, or some such words; unless ⲗⲟ = 'depart, set out downward (*or* upward'), as often with various prepositions.

219. (Cairo 46304.117)—E. Buildings. Pottery.

"First I do obeisance unto thy fathership. How long am I to be in irons thus[1]? There is naught in order[2]. Be so kind and do thou send unto my men[3] (5) (that are) with thee, for we have found no man[4]. I am suffering from hunger beyond anything[5]. If my son come, I will [. . . . .][6] and will go upon (?) [. . . . .]. Howbeit (10) if thou permit (?)[7] me once again [. . ."

1 ? For ⲛⲧⲉϥϩⲉ *lit.* 'like this one.' Or read (ⲛ)ⲧⲉⲓϩⲉ.

2 Reading ϩⲱⲃ̄. But ⲧⲏϣ would be correct.

3 Or, 'send my men.' ϩⲁⲧⲏⲕ seems to require the preceding relative here supplied, unless it could mean 'to thy (house).'

4 *Sc.* no one to help us.

5 *I.e.* beyond endurance, excessively.

6 Perhaps ⲣ ⲡⲧⲱϣ (if space permitted), 'I will arrange to, be prepared to go.' But the writer is in irons!

7 Or 'forsake, neglect.'

220. (Cairo 44674.192)—Below 1st Boundary Wall, S.E. of 1st Tower. Pottery. Perhaps by scribe of **245**.

"Be so kind, pray for me in charity. Be so kind and do ye give me (5) instructions[1]. For to whom do [. . . . .] give instructions[2] ? (And I beg) that ye would be so good and would come north and would kindly fix me the wood on to the (10) [. . . . .[3] Farewell] in the Lord."

1 *Lit.* 'make the (*or* this) instruction for me.' On ἐντολή thus *cf.* **194**.

2 Perhaps some such phrase as 'To whom (else) should I turn for instruction?' If we read in 6 **тетнер** 'to whom do ye give,' difficulties remain and the conjunctive immediately following (7) increases them.

3 Perhaps '[for indeed] I have found no man,' to help me, as in **219**.

221. (MMA. 12.180.91)—W. Court. Pottery. Palimpsest.

"Be so kind, have patience[1] until these other two Sundays[2]. If God ordain[3], we shall meet one another again. And (5) further, pray for us in charity, that God may bless you. For Jesus ordaineth[4] for us (and) we shall (?) talk[5] together again; and (10) further, we shall (?) pray for you. Farewell."

1 *Cf.* ϭω in Hall p. 74, a somewhat similar letter.

2 *Cf.* **498** for a similar exhortation.

3 Can **не = ене** and **на- = енна-** ?

4 'Jesus' apparently parallel to 'God' in 3.

5 Or ? intended for **нашаже**, the same prefix as in 3. The idiom is throughout irregular.

222. (MMA. 12.180.66)—W. Rubbish Heaps. Limestone.
From —— to John.

"I find not how to go and leave my house, lest I be robbed. If thou shalt be able to[1] (?) (5) send him in to my father Hamêr[2] and he (?) send the[3] [. . . . . for ?] he said, 'I will give it thee.' (10) Be so good and send me a man, that he may bring the ladder; (but) if thou wish it, (send) not[4]."

1 More likely **коүашс**, 'if thou wish'; *cf.* 16. Who or what is to be sent is not evident. Perhaps **-ϥ** 'him' is a mistake, so 'send in to.'

2 Recurs *CO.* 396.

3 Perhaps the ladder (*v.* 14). Its gender would suit here.

4 All ambiguous. For 'bring' perhaps 'take away, fetch'; while 'wish' might either be 'prefer,' or 'have (still) need of.'

223. (Cairo 44674.11)—Original Monastery, Room 5. Pottery.
From the *lashane*[1] to Isaac.

"The *lashane* writeth, greeting his dear holy father, Apa Isaac. Hereafter: we have heard that (5) Daniel the physician[2] cometh in unto thy fathership today, or tomorrow. Be so good, then, when he come, do thou send (10) unto us[3] and we will come [in. . . . .] in. . ."

1 The title thus, without personal, or place name, not elsewhere. Presumably the *lashane* of Jême. *Cf.* the anonymous use in **181**, **278**, *ST.* 318.

2 A physician might be a monk, *v. CO.* 296. At the White Monastery there were physicians attached to the community, though those from without might also be employed (*CSCO.* 73. 160, 161; cf. *ib.* 42. 69). The Nitrian communities had resident physicians (*Hist. Laus.* Butler ii, p. 26).

3 'Send [him]' less probable, considering the following verb.

224*. (Cairo 46304.25)—Cell A. Pottery.
From Pesenthius to [. . . . .].

"Before all things, I greet you together (**ϩιοүсоп**[1]). Lo, I am come (**аιει**) south unto the brethren's dwelling [to-day ?[2]]. Be so good, if [. . .[3]] thou wilt, (5) come thither (**εмаү**) and I will meet thee and will give (?) an answer[4]. Farewell.

"Give it unto my dear [brother ?. . . . .[5]]; (from) Pesenthius, this humblest one."

1 As in **210** A, **482**, though the rest makes it clear that but one recipient is addressed. Perhaps he is one of a community included in the greeting. *Cf.* similarly sing. and plur. in **482**.

2 **п[пооү]**, or **п[саϥ]** 'yesterday.'

3 οὖν scarcely here; it would precede **εϣωпε**.

4 Reading **птар апоүрісіс**.

5 Space for a short name here.

225. (MMA. 12.180.148)—W. Rubbish Heaps. Pottery.
From Jacob to Victor.

["Give it unto my] pi[ous,] revered [? father, Apa] Victor; from Jac[ob, his] son. First I do obei(5)sance unto thy fatherhood. I inform[1] thy fatherhood that thou didst leave [me ?][2], so that thou mightest send the man and that I might decide on the answer[3]. Lo, I have decided thereon here, (so) send him not. Farewell in the Lord."

1 *V.* note on **188**. 2 Or 'us.' *V.* **431** n. 3 Or 'the affair'; *v.* *CO.* 329 n.

226. (Cairo 44674.74)—Original Monastery. Pottery.

L. 2 perhaps "The Little Fast[1], lo, it [hath begun] two days ago." The same fast is named in 7; but thence and from 6 one gathers that it had not yet occurred. The writer proposes to meet recipient (6). L. 4 contains an unintelligible word[2].

1 *V.* **342**, also *CO.* 60 n., *ST.* 285, Ryl. 340 n. Its date is given (*ÄZ.* '92, 43) as the 22nd Pashons (17th May). Is it 'the 40 days (fast) of Summer,' named in texts of this period? (De Vis, *Homélies* 96, *MIEg.* ii 339, though the latter connects it with Paone, the preceding month.)

2 ϩⲱⲗ 'fly, hasten,' seems improbable. ϩⲱⲗ 'cast, throw' (of water &c.) occurs in *Miss.* iv 695, 750, 751, *MIF.* xxiii 28, but is useless in this obscure context. In *ST.* 359 is perhaps our verb (ϩⲁⲗⲱ? = ϩⲟⲗⲟⲩ), likewise unintelligible.

227. (MMA. 12.180.206)—Rooms 1, 3 + W. Rubbish Heaps. Pottery.

L. 2 "...I sought for thee and found thee not. Now let thy fathership please to arise and meet me forthwith[1]; (5) for there is need. For these husbandmen[2] will desire a ———[3] -measure of ———[4] [.....] they sow (? plant) it and [...] desire [..."

1 ⲛⲥⲟⲟⲩⲧⲛ has, in Theban texts, always this meaning: **286**, *CO.* 199, Ad. 47, *ST.* 250, 267, Hall p. 89 (ⲛⲥⲟⲃⲧⲛ); so too elsewhere: BM. 1122, 1130, 1138, Ryl. 326, 341. In Budge, *Misc.* 381 it is 'just now' (*modo*) = ϯⲛⲟⲩ in the Boh. version (*St Mich.* 37).

2 Reading the form found in *CO.* Ad. 16, *ST.* 41. The demonstrative has a strange form.

3 For this dry measure *cf.* *CO.* 204, *ST.* 259, 303 (all corn), Hall p. 115 (dates). Presumably its meaning is 'fistful.'

4 What is the substance measured? Scarcely ⲕⲁⲣ, followed by 3d sing. of a verb, if 7 be read as here suggested. Perhaps the word in **418**.

228*. (MMA. 14.1.101)—Cell A. Pottery.

"Be so good, my father, and come; for there is very (5) great need. Farewell in the Lord Jesus. Of a truth. In charity. Amen. Be so good and do ye remember me in your (10) holy prayers." Perhaps a mere exercise; the fine literary uncials (type BM. pl. 8, 274, pl. 9, 275) and the disjointed words in 6, 7 point to this.

229. (Cairo 46304.80)—Cell B. Limestone.
From [.....] to (?) Victor and Epiphanius.

["Give it to ?] my beloved and revered brethren, Apa Victor and [Apa] Epiphanius[1]. Be so kind, forgive us and come (5) quickly[2]; for [we] have not [..........], except ye [.....] them one to another..."

1 A Victor is addressed with Epiphanius in **439**; *cf.* also *CO.* 379.

2 If the reading is correct, the ⲛ- would be adverbial, as in ⲛⲕⲁⲗⲱⲥ; but other examples (*CO.* Ad. 34, *BKU.* 262) suggest the reading ⲉⲓ ⲛⲁⲛ.

230. (Cairo 44674.159)—Room 3. Pottery.

"Seeing[1] he hath not given it[2] thee, come unto me for (5) the end of the Fast[3]. I will give it thee and we will go. Thou hast no concern with any man[4]."

1 This very common adverb (varying with ϩⲟⲥⲟⲛ) is doubtless, as F. Rossi saw (*Papiri* ii 1 97 n.), the Greek ἐν ὅσῳ (often in Byzant. texts: *PG.* 87, 3009, *ib.* 111, 633, *Mirac. S. Artemii*, P. Kerameus 78, Leont. Neap., Gelzer 98, Esaias Scet., *ed.* Jerusalem 1911, 100, 120). Some texts write ⲉⲛϩⲟⲥⲟⲛ (*e.g.* Zoega ccxlvi, Rossi *N. Cod.* 71). A different explanation of the Coptic form is suggested by Rahlfs, *Berliner...Psalter* 45.

2 Or 'given her'; likewise in 7.

3 *V.* *CO.* 99 n., also BM. 171 (6), *dominica festi solutionis*.

4 *V.* *CO.* 44 n. Here perhaps, 'Thou art not responsible to any man.'

231. (MMA. 14.1.95)—Cell A. Pottery. Palimpsest. By scribe of **282** &c.
From John to ——.

"Be so kind, [if ?] thou come, come in to the ——[1], and let us keep the feast[2]. See, the great (5) men also (do) likewise[3]. From John."

1 Reading certain. For ? ϩιρ. The 'lanes,' or 'passages' of a τόπος are expressed by that word, Zoega 380; but this scarcely suffices to explain our text.

2 'Take sacrament,' or 'attend service' seem less likely here; συνάγειν merely for 'meet together' is not employed. *Cf. CO.* 98 n.

3 Presumably the dignitaries of the monastery. **κατα τειϩε** elsewhere = οὕτως Budge *Mart.* 109, ὡσαύτως Lag. *Aeg.* 223; *cf.* also Budge *Apoc.* 141, 142 'in like manner.' In Zoega 350 *inf.* Budge *Misc.* 462 almost 'and so on.' In *Jême* no. 35, 24 perhaps 'as follows.'

232*. (MMA. 12.180.74)—Original Monastery. Limestone. Palimpsest.
From Enoch to Papnoute.

"I, Enoch, this humblest one, do write, greeting my beloved brother Papnoute (and saying,) Be so kind, when they bring thee this sherd (**ετπ τεβλλϫε πακ**), leave all things behind thee and come in (**ει εϩουπ**) to me."

233. (MMA. 12.180.81)—Original Monastery. Pottery.

"Be so kind, if it be possible[1], and do ye suffer our brother Peter to go with this letter and to come unto us tomorrow." The text is complete.

1 As in **213**, **301**.

234. (Cairo 46304.135)—E. Buildings. Limestone.

"Be so kind, trouble your benevolence[1], and come in, for charity's sake[2]."

1 *Cf.* similar words in **406**, *CO.* 53, 325, *ST.* 179.

2 So literally, but may doubtless be adequately rendered by 'kindly.'

235. (Cairo 44674.136)—Rooms 1 and 3. Pottery.

"Be so kind, come[1]."

1 One is reminded of the ostracon whereby Daniel the Scetiote was summoned to bury the anchorite Anastasia (Clugnet, *Daniel*, 2). This one is written in a large and clumsy hand.

236. (MMA. 14.1.3)—Tombs 65, 66. Pottery.
From [. . . . .] to Cyriacus.

"Before (coming to) the matter, I do obeisance and I salute the dust of the feet of my holy lord father, (5) Apa Cyriacus, the anchorite[1] of the mount of Jême[2]. God knoweth, lo, many years do I desire to go south and do obeisance unto thy holiness; (10) the care of this world hath not suffered me hitherto. But if it be God's will and I live[3], I am coming south and will do obeisance unto thee ere I die. Indeed [I have] said, I will go and worship (15) [thee] this year[4]. Be so good, [if thou wouldest] that I should go, send to me; if [not, send] to me likewise. And moreover, lo, Timothy [and Ps]ate would that I should come out [. . . . .] go in unto my house [. . . (20) . . . . .] Lo, here is a garment [. . . . .] Philotheus of [. . . . .[5]] hood[6], I have sent [them . . . . .], namely Martha . . ."

1 Note accent on this word.

2 For Cyriacus called 'anchorite' *v.* **151**, **250**, Hall p. 146. Jême thus with **τ-** **169**, **270**, *Jême* no. 82, 8 &c.

3 *Cf.* phrases in **304**, **382**.

4 'This year,' as **246**, **309**, *RE.* 21, Budge *Apoc.* 157, *M. Guim.* xvii 238, *CSCO.* 41, 51.

5 A place name.

6 Or 'hoods,' or 'hood also' (**οπ**). *Cf. CO.* 395, also P. Oxy. 1300.

237*. (MMA. 14.1.536)—N. of 1st Tower, below 1st Boundary Wall Pavement. Papyrus. 6 × 9 cm.

This letter consists mainly of compliments, the writer speaking (4) of "the perfume of thy [saintliness"] (ⲡⲉⲥⲧⲓⲛⲟⲩ]ϥⲉ ⲛⲧⲉⲕⲙⲛ[ⲧ) and styling himself (8) "thy son, or (ἤ) thy servant" and proposing apparently to come south. Recipient is begged (11) to "come to thy mount (ⲡⲉⲕⲧⲟⲟⲩ[1]), that our joy may be full." A request (ⲡⲁⲣⲁⲕ]ⲁⲗⲉⲓ) is transmitted to Apa Elisaius (13). The final word is worth recording: (14) ⲙⲁⲣⲉϥ[?] ⲙⲡⲉⲩⲛⲁ ⲛ̄ⲡⲣⲟⲥ[? (15)]ⲁⲩϩⲟϫⲉ· (blank).

1 *Cf.* 239.

238. (MMA. 12.180.152)—Below 1st Boundary Wall Pavement. Pottery.

"——[1] I cannot remain absent from you[2]. So now, my father, think not that I have been expelled, or that I (5) lack aught. Nay; God knoweth, I am not in want, neither am I in trouble; but I have grown used to you, O my father——. So now, (10) if thou canst[3] do a kindness unto me and wilt take me in, be so good (and do so). But say thou not[4] [. . .". *Verso* mostly illegible. L. 14 "If the thing please thee, send the conclusion to me. Nay (?)[5]; I——[. . ."; 22 "Farewell in the might of the Holy Trinity [with your] whole [congre]gation[6]."

1 The curved sign cannot = 'and,' here, or in 9, nor is it part of the chrysmon, as in *CO.* 6, 127, Ad. 22 &c. Most nearly resembling it is Hall pl. 90 (21178), where it seems merely decorative. The obscurity of the next following word might point, as elsewhere, to an earlier part of the text having preceded on another ostracon; but this sign recurring in 9 is against that.

2 Similarly in **461**. Note the alternation of 2d plur. and sing. throughout.

3 Or perhaps merely with the future sense of ϣ- (*v. Papyruscodex*, p. 61, n. 3); or ? taking ϣ- for ⲟⲩⲉϣ- (*cf. ST.* 225 ⲟϣ, 315 ⲱϣ), 'if thou wouldest.'

4 Assuming this ⲙⲛ- to = Achm. vetitive, *e.g. Clement* Schmidt, ⲗⲃ 18, ⲟⲃ 6, *Elias* 22, 8.

5 Reading ⲙⲛⲁ, as in **148**.

6 *Cf. ST.* 17, 170, *BKU.* 301.

239. (MMA. 12.180.105)—Rooms 1 and 3. Pottery.
From Christodorus (?) to ——.

"Before (coming to) the matter, I salute your holy angel[1]. Hereafter: I do obeisance unto the sanctity of your (5) revered piety. Seeing your benevolence hath sent unto me, supposing that quarrels have arisen in (our) midst[2], so now I give thanks unto God, I give (10) thanks unto your benevolence; but I desired only to go unto my mount[3]. I, Christodorus[4], worship the print of your holy feet. The Holy Trinity."

1 *V.* **113**.

2 As the text stands, 'in the midst.'

3 The sense here escapes me. Can εὐχαριστεῖν imply 'I give thanks that your supposition is unfounded'? How ἀλλά relates the second to the first sentence is not clear. A slight change would give 'greatly' for 'only.' For 'my mount' (*i.e.* community) *cf.* **237**.

4 The introduction thus of a name generally indicates the scribe, or (in another hand) a postscript by a third person, rather than the author, *e.g.* in **112**, **120**, **336**, *CO.* 49 *vo.*, Hall p. 107. In **199** however the name appears to be the author's.

240. (Cairo 44674.47)—Below 1st Boundary Wall Pavement. Pottery.

". . . holy [. . . . .] your labours [. . . . .] every breath (?). I [. . . . .] (5) good. If our father hath m[et ? . . .[1]], send the news to me[2] by Apa Ananias, the priest. Apa Seth and Joseph greet you much, but more especially my brother Naferho[3] and all the brethren, from great (to small). Hitherto I have not attained[4] (10) to come, but now I am coming, when I have finished.

"Give it unto my holy fathers; from their humblest son. Farewell in the Lord."

1 Unlikely, as there is scarcely space for the object. An intransitive is required.

2 *Cf.* a phrase in **170**.

3 *V.* BM. p. 522. A stele from Ermont (Vict. and Alb. Mus.) bears this rare name. *Cf.* Νεφερῶς. The Fayyûmic form is Nabraha (Munier, *BIF.* xv 230).

4 *Cf. CO.* 90 n., 94, 330, and **245**.

241. (Cairo 46304.122)—E. Buildings. Pottery.
From Joseph to Isaac.

"Before (coming to) the matter, I greet my beloved father (5) Sakau[1]. I salute thy holy angel[2]. May thy fathership be pleased[3] to send me (news of) thy health. Would that there were means that I (10) might come north. For I (?) desired to go north to thee even now and found not means[4], because of a matter that hath befallen me.

"Give it unto my dear (15) father, Isaac; from Joseph, this humblest one."

1 The frequency of this name might preclude the reading [ı]ⲥⲁⲕ ⲁⲩ[ⲱ], though recipient's name indicates it.

2 *V.* **113**.

3 *Cf.* imperat. ⲟⲩⲱϣⲉ = θέλησον, practically equivalent to 'please.'

4 ϭⲛ ⲑⲉ and ϭⲛ ⲧⲩⲡⲟⲥ are hard to differentiate in English.

242. (MMA. 14.1.17)—Tombs 65, 66. Pottery.

". . .] concerning the matter (about) which [they, ? I] sent unto thee; for it is a matter thou shouldest not forget. God knoweth (5), if I had been able, I would have come and met thee. But [. . . . .] thee; thus it is [. . . . .] thee (10) likewise. Farewell in the Lord."

243. (MMA. 12.180.108)—W. Rubbish Heaps. Pottery.
From Ananias[1] to ——.

"I, Ananias, your brother. Seeing I said unto your fathership, I am coming north forthwith[2]; so now pay no heed (to that): the matter is not settled[3]."

1 He writes a semi-uncial hand, not that of **282**, *q.v.*

2 Refers sometimes to the immediate past: Ming. 250; sometimes immediate future: Paris 131[3], 55 ϭⲱ ⲛⲙⲙⲁⲛ ⲙⲡⲉⲓⲛⲁⲩ (*cf.* Lu. xxiv 29), Crum in *Aegyptus* iii, ostr. no. vi.

3 For ⲧⲏϣ here *cf.* **145**, Ryl. 342.

244. (MMA. 14.1.539)—S. of Tomb 66. Papyrus. 17.5 × 15 cm. (Plate VI.)

". . . thy teaching, that it rest upon me[1] and my house (?). I do obeisance (?) unto all the pious brethren that are with thee[2]. Let thy kindness, then, attain unto me and do thou set the memory (?) of thy servant in thy heart[3]; and may (5) thy servant my daughter do obeisance unto the dust of thy feet and all those of my house (may they do likewise). May thy kindness attain, then, unto Macrina, my daughter, and thy servant, and do thou pray for her and all those of my house. As, then, I was about to[4] go (10) south and do obeisance unto thy holiness, a little matter did impede me[5] and I have not had leisure, so let thy kindness attain unto me (and) if the master[6] Mena is about to come north, send (news of) thy health, that is welcome unto me[7], and (15) thy teaching, that it rest upon me and all my house and Macrina, my daughter. Farewell in the Lord. The Holy Trinity. Written in the month of Athyr, 1st day, 15th Indiction[8]."

1 Recurs in 15. *Cf.* 1 Tim. iv 16. *Cf. CO.* 385, where ⲥⲃⲱ is advice, counsel upon a particular point.

2 Recipient is therefore at the head of a community.

3 *Cf.* **435**.

4 Here (and in 13) ⲉı is used like μέλλω. *Cf. Miss.* iv, 637 ⲁϥⲉı ⲉϥⲛⲏⲩ ⲉⲡⲉⲥⲏⲧ (= *CSCO.* 41, 21), Paris 129[14], 122 ⲁıⲉı ⲉıⲛⲏⲩ ⲉϩⲏⲧ, Ac. v 15 ⲉı ⲉϥⲛⲏⲩ (ἐρχομένου). With ϫⲉ- the fut., rather than qualit., is usual. Perhaps the latter implies more actuality.

5 *Lit.* 'held my foot.' Unknown to me elsewhere.

6 On ⲥⲁϩ *v.* Ryl. 176 n.

7 *Lit.* 'that is good for me'; or perhaps the 2d ⲛⲁı is superfluous, so 'thy good health.'

8 A simple letter thus precisely dated is a rarity.

245. (MMA. 12.180.215)—Rooms 1 and 3. Pottery. By scribe of **105** &c. (*v.* below).
From Joseph[1] to John.

1 The writer of **105**, **124**, **185**, **261**, **286**, **304**, **322**, **373**, **383**, **463**, *ST.* 387. Most of them show orthographic peculiarities, notably ⲉı for ı.

"Before (coming to) my affair, I greet thy brotherhood with all my heart. Lo, this little blessing[2] have I sent thee; it was given me that I should give it thee[3]. (5) For I have not attained to come north and salute thee. If I shall yet attain (thereto), I will come[4] again, ere I go[5] to the Paschal (Feast)[6]. Be so good and pray for me. Farewell in the Lord.

(10) "Give it unto my brother[7] John, the disciple of Apa Isaac[8]; from Joseph, thy humblest brother."

2 *V.CO.* 90 n., also **201**, **246**, BM. 545, 1114. In these it = 'present.' For its other meaning Hall p. 72 is instructive: blessed water is asked for, wherewith to sprinkle sick cattle. Whether the words Hall p. 147, in which a nun asks for a hermit's 'blessing' to keep in her dwelling (like an amulet, or relic), are figurative, may be doubted.

3 But perhaps direct and oblique narration are confused and ⲛⲁϥ 'to him,' should be read. *Cf.* the use of ϫⲉ in **280**, 7, also **286**, 3.

4 For ⲛⲁⲩ *v.* **304** (by this scribe).

5 *V.* **465**, **532**, *CO.* 133 n. (where *RP.* 18 must be cancelled: the MS. reads ⲙⲓϣⲉ), also Hall p. 73 *inf.* (read ⲁϥϣⲉ for ⲁϥⲉⲓⲉ).

6 Spelt thus in *ST.* 306 (possibly by this scribe); fem. also in **252**, *CO.* 104. Presumably a mere error, unless influenced by ⲧϩⲉⲃⲇⲟⲙⲁⲥ ⲙⲡⲛⲟϭ ⲙⲡⲁⲥⲭⲁ (*e.g.* BM. 173, 1001). *Cf.* an unpubl. EES. frag., ⲧⲉⲓⲡ. ⲧⲏⲣⲥ, supporting the latter explanation.

7 Presumably here a title, 'brother,' as often, especially in Middle Egypt.

8 *Cf.* perhaps Isaac and John in *CO.* 310.

246. (MMA. 12.180.118 + 119)—Room 1. Pottery.
From Shebêw[1] to John.

The writer is sending a small present[2] by (?) Jeremias, consisting of [. . . . .], butter (?)[3], loaves and [. . . . .]. (5) "I have not found aught befitting thy [worthiness[4]. . .]. Pray for me in the raising up [of your holy hands.] For (our) people are sick [. . . . .,] that God may heal me [. . . . .] to come to thee in the Forty [days (fast[5]) . . . . .] (10) send thy———[6] to [? me and I will] sell it for thee [. . . . .] this year[7]. Farewell in the Lord.

"Give it unto my beloved (15) brother John; from Shebêw, the priest. The Holy Trinity."

1 Unknown elsewhere. Allowing for interchange of *b* and *w*, *cf.* *BKU.* 291 ⲁⲡⲁ ϣⲟⲩⲏⲃ.

2 *Lit.* 'blessing.' *Cf.* **245**.

3 Only in Zoega 567 = *CSCO.* 73, 119 (ⲧⲣⲟⲩⲁⲛ), named with salted and cooked fish, eggs, cheese, milk. *Cf.* ? *τυρίον*.

4 Or 'honor.'

5 'Days' may be omitted: *cf.* **136** n.

6 Reading ⲉⲓⲣⲉ practically certain; *cf.* therefore ⲉⲓⲣⲉ, *CO.* 218, 221, Ad. 36, *ST.* 122, 401, a word still obscure; unless it be simply 'thy work, the things thou hast made.'

7 Prob. no gap at end of 11.

247. (MMA. 12.180.202)—W. Rubbish Heaps + W. Court. Pottery. By scribe of **119** &c. (Plate XIII.)
From Phrangas[1] to Isaac and Elias[2].

"Before (coming to) my humblest affairs, I write, greeting and saluting the sweetness of your fruits, that give forth perfume. And hereafter: (5) I cast myself down to earth, I worship the print of your holy feet, ye men saintly indeed, like my father[3] Antonius, the pillar of light[4], and Apa Macarius of Shiêt[5]. (10) Ye too have attained unto their measure in every goodly virtue. I greet besides your pious children, according to their names. Hail in the Lord. Seeing I have come north to you many a time, (15) ye have not opened unto me the door, neither have ye spoken unto me like any (other) brother, albeit I have a great love toward you, even as (that of) Apa Papnoute, the Confessor[6], [toward] Apa Antonius.

"Give it unto Apa Isaac and Apa (20) Elias; from Phrangas, this un[worthy one]. Be so good as to [remember me in] your holy prayers, for [my] sins are very many. Farewell [in] the Lord." In 25 "temptation" may be read.

1 *V.* **119**.

2 For other letters to these *v.* **110**.

3 'Father' thus of saints, *WS.* no. 29 ff.; angels, Zoega cxliii ⲕⲩ (Raphael); prophets, *CO.* 251.

4 So called, *PG.* 65, 241. Recipient of *BP.* 1027 is likened to him: 'who art filled with all *ἀρεταί* [like] A.'

5 Macarius the Great.

6 Presumably the 'confessor,' disciple of Antonius, near whom he dwelt (*Vit. Ant.*, *PG.* 26, 928). He does not figure in the Calendar. The gap in l. 19 should prob. hold [ⲉⲁ].

248. (Cairo 46304.104)—E. Buildings. Pottery.

"But thou[1], my dear son, seeing I tell thee (5) daily that Mariam[2] molesteth me (and) thou sayest, Let her be until she be rightly come to herself[3]; now lo, she hath shut my door and hath left me (?)[4] without the door and hath . . . . . since (10) early today. Now, my dear son, know that [. . . . .] if thou canst send (?) . . ."

1 Appears to be the continuation, not the beginning, of a letter.

2 Mariam (for more common ⲙⲁⲣⲓϩⲁⲙ) on stelae Cairo 8607, 8696. Or if Maria, the verbal prefix might be ⲙⲉⲥ- in its affirmative sense; *cf. CO.* 136 n. The meaning would not be much affected.

3 I cannot justify this rendering of *ὑπομνήσκειν*.

4 Leyden ostr. F 1901/1, 295 ⲣ ⲧⲁⲅⲁⲡⲏ ⲕⲟⲓ̈ ⲉϫⲓ ⲭⲟⲗⲗⲏ ⲛϭⲉ ⲥⲟⲡ 'suffer me to be wroth once again,' *BP.* 4935 ⲙⲡⲣⲕⲁⲓ ⲉⲓⲃⲉϣ 'leave me not naked,' *ST.* 398, 11 ⲙⲁⲕⲕⲟⲓ, *ib.* 357, 14. These justify our translation, if ⲥ at end of 8 be omitted, as suggested.

249. (MMA. 14.1.491)—E. Buildings, Tomb 4. Papyrus. 2 fragts.; largest 3 × 13 cm.

Addressed to a revered superior (5, 9), whose prayers are asked (10). L. 1 refers perhaps to drawing up a document[1]. In 4 the ambiguous word *κατάστασις*[2]. Ll. 6–8 relate to the recipient's health: "The bishop said unto me, 'The air[3] [. . . . .] ye come again northward, to your *τόπος* [. . . . .] [? the air of] this nome[4] shall heal you . . ." The writer is sending (11) a present of vegetables[5] and asks for news of recipient's welfare.

1 For *συντάσσεσθαι v.* Ryl. 399 n. Here either 'bid' or, as Budge, *Misc.* 438 'agree upon'; likewise Rossi i IV 13, 15. In a Balaizah fragt., ⲡⲣⲟⲥ ⲑⲉ ⲛⲧⲁⲓⲥⲩⲛⲧⲁⲍⲉ ⲛⲁⲕ ⲛϩⲁϩ ⲛ[ⲥⲟⲡ] . . . In **438** it might be 'consent to.'

2 Here its meaning is as that in Grenfell & Hunt, *New Class. Fr.* 142, where it is joined with *τὴν ὑγίειαν ὑμῶν*, or P. Cairo 10104 (Grenfell's copy) *ἐν καλῇ καταστάσει*. Examples of other meanings: BM. Gk. iv no. 1597 n., *Tor.* no. 11, *Jême* no. 65, 39 'the *ἀκολουθία* and *κ.* of monkhood,' *ib.* 66 'in all obedience and all *κ.*'; BM. 356 'appointment, establishment' (*v.* Preisigke, *Fachwörter* 107); similarly Budge *Apoc.* 90, 101. *Cf.* also Budge *Misc.* 13, 168 and here **136**, **197**.

3 Paêr is indeed a name in *ST.* 137, ?*RE.* 5, l. 17, but the context here makes *ἀήρ* more likely.

4 Or 'these nomes,' or less precisely, 'these parts, this neighbourhood.'

5 A like present sent, *ST.* 299 and *BKU.* 136.

250. (MMA. 14.1.486)—S. of Tomb 66. Papyrus. 5.5 × 8 cm.
From Pantônymus (?) to Cyriacus (?)[1].

". . .] I do obeisance and I greet [. . . . . in all the ful]ness of my soul. Hereafter I beg [. . . . . my] daughter that is sick. Verily [. . . . .] her (?) garment(s), I know not. For a de[mon . . . . . I] entreat and I beg and I [. . . . . thy piety ?] that thou wouldest send her (?) a blessing[2] [. . . . .], that they may[3] . . .

["Give it unto . . . . .], the alway [revered ?] Apa Cyriacus, the anchorite, (from) Pantôn[ymus], thy son (?)."

1 Both names uncertain. For the second *v.* **151**. The first occurs in BM. Gk. iii, p. 63 (but not Theban), while Pantonikê (*L'Arte* 1905, 446) suggests a different name. The writer may indeed be a woman.

2 *V.* **245**, *CO.* 90 n.

3 Or 'until I shall . . .'

251. (MMA. 12.180.217)—W. Rubbish Heaps. Pottery.
Above l. 1 some letters in an unskilled hand.

"Before (coming to) words, I do obeisance [and] I salute my revered lords. [Thou ?[1]] didst [write ?] that the great man's[2] body was [sick ?] and my heart was sad. But afterward [thou ?] didst [write ?] (5) that, lo, he is recovered and my heart was set at rest. Be [so kind and] do him obeisance in my name, until [. . . . .] Be [so kind . . ."

1 The preceding words perhaps involve a plur. here and in ll. 4, 5.

2 The abbot. For *σῶμα* thus, *BKU.* 157.

252. (Cairo 46304.102)—E. Buildings. Pottery.

"Before (coming to) my humblest affair, I greet my lord father. Ye have not enquired for me, this Pascha[1], whether I am alive, or dead; (yet) we are men, prone to fall sick. Howbeit I have lost courage[2], but if we live . . ."

1 *V.* **245** n.

2 *Lit.* 'my heart hath been defeated, rebuffed for me.' *Cf.* the use of ϩⲗⲟⲡⲗⲡ (**271** n.), ϩⲱⲗ ⲉⲃⲟⲗ (**170**) with ϩⲏⲧ.

253. (MMA. 14.1.483)—1st Tower, under floor. Papyrus. 12 × 20 cm. By scribe of **130** &c. (Plate VII.)

From John[1] to Elisaius.

"Lo, here are the loaves; I have sent them, smeared and sealed[2], by Philemon, and have left them until [. . .] come[3], that no man may see them. Now as to the brother's matter[4], I sent and brought Victor in to the τόπος and spake with him and he (5) declared unto me, saying, 'I have not received any money that I should settle any value[5].' But what he received, he hath received at the value that is (yet) to be fixed. Be so good, shouldest thou be sending a man south ere I come out, send him (*sc.* Victor) the answer. If he agree and we sell them[6] at the value that is going to be fixed, whether by him, or by (10) another, and we sell them, let him send the answer north at the hand of him whom thou shalt send. I do obeisance unto thy holy fatherhood before all things. Farewell. Many (be thy) years, many (thy) anniversaries[7].

"Give it unto our dear, revered pious [father], Apa Elisaius, the anchorite; from John, this [humblest one.]"

1 Author of **130** &c.

2 This identical phrase recurs in **549**, *Miss.* iv 748, *CO.* 348, *Sphinx* x 1, and BM. Gk. 1709, l. 71, applied in all cases to vessels, rather than their contents. ⲥⲱⲗϭ refers to a means of preserving perishable materials (as also *ÄZ.* '85, 108 &c. 'smear with clay'), though the instance last cited seems to indicate the judicial sealing of disputed property (σκεύη); *BKU.* 113 refers probably to a ϣⲛⲧⲁⲥⲉ of wine (?) thus smeared. *Cf.* P. Cairo 10088 (Grenfell's copy) ἕνα κεράμιν καὶ σφραγίσαι ἀσφαλῶς μετὰ γυψιος (? γυψίου). Wine jars were oiled, doubtless with the same object; *v.* P. Oxy. 1631.

3 'Until I,' or 'thou come.'

4 Perhaps ἀπόκρισις here 'business,' 'matter'; *cf. CO.* 329 n. But in 8, 10 ἀπόκρ. has its primary meaning.

5 This phrase in *CO.* 244, Hall p. 77 (12407). Or subjunct. may = fut., 'and I will not settle.'

6 *Sc.* loaves.

7 *Cf.* πολλὰ τὰ ἔτη, the 2d phrase corresponding presumably to πολλαὶ αἱ ἑορταί. In a letter, BM. 1105, a similar greeting; *cf. ib.* 1114, 15 and *BKU.* 296. On such phrases *v.* Lemm, *KKS.* 599. In a Balaizah fragt. (wine account) ⲡϣⲁ ⲙⲡⲛⲉⲓⲱⲧ should be the abbot's birthday. *Cf.* Leyden 162 ⲡϣⲁ ⲙⲡⲛⲟϭ ⲛⲣⲱⲙⲉ.

254. (MMA. 14.1.489)—E. Buildings, Tomb 4. Papyrus. 10.5 × 15.5 cm. By scribe of *RE.* 8.

From [. . . . .[1]] to bishop Pesenthius.

["As[2]] it hath seemed good unto your blessed[3], holy lord fatherhood, that ye should [send] to Ermont and bring the lawyer, [that he might] set in order the (matter of the) commemorative offering[4] of the deceased (5) Athanasius: I request [then[5]] your saintliness that ye would send and bring him, that I may come south and set it (?)[6] in order, ere I depart. I, Komêtê[7], do obeisance at the footstool of your lordship's (10) feet. Be so good and have me in remembrance in the raising of your holy hands.

"(Give it unto) my blessed, [holy lord father], Apa Pesynthius, the bishop, from [. . ."

1 Very likely author as well as scribe of *RE.* 8, who is a διοικητής. Our text may well be by some such official.

2 Traces visible before]ⲉ are however not like ⲑ. For ⲁⲟⲝⲏ (ἔδοξε) *v.* Ryl. 144 n. and **300**, **467** &c.

3 Μακαριότης just as here, **461**, *RE.* 20 and 44.

4 *Cf. CO.* 135 n. and Munich *Byz. Pap.* 101. Good instances: Budge *Misc.* 513, 519, 549.

5 Perhaps [ⲁⲉ ⲟ]ⲩⲛ.

6 Reading ⲥⲙⲛⲧⲥ (*sc.* προσφορά), since otherwise the verb would refer to νομικός, which is unlikely.

7 The scribe or, more prob., the writer of a postscript. The name is mostly Theban (*v. CO.* Ad. 15 n., Ryl. 350 n.). BM. Gk. v p. 42 n., also *cf.* Komita, *Zach. Rhet.* Ahrens-Krüger 238. Its longer form (Κομετος) was recognized as an oblique case: *cf. Jême* no. 21, 9 and 55, 4, or no. 82, 56 and 83, 25, or no. 4, 3 and 6, 3; but is erroneously used as nominative: *ib.* no. 15, 98, no. 96, 95.

255. (Cairo 44674.50)—Room 3 + Below W. Court. Pottery.

From John to Elias and Isaac[1].

In ll. 2, 3 the writer recounts the impediments which have hindered his coming to pay his duty to the recipients[2]. L. 4 Hitherto he had awaited someone in vain. L. 6 "I therefore entreat your holy fathership

1 *V.* **110**.

2 L. 1 may have been 'As I (*or* ye) have already said (*or* written'), or the like.

that ye would give your patronage (?)[3] and would go surety, that he may[4] prepare (?)[5] my lease for me for the 2 years, (10) and I for my part will prepare (?) the lease for him. Or if not, that ye would cause his vineyard to be taken from him and him to give me my (*or* the) ———[6], which I have expended, (so) that I may bear the loss of the (15) cattle that I have slaughtered, which ———[7] him.

"Give it unto my holy lords, Apa Elias and Apa Isaac; from Apa John."

3 In **164** πρεσβεύειν 'intercede for'; similarly *ST.* 372, *Jême* no. 82, 29.

4 'He,' presumably the person referred to in l. 4.

5 *Cf.* this verb in *CO.* 306, *ST.* 384; also (ⲧ)ⲥⲉⲛⲟ **287**, **351**, *CO.* 291, Ad. 54. For its meaning here *cf. CSCO.* 73, 19, where it is equated with ⲥⲙⲓⲛⲉ, 'draw up.'

6 Appears to contain ⲗⲁⲁⲩ; but what precedes it? If ⲛ indicates plur., how is it related to sing. ϫⲟϥ in the following relative clause?

7 A verb ϩⲣⲁ (*Jême* no. 50, 70), or ϣⲣⲁ (no. 75, 57), seems to mean 'compel' (though in *ib.* no. 73, 14 it is 'fall'). Here 'at his compulsion' might be near the required meaning.

256. (MMA. 12.180.180)—W. Rubbish Heaps + Below W. Court. Pottery. From Victor to Daniel[1].

"According as thy fathership hath written to me regarding the son of the priest [Job[2]] and his wife, I went (5) northward, according to the bidding of thy fathership. The priest Job hath brought no blame upon himself[3] and his wife. It seemed good as follows: that the mother of the wife of Job's son, with her son, should (10) bring a man of means[4] and that he should go surety unto me, I being thy representative, regarding the matter of the dowry that is in their possession. Be kind unto Job and bring him in[5]; for he hath not brought blame (15) upon himself and his wife. If however they shall transgress and shall not bring the man (as surety), I will interdict them[6].

"(Give it unto) my dear holy father, Apa Daniel; (from) Victor, this humblest priest."

1 An Apa Daniel is greeted in **277**.

2 Or Presbyterus may be the name (followed by a blank, or erasure); but this does not concord with ll. 13–15.

3 Ll. 14, 15 seem to support this, though ⲕⲱ ϩⲓ- thus reflexively would be strange. *Cf. ST.* 331, *CO.* 381 (the latter is obscure, *lit.* 'that the blame be healed from off me').

4 On εὔπορος *v.* Wilcken *Grundz.* 343.

5 Bring him to visit you?, or reinstitute after expulsion, or interdict, as ? in *ST.* 195, *CO.* 94.

6 *V.* **135** n.

257. (MMA. 14.1.4)—From Tombs 65, 66. Pottery.

The writers, after greeting recipient, entreat his benevolence to be so good, for the sake of God[1], as to request the *lashane* Elisaius—here (5) the names Panachôre and John, son of (?) Eudoxia, unintelligibly intervene[2]—to go in "and cause Jacob to produce the will [of his? fath]er, the priest Apa Victor[3], that they may learn whether [it be that[4] which he] drew up, while yet he was in the body[5], and which they subscribed[6] [with ? their] hand; and that they may declare the truth unto us and our heart be at ease[7]. [(10) For] our heart was grieved that he had not sought for [assuran]ce (?) so as to learn the truth, ere he [. . . . ., lest] we be estranged from the[8] [. . . . .] he took his [. . ."

1 *V.* **195**.

2 The following sing. verbs 'go in,' 'cause,' show that they are not merely associated with Elisaius. Perhaps it is on their behalf that the request is made and they who wish to 'learn' (7).

3 Jacob, testator in *Jême* no. 65 (BM. Pap. lxxviii), refers (l. 35) to the will of a predecessor, the priest and prior Victor. The date of no. 65 should be towards the beginning of the 7th cent., since bp. Abraham, contemporary of the patriarch Damianus, is there named as a yet earlier predecessor. Whether these facts have any bearing on the present text is of course uncertain.

4 Or 'may know that it was that.'

5 *Cf.* BM. 468 ⲉⲧⲓ ⲉϥⲟⲛϩ.

6 Or 'which was subscribed.'

7 ⲕⲁ ϩⲏⲧ ⲉⲃⲟⲗ as in *CSCO.* 73, 25, Budge *Mart.* 161 &c.

8 Exactly as in Greek ξένον ποιεῖν ἀπό (Esaias Scet. *ed.* Jerusalem, 122). Perhaps a reference to the comminatory clauses appended to legal deeds ('estranged from God, from the Trinity, from the holy oath'); *v. Jême* Index 386 *s.v.*, *ÄZ.* '85, 143. *Cf.* also the clauses relating to sanctuary in demotic contracts: Sethe, *Dem. Urk.* 138, 672 &c., Sottas, *P. Dem. Lille* i 21, 88.

258. (Cairo 46304.24)—Cell A. Pottery.

"Before (coming to) our humblest affair, we greet thy good brothership and those of [. . ." L. 5 "Seeing that our brother Jacob did [. . . . . to ?] your brothership, so that he might annoy me regarding the matter

of the children and their belongings, (saying) that it was I[1] had prevented [them[2] (?)]; your brothership is not ig[norant ? of what] (10) hath befallen [. . . . .] from (?) her mouth[3] [. . . . .] the brethren [. . . . .] and their mother and their mother's brother and (15) their father. Now, if ye would indeed make peace between us, according to God[4], be not at strife with a man with[out cause[5]. It is] written that [. . . . .] Forgive me (20) that I have been over wordy[6]. Farewell in the Lord."

1 Or, if in direct narration, '(saying,) I have prevented.'

2 'Detained them' perhaps.

3 Perhaps 'her lying mouth.' ⲛϭⲓ is conspicuously absent from non-literary texts; *v.* **162**. In *ST.* 250, a long narrative, it is not out of place.

4 ⲛⲟⲩⲧⲉ thus abbreviated: **111**, *ST.* 177, BM. 1211 D, *BKU.* i, 301; *cf. CO.* 221, for ⲙⲟⲩ.

5 I take this to be Prov. iii 30, reading ⲉⲡϫ[ⲓⲛϫⲏ (*μάτην*) in l. 18.

6 *Cf.* **140**, **373**.

259. (Cairo 46304.33)—Cell A. Pottery. By scribe of **374**, **408**.
From Epiphanius to his mother[1].

"I, the humblest [Epiphanius,] do [write, greeting] his beloved [mother (and saying,) Be so] good and send [unto[2] mas]ter Patermouthius (5) concerning the affair of the children[3] [. . . . .], for this is the time [. . . . . When] the answer [hath been] decided, thou mayest send it up[4] to me. If my money hath [. . . . .] a *tremis* (10) to thee, send it to me [again] with the money both together. Sell the wine[5]. Send me the answer as to who it was sold (it) unto thee. Delay not, then, regarding the affair[6] of the children of [. . . . .[7], for] there is need.

(15) "Give it unto my beloved mother; from Epiphanius, this humblest one."

1 Other letters from an Epiphanius to his mother: **397**, Hall p. 106, *BP.* 4935. The 2d of these likewise addresses 'master' Patermouthius; *cf.* **374**, half of which is from Epiphanius to his 'dear brother Patermouthius' and mentions his mother, the other half to a woman, presumably his mother; also Hall p. 102, from Epiphanius to his 'lord father, master Patermouthius.' The *BP.* text addresses E.'s mother and brethren, requesting the making of a linen garment (the vb. ⲟⲩⲱϫⲉ 'to cut out, tailor,' is used, *v.* Spiegelberg, *Kopt. Etym.* no. 35). Note that **363**, from E. to his 'brother' Jacob, is a request for linen. Letters from his mother to Epiphanius are **336**, **485**.

2 One may translate 'send master P.,' as well as 'send unto.'

3 *Cf.* perhaps the children referred to in **336**.

4 Or 'down'; *cf.* **336**.

5 This ethic dative is scarcely satisfactory; but what is the alternative? For the wine *v.* perhaps **336**.

6 It seems impossible to translate *ἀπόκρισις* uniformly in this text.

7 The name, if such it be, begins with Pa-; but this might be pron. possess. and no name.

260. (MMA. 12.180.72)—Under floors of 1 and 3. Limestone. By scribe of **1**.

"As to the time when I was sick, he upbraided[1] me, when I spake with him regarding a little money that I have (jointly) with him, and I wished[2] (5) to pay my share for what I had [taken] upon myself[3], when they despoiled me and I expended it for myself there[4] with my father Jacob[5]; he[6] upbraided me much, saying, 'I will not suffer thee to pay aught unto (10) them as usury[7],' and he laid [great] weight [upon] the word that he had spoken unto me, namely [. . . . .] something had (?) befallen me (?)[8] [. . . . . . .] and thou pay them, I will take [. . . . .] and thy men[9]. . ."

1 This writer (likewise in **455**) favors the part. perf. in place, apparently, of perf. indic. (*cf.* Stern § 423 *fin.*, Steindorff[2] § 328); but it is not clear that in each clause it merely maintains the narrative, as would the indicative.

2 Perhaps 'whereof I wished.'

3 By way of loan, or debt. The alternative: 'brought upon myself,' is harder to account for.

4 On the spot; though this should have ⲙⲙⲁⲩ.

5 *Cf.* ? the Jacob of **376**. Note that Jacob, testator of *Jême* no. 65, is always called 'our father.' *Cf.* also **257**.

6 Presumably the upbraider of l. 2.

7 *δανιστής* thus (rather 'usury,' 'debt,' than 'usurer') in **520**, Hall p. 91, *Jême* no. 67, 41, *Miss.* iv 192, *Journ. As.* '87 (i), 164.

8 Instead of 'me,' perhaps ⲙⲙⲟⲛ 'verily.'

9 Perhaps 'I will go to law (ϫⲓ ϩⲁⲡ) with thy people.' Various interpretations of the words in 12, 13 are possible.

261. (Cairo 44674.87)—Below W. Court. Pottery. By scribe of **245** &c. (Plate XII.)
From Joseph[1] to Isaac and Elias[2].

1 *V.* **245** n.

2 *V.* **110** for letters addressed to this couple.

"Be so good, pray for me in kindness and do ye arrange with Matthias; however ye would, I (5) am content. For if he ———[3], I shall suffer (for it). As ye shall be able to conclude the matter, so do; I am content. It is your affair.

"Give it unto my (10) lords (and) fathers, the men that bear Christ, Apa Isaac and Apa Elias; from Joseph, this humblest sinner."

3 An unknown verb **ⲟⲩⲉⲓⲕⲉ** recurs in *BP.* 1065 (all but illegible)...**ⲡⲁⲉⲓⲟⲧⲉ ⲟⲩⲉⲓⲕⲉ ⲉⲧⲣⲁⲧⲁϫ**... Whether this is the (reflexive) verb in **280**, 19 and Ryl. 306 cannot be decided.

262. (MMA. 14.1.54 B)—1st Tower, under floor. Pottery. Perhaps by scribe of **140** &c.

L. 2 "...accu]sed (?)[1] me [......] north. But [.....] till I come[2] north (?) [and settle] with him. (5) If God ordain and I come to a settlement, whether I have been mulcted of yet more, or whether I am punished (?)[3], I am coming north speedily and will settle with the man. And further, whatsoever shall be due to him (10) respecting his affair[4], that will I pay him when I come north. Be so kind therefore and persuade him."

1 Reading **ⲥ]ⲙⲙⲉ**. *Cf.* **182**.

2 Hardly space for [**ⲣϣⲁⲛⲡⲛⲟⲩⲧⲉ ⲁⲁⲧ ⲛⲙⲡ]ϣⲁ**, 'if God make me worthy to.'

3 Assuming this = *ἐπεξέλευσις*, as often in BM. Gk. iv, where in 1565 (10, 38) the form *ξυλος* also is apparently intended for it. Read here? **ⲡⲉⳅⲓⲗⲉ**.

4 Or 'whatever charges he shall be at for the affair.'

263*. (MMA. 14.1.492)—E. Buildings, Tomb 4. Papyrus, 2 fragts.; each 2.5 × 5 cm. Fibers ↑→. Probably by scribe of **253**.

The writer is apparently sending herewith certain agreements (**ⲉⲓⲥ ⲛ̄ⲥⲩⲙⲫⲱⲛⲟⲛ**[1]). The recipient is a revered personage (**ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ**). Reference is made to a civil official (**ⲡⲗⲁⲙⲡⲣⲟⲧ/**[2]), probably *διοικητής*, or *lashane*; also to the bishopric (**ⲉⲡⲓⲥⲕⲟⲡⲏ**), perhaps of the recipient, though his epithet **ⲑⲉⲟⲫⲟⲣⲟⲥ** (in address) is indeed used also of monastic dignitaries[3]. A request is made (**ϯⲡⲁⲣⲁ[ⲕⲁⲗⲉⲓ**), in which **ⲡⲉⲥⲭⲓⲧⲁⲣⲓⲛ** (*σχεδάριον*[4]) occurs and which urges the drawing up (**ⲧⲁⲣⲟⲩⲥⲙⲛ̄**) of some document. The last word preserved is **ⲁⲡⲁⲣⲁⲗ(ⲗ)ⲁⲕⲧⲟⲥ**, presumably referring to the document in question.

1 *V. CO.* Index, Tur. 4, BM. 1064 ff.

2 *V. CO.* 400, *RE.* 5. In the former the gender indicates *λαμπρότης*, not *λαμπρότατος*.

3 Bishop in *RE.* 15, 16, *ST.* 176; archimandrite BM. 588; hegumenus *CO.* 389, *ST.* 115 (? the same person).

4 A cupboard for containing documents, or, as here, the copy of a document (Du Cange); so in *Miss.* viii 11. *Cf.* **391**. In Rossi i IV 29 this, not *στιχάριον*, should be read (Hieron. *schedula*).

264. (Cairo 44674.166)—Room 3. Pottery.

"Seeing that I did write, in the testament which I wrote, that (?) ———[1] are Patermoute's; I have reflected, with God's guidance[2], (5) that (this) is contrary to what is just. Now (therefore) all things that are in the testament are Patermoute's and Paul's, they (two) together (10). I [..........] I have written [..."

1 If we read **ϫⲉ(ⲉ)ⲥ ⲧⲃ̄ⲁⲉⲓⲣ**, we cannot account for following plural. If **ⲣ** were corrected to **ϩ**, we might recall *Jême* no. 113, 6, **ⲧⲃ̄ⲁⲓⲉⲛϩ**, though the form there also is doubtful.

2 This phrase in *Jême* no. 68, 43. *Cf.* for **ⲕⲁⲧⲁ ⲡⲛ.** also **140**, *CO.* Ad. 45, *Jême* no. 38, 21, *BKU.* 318, 'under God,' but almost redundant.

265*. (Cairo 44674.55)—Rooms 1, 3 + W. Rubbish Heaps. Pottery.

Addressed by two writers perhaps to a priest (4). L. 6 "...And the word (of God) is unto every one[1] also, that (?) [.....] demand (?) nothing (**ϫⲉⲛⲉ ⲗⲁⲩⲉ ⲛ̄ϩⲱⲃ**) [.....][2], but that they should pay (**ⲁⲡⲟⲗⲟⲩⲓⳍⲉ**) (10) their share (**ⲙⲉⲣⲟⲥ**). For, lo, we have sent unto you the successor [of ? Christ[3]..."

1 Evidently a phrase related to the formula **ⲉⲓⲥ ⲡⲗⲟⲩⲟⲥ** (*v.* **96**).

2 One expects **ϫⲓⲛⲧⲉⲛⲟⲩ** 'henceforth,' or the like.

3 Reading uncertain: **ⲉⲥ ⲡⲇⲓⲁⲇⲟⲭⲥ** (*sic* ?) **ⲩⲁⲣ ⲁⲛⲧ-[ⲡⲛⲟ]ⲟⲩϥ**. '*Διάδοχος* of Christ, *or* of God' are compliments to the Patriarch, *Papyruscodex* p. **ⲙ̄ⲇ**, *Mus. Guim.* xxv 415; to bishop Pesenthius, *RE.* 54. Is it possible that the latter is here intended? For *διάδοχος* alone as a monastic official, *v. BM.* 1023; as successor designate of a bishop, BM. 329 n., Budge *Misc.* 10; of an abbot (Theodore and Horsiese) *Vita Pach.* § 93. But since shares in property are here in question, the *διάδ.* may be a legal official (*v.* Preisigke, *Fachw.*), as perhaps in *Mitth. Rain.* v 33.

266. (MMA. 14.1.12)—Tombs 65, 66. Pottery.
From [. . . . .] to Cyriacus.

"Holy father, Apa Cyriacus, let thy prayers attain unto me, that I may (5) live. I beseech thy fatherhood that thou wouldest tell me something[1] concerning my portion of . . .[2]"

1 Is the writer asking the hermit to foretell his fortune? One is tempted to translate ϩⲱⲃ 'message' (*cf.* ? **84**, 14), though the word is obsolete in Sa'idic (*cf.* *BKU.* i, no. 22. Perhaps Achm. in *TuU.* xliii *Gespräche* 7, but as 'messenger').

2 'Of land' might possibly be read.

267. (MMA. 12.180.124)—W. Rubbish Heaps. Pottery.
From [. . . . .] to Epiphanius.

Recipient is urged to do something (illegible) with all speed (3, 4). Someone is reported by the writer, as desiring peace (7)[1]. L. 8 "Do thy best that he may [. . . . .] thee, until I come south [and] (10) settle with him. Farewell.

"Give it unto Epiphanius; from [. . . "

1 *Cf.* spelling of εἰρήνη in *CO.* 381, 499. But 'peace' might equally (though less probably) be read 'wine.'

268. (MMA. 14.1.524)—Cell A. Papyrus. 9.5 × 12 cm.
From Victor to Abraham[1].

The opening formula was probably short: ["We greet] your holy fatherhood," or the like. Then, "Seeing that . . . " The writer speaks of "this my[2] man, Daniel," at present with recipient[3], and "a sister of ours, whose gentility[4] we had established." They had perhaps become betrothed (possibly married) and Daniel had been accused of failing (4) in his undertakings (?)[5], or his declaration of desire (to wed ?). Recipient is therefore requested to use the present messenger on arrival (6), but for what purpose is not clear. The writer declares himself (?) responsible (8) to recipient[6], "thy fatherhood," for "him" (*i.e.* ? Daniel), that no [evil?] shall befall him (9); rather will he himself [. . . Let him (Daniel) be at any rate (10) sent to his house (?), ["that we may] give thanks unto thy holy fatherhood. *Verte*[7]." "(12) . . .] me, that I should write unto you concerning some funeral (?) ropes[8] [. . . . .] send unto me, saying how many lengths (?)[9] we are to find [. . . . .] (14) and we send it[10] thee, that thou mayest give them to us. Pray for us.

["Give it unto] the pious, holy father, Apa Abraham, [from] Victor [. . ."

1 This conjunction of names recalls the bishop A. and his friend (or disciple) V., at Dêr el-Bahri; *v.* *CO.* pp. xiii, xv. Bishop A. is rarely referred to in the present collection (**154**, **399**). The epithets here might suffice for a bishop.

2 Whether 'my' and 'our' (2) are due to carelessness (*cf.* 2d sing. and 2d plur. in 1, 5, 8, 14 &c.) is uncertain.

3 Or 'who is in trouble,' ϩⲁϩⲓⲥⲉ. (*Cf.* ϩⲁϣⲓⲛⲉ, ϩⲁⲃⲁⲥⲁⲛⲟⲥ; not of course as in **532**.)

4 Ἐλευθερία in Ryl. 141, 144 'freedom,' opp. to 'slavery.' So probably here; though, as ἐλεύθερος is often opp. to 'thief' (BM. 337, Paris 131^4 f. 151, 131^5 f. 42), the meaning here may be 'honesty.'

5 Reading λόγος.

6 Dative ⲛ- is usual with κινδυνεύειν (Krall cxiv, BM. Gk. 1495 &c., Ryl. 209). With ⲉ-, *RE.* 52, *ST.* 41, *ib.* 244.

7 With ὀπίσω *cf.* Ryl. 277 &c. ⲱϣ ϩⲓⲡⲁϩⲟⲩ and here **461**.

8 Unless ϭⲱⲥ is the town of Kôs. One might read ϭⲱⲉ[ⲓⲥ = ⲕⲟⲉⲓⲥ; *cf.* πλοκ(οκ)ουφοι (?), Krall clxxxii; but such a spelling is unlikely.

9 Σχοινίον is probable (*cf.* Bell, BM. Gk. v p. 161), though not found in other Coptic texts.

10 ? The answer, ἀπόκρισις.

269. (MMA. 14.1.534)—E. Buildings + E. of Tomb 1 + 1st Tower D. Papyrus, 2 fragts.; largest (composed of several joined) 17 × 17 cm. (original width over 31.5 cm.). On *recto* is **632**. (Plate V.)

Addressed to a spiritual superior (12, 20). Lines lost before 1 probably consisted of preliminary compliments. L. 2 "I inform[1] my lord . . ." ["I] venture to send (?) . . ." The writer relates the doings of someone connected

1 On ⲧⲁⲙⲟ *v.* **188**.

with "the holy [mount *or* monastery] of Penhôtp[2]" (4). In 7 he seems to start afresh: "Seeing that...," and perhaps refers (8) to "the mount of Tsente (?)[3]." The person of whom he speaks requires a man. (9) "So after that I had come north, I talked with H[[4]. . . . .], that he should go thither. He said, [. . . If thou enquire] (11) secretly concerning him, thou shalt discover his intentions [. . . . .]. If thy fatherhood agree [. . . . .] today, which is the Sabbath, [. . . . .] (14) thy lordship speedily [. . . . .] lest I should go and send [. . . . . (16) he said unto me, Be thou without care [. . . . .] thy holy command [. . . . .] according to what pleaseth thee [. . . . .] (20) thy fatherhood, that doth take thought for our souls, knoweth wherefore [. . . . .] she being at Phampane[5], being the daughter of Kalapesius, (son) of Pergamius [. . . . .] (22) they slew him[6], whilst she went in to Kôs and fornicated with [. . . . .] she will not stay[7] in the west[8] openly..."

2 This place, so spelt, recurs only in **272**. It is probably the بنهدب often named in the Upper Egyptian *Synaxarium* (Paris 4869) as an abode of monks. This was upon the western bank (*Synax.* Forget i 343), apparently between Jême and Hou (*ib.* 331), and perhaps in the diocese of Keft (since the bishop of K. appoints the superior of monks there, *ib.* 348). *Cf.* Nag' Hatb, 5 m. N. of Luxor (*Baedeker*, but this is on the E. bank and in the plain). That the name should not be preceded by gen. ⲛ- may be an error. *V.* Amélineau, *Géogr.* 94; also 266, where he misreads it.

3 A place-name is not obligatory here; ⲛⲧ- might begin a verbal prefix.

4 The following 3rd sing. makes a proper name here more probable than plur. article ϩⲉⲛ.

5 *Jême* no. 100, 4 Pampane. Perhaps also Hall p. 32 (14157). *Cf.* BM. Gk. v, p. 176. Ptolemy's Pampanis is S. of Dendera, so not unsuitable here.

6 Or 'who was slain.'

7 Might be quite differently read; perhaps '] with her.'

8 Kôs is upon the eastern bank.

270. (MMA. 14.1.510)—1st Tower. Papyrus. 13 × 5.5 cm. *Recto* perhaps by scribe of *RE.* 1.

The earlier letter (*recto*), subsequently torn through by the writer of the other, addresses a superior[1], who is informed (2) of the doings of a man and a woman, the latter of whom had gone to Jême[2]. "His house" is mentioned (6), also "the monastery of the *κύριος* [. . . . . . .[3]]" (8). If on enquiring thoroughly (9) [the missing person is discovered (10) ". . .] to me, I will not conceal him[4]." L. 11 perhaps [". . . that peace may] be brought about between them."

The second text (*verso*) is not a letter, but a dated statement. "Shenetôm, the fisherman, the son of Pġale[5], (dwelling) in Pashme[6], hath cast forth[7] his wife, Teġôshe, and hath taken (to wife)[8] Terêt, the daughter of Komes, (son) of Parê[9]; and he hath given his daughter unto her son. 10th Indiction."

1 To judge from the 2d plur., prefixed (2, 7) to some complimentary epithet.

2 Spelt as in *Jême* no. 13, 81, no. 82, 8 and an ostr. copied by Goodwin (BM. Add. 31,291, f. 106). *Cf.* Budge, *Apoc.* 92 ⲧϫⲉⲙⲉ.

3 The missing proper name, as preceded by *κύριος*, would be that of the actual owner, or the founder of the monastery, as in other instances (*v.* *CO.*, p. xvii).

4 But the change here to 1st sing. makes the sense doubtful.

5 'The Lame.' *Cf.* ⲡⲕⲁⲗⲏ **532**.

6 *V.* **87** n.

7 Perhaps this and following verbs are preterites, not perfects.

8 The same verb as in **99**, **100**.

9 Person, or place? If the former, *cf.* perhaps Πάρις Wilcken *Ostr.* 1611, BM. Gk. ii, p. 248.

271. (MMA. 14.1.163)—E. Buildings. Pottery.
From Lazarus[1] to Epiphanius.

"I do obeisance unto thy fatherly and revered sanctity, my lord father; indeed I have no helper beside God (5) and thee. Lo, Shaterpe[2] came and carried off the mare[3]. The master of the pledge[4] came and reviled me[5] and I gave it unto [him] again forthwith. I entreat (10) therefore thy lord fathership that thou wouldest

1 The writer of this letter (ambiguous owing to the two important words being both fem.) seems to act as intermediary between owner and hirer of a mare.

2 An unknown name (ϣⲁⲗⲣⲡⲉ, *e.g.* Rossi i II 44, cannot be read). ϣ for older ϩ could be imagined; *cf.* names such as ϩⲁⲧⲁⲡⲉ *CO.* Ad. 5, Hall p. 57, ϩⲁⲧⲕⲱⲗⲉ *ST.* 347, and perhaps the place ⲡϣⲁⲧⲃⲁⲙⲡⲉ *ST.* 437.

3 ϩⲧⲱⲣⲉ occurs in *BKU.* 149, in a Balaizah fragt. ⲧⲉϩⲧⲟⲟⲣⲉ ⲛⲧⲁϥⲉⲛⲧⲥ ⲉⲡⲙⲟⲛ[ⲁⲥⲧⲏⲣⲓⲟⲛ; also in Cant. i 9 (Paris 131[6] f. 1) and Lemm, *Alex.* 13.

4 ϫⲟⲉⲓⲥ (like صاحب) 'owner,' as in *ST.* 54, where ἐνέχυρον is fem., as prob. in *BKU.* 311; but masc. in Budge, *Apoc.* 52, *Misc.* 120.

5 *V.* **191** n.

send Elias, that he may bring Shaterpe, that he (Sh.) may bring the mare and set a price[6] on her for me; for I was in difficulty[7] (15) and gave her unto him and he departed.

"My lord father, that is worthy of all honor, Apa Epiphanius; Lazarus, thy servant [[8]...]"

6 *V. CO.* 239, adding *ST.* 318.

7 Or 'hard pressed.' He explains why he had returned the pledge. *Cf. OLZ.* 1903, 68 **ⲡⲁϩⲏⲧ ϩⲗⲉⲡⲗⲁⲡⲧ ⲉⲣⲟⲓ** and **514**.

8 Perhaps 'humblest' here.

272. (MMA. 14.1.183 A, B)—E. Buildings. Pottery. Perhaps by scribe of MMA. 14.1.99 (discarded[1]).

From Hello to Joseph[2].

Ll. 1–4 indicate perhaps how the man under discussion is to be treated. In 5 "price" is mentioned and the words of the same person are repeated ("said he"). In 6 probably "that debt[3]." L. 7 "... Ermont, and he made his defence[4]..."; 8 "ye did beg him off[5]....."; 9 "...which he hath paid for it. I, for my part, think..."; 10 "If (?) ye have gone surety for him..."; 11 "... settle with him. If ye know (?)..."; "...the man of Ermont..."; 15 "... But we salute [your] holy [feet.]

"Give it unto the pious, revered (?) brother, Apa Joseph, the priest; from Hello of Penhôtp[6], this humblest one."

1 From Hellô to Victor.

2 Note that the anchorite Joseph in **87** is also a priest.

3 *V.* **260** n.

4 Or 'got satisfaction.' Which meaning of ἐκδίκησις is here suitable I do not know.

5 Παραιτεῖσθαι however in Coptic often 'decline, renounce, shun' (Budge *Apoc.* 92, *Mart.* 24, 89, *CSCO.* 42, 169, *ib.* 73, 38, 83).

6 *V.* **269**.

273. (MMA. 12.180.287)—W. Rubbish Heaps. Papyrus. 7.3 × 14.5 cm.

News of recipient's[1] welfare [in his letters] had much gladdened the writer, who begs remembrance in the former's prayers. Instructions had been received (*or* are requested) regarding Macarius, a husbandman, said to be indebted (? to the recipient). (4) "I, my lord father, will meantime see to it (? him, them) [..." L. 5 may refer to Macarius' relief from servitude and taxation[2].

"(Give it unto) my lord father, holy and filled with [every virtue..."

1 The subject of the letter seems hardly suitable to a cleric, or ascete, implied however by the address.

2 Assuming **ϭⲣⲟⲩⲡⲁ(ⲓ)ⲍⲉ** to = καρπίζειν *vindicare.* Or, since he is a husbandman, the reference might be to payment of his dues in kind. Or, perhaps better, read **ⲕⲟⲩⲫⲓⲍⲉ** = κουφίζειν 'remit' (with δημόσιον Ryl. 323; *cf.* BM. Gk. iv, p. 626). To read γριπίζειν does but increase the obscurity.

274*. (MMA. 12.180.61)—Under floors of 1 and 3. Limestone. By scribe of **402** &c.[1]

"Our humility doth obeisance, before all things, unto your revered, fatherly piety, with all our heart. (5) Hereafter: we inform (**ⲧⲁⲙⲟ**) your benevolence (**ⲁⲅⲁⲡⲏ**) as to the matter of our[2] brother (?) Eupraxius, that is deceased (**ⲛⲧⲁϥⲣ ⲙⲁⲕⲁⲣⲓⲟⲥ**)[3], regarding the pledge (**ⲁⲣⲏⲃ**) that he did [..........] book. For [..."

1 MMA. 12.180.153 (discarded, writer's name Zacharias) and prob. **569**, Hall pl. 52 (31469).

2 Or 'this,' or 'of the father of E.' (less likely).

3 *Lit.* 'become blessed,' as in Zoega 284, Budge *Mart.* 95.

275. (Cairo 44674.95)—Under floors of 1 and 3. Pottery. By scribe of **245**.

Ll. 1, 2 refer to surety given by recipient, perhaps for a tax. L. 3 "I have not attained to come north[1] and (?) send[2] the men that are within in the mount[3], who have ——— me[4]; that the Lord may[5] bless thee. Farewell in the Lord."

1 For **ⲧⲁϩⲟ** thus *cf.* **240**, **245**. Written **ⲧⲉϩⲟ** also in **280**, *ST.* 306, *CO.* Ad. 52.

2 The pronominal prefix is missing and the sense therefore uncertain.

3 The monastic community. For **ⲧⲟⲟⲩ** *v. CO.* Ad. 22 n., BM. Gk. iv, p. xvii n.

4 **ⲟⲩⲱϩ** thus in **210** A, **280**, *CO.* 137, MMA. 14.1.5 (discarded) **ⲉⲡⲉⲓⲇⲏ ⲁⲓⲟⲩⲱϩ ⲛϩⲱⲃ ⲉⲣⲟⲕ ⲛⲟⲩⲉ**[. Meaning here obscure (? 'entrust with'); less so in **392**. For (ⲛ)ⲧⲁϩ- *v.* **544** and *CO.* 381, where certain features recall the writer of **245** &c. and the present text.

5 **ⲛⲧⲁⲣⲉ-** in this same phrase, *CO.* Ad. 25, *ST.* 236.

276*. (Cairo 44674.57)—Original Monastery. Pottery.

The text begins "I inform yo[ur..." (ϯⲧⲁⲙⲟ ⲛ[]). It relates to someone for whom surety is given, or required[1]. "All the great men" (ⲛⲟϭ ⲛⲣⲱⲙⲉ) (2) may be the heads of neighbouring communities, or civil officials[2].

1 ϣⲧⲱⲣⲉ followed by ⲉ-, instead of ⲉⲧⲟⲟⲧ-, in *CO.* 42, where it is a noun, preceded by ϯ.

2 As in *Jême* no. 36, 35, no. 38, 20. In *CO.* 342, Ad. 25 they are mentioned beside the local 'headmen,' in *BKU.* 318 with the *lashane*; perhaps = ἄρχοντες vaguely.

277. (Cairo 44674.98)—2d Tower. Limestone.
From Mark to Pson[1].

"Excuse me, for my foot aileth and I have not found means to come. I salute thy fathership before all things, but especially I do obeisance unto my holy lord father the bishop[2] and my pious (5) brother Apa Daniel[3]. I beg thy pious fathership that [thou wouldest] do the kindness unto me, if the thing please thee, and wouldest send me the *tremis* by the most devout [Pap]as[4]. For they importune me much because of it; that I may (?) pay it unto Elias, the brother (?) of our holy (10) father the bishop, on account of the flax [.....], they gave me[5] a new one[6] [.....] them to (?) him [..........] the money unto him, ac[cording...

(*Verso*) "...] send (*or* sent) it to me today, I have never said it unto thee of him. And he said unto me with his (own) mouth[7], (15) 'If thou wilt not give it unto me now, hand over[8] unto me the flax and I will give thee thy seed-corn.' I beseech thy fathership, since naught is[9] impossible for thee, that thou wouldest do all diligence and deliver me from this difficulty also, even as thou dost take thought for what is profitable at all times, (20) more especially now; so that I may owe thee thanks. Farewell in the [Lord.

"Give it unto] our (?) holy father, Apa Pson, the a[nchorite[10];] from Mark, this hum[blest one........] our father the bishop [..........] the other...[11]" [

1 Identical with ⲯⲁⲛ; *v.* **106** n. For Mark *v.* ? **84**, **165**, **198**.

2 Psan's dealings with bishops are referred to in **165**, **172**, *RE.* 11.

3 *Cf.* Apa Daniel, recipient of **256**, and perhaps Hall p. 79.

4 Εὐλαβέστατος usually followed by a title, before the name. It can be applied to any ecclesiastical rank, from bishop to deacon.

5 We are not justified in reading ϣⲁⲛⲧⲟⲩϯ 'that they may give.'

6 The sing. makes ⲙⲁϩⲉ 'flax' doubtful; but 'ell' seems in ll. 15, 16 less probable.

7 As in *BKU.* 263.

8 *V.* **182**. 'Resign, release' may convey the idea here involved, as in **286**, **534**, *ST.* 448.

9 *Lit.* 'will be.' Nothing you undertake will fail.

10 Psan's usual designation, *e.g.* **193**, **404**, **431**.

11 It seems impossible to read ⲧⲣⲓⲙⲏⲥⲓⲟⲛ.

278. (MMA. 14.1.102)—Cell A. Pottery.
From John to a *lashane*.

Ll. 1, 2, apologizing for not using papyrus[1], were added after 3 ff. had been written. L. 3 "I, Apa John, do write, [greet]ing..." No sense can be extracted from ll. 5–15; in 12, 13 were proper names, "the servant of Senouthius, the son of [Pl]ein[2]." In 14 "men of Esne and Temr[aut][3]" are mentioned. L. 16 "For if[4] I know that it is yours and they should sell it me for a bronze *carat*, I will not take it; for we are brethren, one to the other. Now lo, the men that did sell them[5] unto us I have declared unto you (20) and we [paid ?] 4 *solidi* for them. And the [magna]tes[6] came to Petemout[7] saying, 'They are ours; they were not given to

1 *V. CO.* 97 n.

2 Plêein would suit what remains in 13 and is a common Theban name.

3 Perhaps 'other men of Esne.' ⲥⲛⲉ thus *CO.* 126. On Temraut *v.* **433**.

4 A conditional clause seems required, but is not certain.

5 For the form ⲧⲉⲓ- *cf. Jême* no. 18, 50; in *ib.* 67 and no. 113, 9, *ST.* p. 143. The objects sold are not the same as that referred to in 16, 17 (fem. sing.). The latter might be 'capital sum,' if ⲁⲛ[ⲉ were read in 15. Perhaps, instead of 'sold,' the meaning here is 'delivered over'; so 'the men that have been delivered over to us.'

6 Σκρίβων being improbable, ἄρχων seems inevitable, though ϧ looks more likely than ϫ.

7 Probably the modern Medamoud, 5 m. NE. of Luxor. It occurs *RE.* 41, Leyd. *Catal.* 1900, no. 35, Hall pp. 84, 113 and often in *ST.* The maps &c. give the name in various forms: ميت عامود (*Descript.*, Atlas pl. 5), مدامود (Boinet). A supposed hierogl. prototype of this, *BIF.* xii 82.

us[8] (?). They seized men of ours and were paid for them[9]. Howbeit, (25) if they be thine[10], lo, here are the men; we have declared them unto thee.

"Give it unto the *lashane*; from Apa John."

8 What remains looks neither like 'to us,' nor 'to him'; yet space hardly admits a longer word. It is of course uncertain how far the quoted words extend.

9 ⲙⲟⲩϩ ϩⲁ- generally 'be paid for, on account of,' as in receipt formulas (*v.* 177 n.); can one suppose that the men were the subject of the payment? *Cf.* ? the phrase ϭⲁⲩⲟⲛ ⲛϣⲱⲡ ϩⲁϩⲟⲙⲛⲧ 'slave bought for money,' *Jême* no. 82, 16 &c. (*cf.* Steinwenter, *Z. d. Savignyst.* xlii, Kanon. Abt. 184).

10 Note change from 2d plur. to sing.

279. (Cairo 46304.106)—E. Buildings. Pottery.
From Peter[1] to Elias and Isaac.

"...] your holy and truly devout fathership. Hereafter: I inform your holiness that need hath arisen (5) of half a *solidus*-worth of linen[2] (?). Please[3] to send it me by this letter-carrier [.....] good[4], for there is need; lest (?)[5] we decide to send (? for it) elsewhere. For I know that ye need to [.....][6] the little handiwork. But the chief thing (10) is, my holy lords, that ye would entreat the Lord for us[7], in the lifting up of your holy hands, because of the multitude of my sins. Farewell in the Lord. The Holy Trinity.

"Give it unto my holy and devout fathers, Apa Elias and Apa Isaac; from Peter, this humblest deacon."

1 The phraseology and subject of 354 point to its being by the present writer; *cf.* also 359. For the recipients *v.* 110 n.

2 *Cf.* 354.

3 Taking ⲟⲩⲱϣ as = θέλησον; *v. CO.* 511 n.

4 'It were good, since there is need, that we should decide,' is possible, but *v.* next note. In *CO.* Ad. 57 ⲉⲛⲁⲛⲟⲩⲥ varies with καλῶς, 'to satisfaction,' or the like (*cf.* 397, 436). Possibly so here.

5 Reading ⲙⲛⲧⲛ- (*CO.* p. xxi), though the copy scarcely justifies it. This again might be for ⲙⲛ(ⲧⲉ)ⲧⲛ- 'unless ye decide.'

6 The missing verb perhaps ϯ 'sell,' or ϫⲱⲕ 'finish,' assuming the line over its 1st letter an error.

7 Perhaps 'for me' (reading uncertain).

280. (Cairo 44674.146)—W. Court. Pottery.
From David to John.

"I, David, do write, greeting my beloved father, John (and saying[1],) Seeing thou didst send this bronze *carat*[2] by (5) Joseph's son, to Tasia[3], my mother hath sent unto me, (saying,) 'I sent 40 *she* of bronze[4] in to thee, (saying[5],) Send them to me forthwith.' Be so good, the man that cometh unto thee with this sherd, give (10) the remainder unto him and let him bring it us (?); for [it ?] lieth in his house[6]. For [........] I came north and paid them in exchange for the basket of loaves[7]; for I was grieved to add naught thereunto[8]. What he hath done unto thee and our (15) man [.....][9] ever to give them me. Be so good and pay the pledge for the oil for me. Lo, my oil [.....] Paul, the [...

(*Verso*) ——— to it[10]. Send (20) down and fetch it from Paul; for if thou canst attain (thereto)[11], send down again, if the man be delayed[12], for ..... (27) send it to thee [.....] ever. Farewell in the Lord[13]."

1 For ϫⲉ- *cf.* 455.

2 Κεράτιον often fem. in Coptic, *e.g.* 286, *CO.* 477, *ST.* 439, *Jême* no. 56, 16, no. 70, 44; not only at Thebes, BM. 1146, 1151, 1160, BM. Gk. iv 1509. Among these is the form in -ⲓⲟⲛ, as well as that in -ⲧⲥⲉ.

3 Or '(son) of Tasia,' *i.e.* she would be Joseph's mother. The name recurs *Jême* no. 91, 4, Hall p. 62, *CO.* 450, *q.v.* Analogies for it as abbreviation of Anastasia, or Prostasia are lacking; nor is it likely = ⲧⲥⲓⲁ.

4 *V.* 168.

5 *Cf.* a similar ϫⲉ- in 245.

6 Or possibly 'for [I] dwell in his house.'

7 *V.* 177 n.

8 But *v.* ⲟⲩⲱϩ ⲉ- in 275 n. Here 'strove to, laboured to' for ϩⲓⲥⲉ seems less suitable.

9 One is tempted to suggest ⲙⲉϩ ⲉⲓⲁⲧ, 'pay heed to'; but this is difficult to accommodate to the immediate context.

10 *Cf.* the verb ⲟⲩⲉⲓⲕⲉ in 261.

11 ⲧⲉϩⲟ thus in 275.

12 Very doubtful. Κατέχειν has various meanings. In *Tor.* 30, 7, if it can there be read, it is imperat., 'Wait'; possibly so here.

13 An unintelligible sentence follows this.

281. (Cairo 44674.68)—Room 3. Pottery.
From Paul to Pson.

["Regard]ing the matter of Apa Cyriacus, [my] holy father[1], the ——[2] have written unto me that they gave the 4 *solidi* unto Theodore, the priest. (5) Forgive us that we have not found papyrus. According as we did write unto your fathership, (saying) When the archimandrite[3] shall depart, I will bring[4] the answer. Behold, I came and found that other things[5] had befallen and I (10) wrote unto your lordship, lest ye should say that I had been disobedient and had not come north; and I determined[6] that I would write the whole conclusion of the matter unto you. I did not write it, for I found not papyrus; but I told it (15) unto the priest Pesynthius, that he might repeat the whole conclusion unto you, mouth to mouth. Have me in remembrance in your holy prayers.

"Abba Pson, the anchorite; Paul[7], your humblest servant. Farewell."

1 May be a vocative (*cf.* l. 6), or an epithet of Cyriacus.
2 For the title **ⲁⲡⲁ** *v.* **189**.
3 *V.* **133**, where also the title is used without further precision.
4 One might read **ϣⲁⲉⲓ (ⲛⲧⲁ)ⲛ**, 'I would come and bring.'
5 *Lit.* 'other words.' Perhaps 'that there had been further talk.'
6 *Lit.* 'I said.'
7 In the usual cryptogram; *cf.* **211**, *CO.* 488, 489.

282. (MMA.14.1.159)—E. Buildings. Pottery. By scribe of **379** &c. (Plate XI.)
From Ananias[1] to certain priests.

"Before our humblest words, we greet your revered devoutness, from small to (5) great. Hail in the Lord. Hereafter: we beseech you, in the name of our Lord Jesus Christ, that ye would do all diligence and enquire as to (10) the matter whereof we spake with you, regarding[2] the matter of the church vessels[3]. Lo, the one *solidus* that (was) in our hand we have paid unto the man. Now (therefore) meet us speedily, with whatsoever God (15) shall provide[4]; that the matter be not brought to naught.

"Give it unto the priests; from Ananias, (this) humblest one. Christ[5]."

1 MMA. 14.1.148 (discarded), Ananias to Patermouthius, is in the same hand; also **160**, **231**, **233**. Probably by the same are **289**, **401**, and MMA. 12.180.162, 14.1.113 and 161 (all discarded) and perhaps **353**, **499**.
2 The preposition seems redundant.
3 *Κειμήλιον* is familiar to the Copts: *Papyruscod.* p. 74, Munier *Cat.* p. 32, Budge *Misc.* 1191. In Clugnet's *Daniel* 66, 29 *κειμήλια*—*ἱερατικὰ σκεύη* in 65, 3.
4 For **ⲥⲟⲃⲧⲉ** *cf.* *CO.* 49, Ad. 67.
5 This monogram is used as final word in **379** and a discarded fragt. (Cairo 44674.190); *cf.* also *CO.* Ad. 63 and the use of **ⲏ ⲁⲅⲓⲁ ⲧⲣⲓⲁⲥ**, *l.c.* 152, 268, here **166**, **239** &c.

283. (MMA. 12.180.116)—Below 1st Boundary Wall Pavement. Pottery.
From Daniel to Hello.

"Give it unto the most godly brother, Hellô; from Daniel, this humblest one.

"I met thee on the road[1] and I asked of thee concerning the jars[2] and thou didst (5) say to me, 'I will enquire as to them.' See here is this man of mine, I have sent him unto thy brothership, that thou mightest send me the conclusion[3] by him and what is (10) the price; that I may send it with the camel and that thou send them unto me. But send me the conclusion by (?) [. . ."

1 Probably **ⲡⲁⲣⲁⲇⲓⲁ** (not **-ⲥⲉ** as suggested), for *παρόδια*. A particular 'path' may of course be meant.
2 *Cf.* *CO.* 455, *WS.* p. 23 (Bell). In Coptic *λάκκος* is usually a tank, pool (Budge, *Mart.* 68, *Misc.* 189, Vat. lxi f. 16 = *TuU.* xxxii, 4, 30 *φρέαρ*); while **ⲗⲁⲕⲱⲛ** varies with **ⲙⲟⲕⲓ** (*CSCO.* 41, 77) 'jar,' or 'bowl.' *ST.* 116 and 284 are instructive for its uses.
3 As in **238**, **281**, *CO.* 386, Ad. 47. Or perhaps 'the total,' as in **305**, *Jême* no. 123, 7, Hall p. 57, *ST.* 194.

284. (MMA. 12.180.172)—Original Monastery. Pottery. Palimpsest. By scribe of **1**.

"Theodore[1] went to the dwelling of Pisrael on the 14th day (5) of Paône, on the 2d day of holiday[2], and he came[3] (back ?) on the 28th day of Paône. (10) I took other 9 ounces of gold (?) from that belonging unto Peter and sent them unto the son of Pattihne[4], (15) to the ———[5] of the linen that is mine and Hello's, until I should receive the moneys that are come[6] to his place."

1 This text, apparently complete, can scarcely be called a Letter; it is rather a memorandum (*cf.* several by this scribe in Section vi), though perhaps not intended to be retained by the writer.

2 ⲟⲩⲱϣ is found thus *Tor.* 27 *vo.*, ⲡϣⲟⲣⲡ ⲛϩⲟⲟⲩ ⲛⲟⲩⲱϣ, where the context does not explain it; also **147** (?), **457**. In Budge, *Misc.* 472 the narrator says he awaited an anchorite's return until sunset, 'for that day was ⲡⲟⲩⲱϣ'; in *ib.* 474 he tells how the anchorite departing promised to return on the *σάββατον*. 'The 1st day after he had left me was ⲡⲟⲩⲱϣ,' and he adds that it was the time of 'the filling of the water' (inundation) and of great heat. The 14th of Paône, named in the present text, = 21st June, is indeed midway in the hottest season. A significant instance is in the list of wine to be allowed on 'festivals and holidays (ⲟⲩⲱϣ) and Sundays,' in *Saqqara* no. 226; but it is difficult to recognize these 3 classes among the 29 days named, only 4 of which are called ϣⲁ and none ⲕⲩⲣⲓⲁⲕⲏ. Again an unpublished pap., Strassburg no. 226, in a list of wage (?) days, names ⲡⲟⲩⲱϣ after ⲧⲕⲟⲩⲡⲉⲥⲧⲓⲁ. In Zoega 263 = Budge, *Misc.* 246 ⲟⲩⲱϣ means 'leave, licence.' *Cf.* *ἄπρακτος ἡμέρα*, side by side with *κυριακή* *BGU.* 255, P. Strassb. i (11), no. 46; also Clugnet *Daniel* 14 *sup.*, Ac. Linc. *Rendic.* xvi 333. H. Thompson gives instances of *wš* in demotic, similarly used for 'blank, vacant'; in Brugsch, *Thes.* 971 actually *hrw n wš* 'day of absence (of work), holiday.' So probably here.

3 Reading uncertain.

4 *Cf.* ? ⲡⲁⲧⲓⲡⲉ *Jême* no. 30, 24, *Πάτινος* BM. Gk. iv, 1419.

5 An obscure noun occurs in *BKU.* 282, ⲧϩⲏⲡⲉ [ⲛ]ⲡⲱⲡⲉ ⲛⲕⲱⲧ. In conjunction here with clothes the word in BM. 1096 may better be compared. In Dioscorus's glossary BM. pap. 1727 he renders *πείρινθος* by ⲧϩⲏⲡⲉ. *V.* also *CO.* 465, 477, both obscure.

6 Reading uncertain; possibly 'the moneys that are mine.'

285. (Cairo 46304.90)—Cell C. Pottery.
From [. . . . .] to Isaac.

"Before (coming to) the matter, I greet thy revered piety with all my heart. Be so (5) kind and have us in remembrance in the raising of thy holy hands. We inform thee that the deacon Peter hath told me that thou didst send unto me (saying,) 'Pay us the half *solidus*.'[1] (10) Now let it not be a care unto thee[2]. He said unto us regarding[3] [. . . . . till] the Lord decide the matter [. . . . .] pay it unto him, he will [. . . . .] myself. Farewell [in the Lord.]

(15) "Give it unto the pious (?) [. . . . .], Apa Isaac, the anchorite (?)[4]; [from . . . . ., his] humblest [. . ."

1 The obscurity of this narrative may be caused by confusion between direct and oblique narration.

2 I find no confirmation of ϩⲓ- thus. Prob. read [ϣ] ⲡⲁⲕ, as in *ST.* 388 &c.

3 Perhaps 'regarding it.'

4 What is visible does not look like this; but an Isaac is so called in **105**, **211**, **318**.

286. (MMA. 12.180.223)—Below 1st Boundary Wall Pavement, SE. of 1st Tower. Pottery. By scribe of **245**.

". . .] priest[1], he hath not [. . . . .] hitherto. I (?) said unto you, 'Say unto him, If thou pay me 40 *she*[2] forthwith, the other 2 (5) *carats* are remitted thee[3].' Now lo, ye said[4] that the money is remitted. Lo, I am troubled (?)[5]. Now when I bring the ———[6], I will return again to[7] you. If (10) ye bring me not the price[8] (?) (of) my book, ye shall not go up (?) [. . .][9] me."

1 But this may be the proper name Presbyterus; *v.* **147** &c.

2 For ϣⲉ *v.* **168** n.

3 *Cf.* **277** for a similar meaning.

4 Note the Boh. (? Achm.) prefix ⲁⲣⲉⲧⲛ-.

5 *Cf.* ⲧⲱϩ *CO.* 321, equally obscure, and prob. **289**. In *CO.* 116 *sub fin.* perhaps mistaken for ⲧⲱⲧ. For the meaning here *cf.* MMA. 14.1.116 (discarded) ⲁⲣⲧⲱϩ ⲛⲁϩⲏⲧ.

6 ⲙⲟⲟⲛⲉ fem., 'nurse,' seems unlikely here.

7 *Cf.* **307**.

8 Most uncertain, both in reading and meaning. ⲥⲟⲩⲉⲛ thus would be unexampled in the South; but to read (ⲛ)ⲥⲟⲩⲉⲛ, 'and they bring,' deprives ϫⲓ of its object.

9 Text misprinted here: *leg.* ϣⲏ ⲁϩⲣⲏⲟⲩ. The last visible word—whether more followed is uncertain—is not ⲟⲩϫⲁⲓ.

287. (Cairo 46304.95)—E. Buildings. Pottery.
From Psan to his brother.

"I, Dius, (son) of Moses, pray for me[1].

"I, Psan, I write unto his (*sic*) dear brother: be so good and write (5) to Gater[2], that he bring the 8 *she*[3] of money, that I may pay them for the bridle[4], which hath been adorned[5] for me. ——— them with me[6]. I will pay them ere I (10) meet thee. Further: Peter said, 'I am about to pierce (the nose)[7] of the camel. If it be thy wish, send out to me.'"

1 Dius is apparently scribe of the whole text.

2 *Cf.* Katêr *CO.* 168, Kater *ST.* 416.

3 *V.* **168** n.

4 Recurs Hall p. 82 **ⲙⲧⲁⲧ ⲛⲕⲗⲓⲃⲣⲏⲥ** (*quid* ?), *BP.* 655 **ⲙⲧⲁⲁⲧ ⲛⲡⲉⲛⲓⲡⲉ** 'of iron.' The latter, taken with the meaning of the verb in 11, shows that this may be 'bit' as well as 'halter.' The Arabic equivalents (Kircher 136) mean 'halter,' or 'nose strap.' Φορβεοῦν 'to put a halter on (a horse'), *Hist. Laus.* Butler 45, is ⳁ **ⲉⲙⲧⲁⲧ** in Cod. Vat. lix 132. **ⲙⲧⲁⲧϩ** *Mus. Guim.* xxv 127 is another form of this. Whether **ⲧⲁⲧϩⲟ** (esp. Is. xxxvii 29), which appears as verb also, is related to it I do not know.

5 Read **ⲉⲛⲧⲁⲟⲩⲥⲉⲛⲁⲥ = ⲧⲥⲁⲛⲟⲥ**. *Cf.* **351**, **371**, *ST.* 384 &c.; also Rossi i v 15 (var. **ⲧⲥⲁⲓⲟ**, opp. to ψίλος), Budge *Mart.* 158. The meaning may however be merely 'put in order, set right,' as in **255**, *CO.* 291, Ad. 54.

6 Assuming **-ⲉⲟⲩ** to be a verbal suffix, referring to the money.

7 *V.* Loret, *Rec.* xiv 108. But this is not beyond doubt: Arabic حزم 'strap, tether,' خرم 'pierce,' خزم 'pierce,' esp. of camel's nose, are easy to confuse; *cf.* Bsciai, *ÄZ.* '88, 128. The connexion of **ϣⲱⲙϫ** with the nose is clear from *MIF.* ix 100.

288. (Cairo 46304.45)—Cell A. Pottery.

"I went to the dwelling of Psmou, that[1] I might receive the money. He brought me[2] unto a man and said, 'He hath (?) not paid thee money.' (5) If thou wouldest have[3] the gold *tremis* and that[4] I take it from [. . . . .] and bring it unto [. . . . .] will (?) bring the remainder[5] of the money. I have not leisure (10) [. . . . .] Farewell in the Lord."

1 Assuming that ll. 1, 2, 4, 5, 8 are complete and the brackets an error. But with these uncertainties, all translation is doubtful.

2 But **ⲱⲗ** thus is scarcely justifiable.

3 As in *ST.* 225, 16.

4 Unless subjunct. here = fut., 'I will take,' there is no visible apodosis.

5 Probably to be identified with λοιπάς, though fem. elsewhere in Coptic (**165**, BM. 1111, 1122, *RE.* 22, *ST.* 179).

289. (MMA. 14.1.52)—1st Tower under Floor. Pottery. By scribe of **282** &c.
From the brethren (?)[1] to John.

"Be so kind: thou knowest we have besought thy brothership (5) for the *solidus* (worth) of linen[2]; hitherto thou hast delayed. Be so kind, give all the money unto John, that the man may come and find it (10) ready, lest the brother be troubled (?)[3].

"Give it unto our brother John; from the brethren (?)."

1 The doubtful shape of the right edge at l. 13 makes it uncertain whether more than [ⲛ is missing. The name **ⲡⲁⲡⲉⲥⲛⲏⲩ** is very rare so far south: *ÄZ.* '78, 13 (*leg.* **ⲡⲁⲛⲏⲉⲓ-**), Cairo 8662; moreover the writer uses the 1st plural. Other letters from 'the brethren': **213**, **218**; *cf.* *ST.* 194, 216, 221, 316, 348.

2 *Cf.* **ⲛⲁⲁⲩ** for **ⲛⲉⲓⲁⲁⲩ** in *Aegyptus* iii 282, xi. *V.* **350** n.

3 Here again length of line uncertain. If **ⲧⲱϩ**, *cf.* **286**; if not, **ⲧⲱϩⲙ** alone seems possible. Whether this could here = 'knock,' *i.e.* 'pay a visit,' I know not. (Perhaps so in Ryl. 282.) There might be space in gap for **ⲉϩⲟⲩⲛ**. 'The brother' and 'the man' are presumably distinct.

290. (MMA. 14.1.137)—Cell B. Pottery.
From Kôs[1] to Elias.

"I, Kôs, it is do write and greet my beloved brother Elias and Susanna and Peshnos[2] (5) and my brother[3] Jeremias and my brother Paul and my mother Thyrê[4] and Thyrê, the wife of Jeremias." What follows is

1 Recurs **532**. *Cf.* ? **ⲡⲓⲕⲱⲥ** Leyd. *Cat.* 1900, p. 7, **ⲡⲓⲕⲟⲥ** *Jême* no. 98, 54. But these, with **ⲡⲉⲕⲱⲥ** *RE.* v, pl. 21 may = **ⲡⲉϭⲱϣ** (Πεκύσις). As abbreviation of **ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ** it is not found.

2 If not a name, *cf.* *Saqqara* 122 **ⲡⲉϥϣⲛⲟⲥ** (but *leg.* ? **ϣⲏⲣⲉ**).

3 Presumably the monkish title 'brother.'

4 Recurs Hall p. 95. *Cf.* **ⲑⲩⲣⲉ, ⲑⲏⲣⲉ** *Jême* no. 67, 85 &c.

not intelligible. Money is referred to (10); then "Be so kind[5], send Katitous[6]. . ." Coming south is probably not spoken of in 12, 13[7].

"Give it unto Elias; from Kôs."

5 Reading ⲧⲣ ⲡⲛⲁⲉ.

6 *Cf.* Κάδιτος BM. Gk. iv 1448, 20.

7 Since ⲁⲃⲟⲗ (ⲉⲃⲟⲗ) could not then be accounted for.

291. (Cairo 44674.188)—W. Court. Pottery.

"Before all things I greet thy brotherhood. Hereafter: I inform (thee) that, seeing[1] thou didst go south and leave me, (5) I left the matter regarding the ———[2]. Now send the answer by Andreas as to their price; for thou hast received their price. But if thou hast not been (10) able (to) sell them, send the answer [. . . . .] send by [. . . . .]

"[Give it] unto my beloved [brother. . . . .]; from [. . .[3]"

1 'When, after' is often the meaning of ἐπειδή (? ἐπεὶ δέ) in such cases.

2 ⲉⲡⲓⲥⲧⲟⲗⲏ 'letters' seems improbable, where their price is in question.

3 The name begins with H; perhaps Helias.

292*. (Cairo 46304.115)—E. Buildings. Pottery.
From Enoch to Andreas[1].

The writer appears to ask that money (ⲛϩⲁⲙⲛⲧ), of which he is in need, may be sent him (5, 6); but later (8, 9) he apparently says that he has himself sent money and that he desires to meet recipient (ϣⲉïⲁϭⲙⲕ[1]).

(10) "Give it unto my beloved brother, Andreas; from Enoch, his brother. Farewell in the Lord. (The) Holy Trinity."

1 These names together in **107**; *cf.* also *ST.* 101.

2 ϣⲉ for ϫⲉ: *Jême* no. 73, 6, *ST.* 378, 2, Hall p. 98 (5875). Note ϭⲙ- (Boh.) for normal ϭⲛⲧ-.

293*. (MMA. 12.180.219)—W. Rubbish Heaps + Rooms 1, 3, 4. Pottery.

From a woman[1], daughter (or wife) of Ananias of Rôma[2], and of Sophia, to Kanah (?)[3], making a request (ⲁⲣⲓ ⲧⲙⲛⲧⲛⲁⲕ ⲛⲙⲁⲉⲓⲛⲟⲩⲧ *sic*)[4]. She speaks perhaps (3) of visiting the daughter of [. . . . .] (ⲁⲓⲃⲱⲛ ⲙⲁ ⲛⲧϣⲏⲣⲉ [ ])[5] and refers to the latter's doings, among them (5) the payment of a measure[6] of [. . . . .] and five measures[7] of bronze money.

1 Proved by pronoun, ⲧⲉⲥⲙⲁⲁ (*sic*).

2 Assuming this a variant of the frequent place-name ⲣⲱⲙⲁⲧ, ⲣⲱⲙⲟⲟⲩ, ⲣⲙⲙⲁⲟⲩ; *v.* **95**.

3 ⲕ]ⲁⲛⲁϩ. Or Kanah may be father of the recipient.

4 An unusual use of ⲙⲛⲧ-, preceding a double adjective.

5 Assuming ⲃⲱⲕ for unintelligible ⲃⲱⲛ.

6 ϣⲡⲗⲁⲕ (elsewhere -ⲗⲟⲕ) is presumably a liquid measure.

7 ⲗⲓⲛⲁⲓ, a new variant of ⲗⲓⲕⲛⲟⲛ; *v. CO.* 48 n. and **313** n. In 6 perhaps ⲗⲏⲡⲧⲟⲥ = λεπτός 'small coin,' though the masc. form would be unexpected.

294. (MMA. 14.1.29)—Cell of "Priest Elias." *Cf.* 182. Limestone.
From Enoch to his father and mother.

"Jesus Christ conquers[1] —— I, Enoch, do write unto my father and my mother, (saying,) Be so good as to [? pay] 20 *she*[2] (of money) unto Zebedeus (5) [. . . . .] find it and I will settle (?) [. . . . .] about them[3]. And if I do not (?) receive it [. . . . . Do] not fail to (*lit.* continue without) bring[4] his corn. . ."

1 An unusual heading to a letter; *v.* **462**, *ST.* 267, 320. ⲓ︦ⲥ︦ ⲭ︦ⲥ︦ (or ⲡⲉⲭ︦ⲥ︦), with, or without ⲛⲓⲕⲁ (the latter alone, *BKU.* 296), is found on grave stelae, real or imitated (Hall pll. 6, 27, 98, Cairo 8719, *ÄZ.* '85, 98), on amulets (the Letter to Abgar, Hall pl. 35, Tur. 2), above prayers (Tur. 20 *vo.*, *Sphinx* x 142), or the titles of literary texts (Budge, *Apoc.* 59, 128, *Misc.* 300 *leg.* ⲛⲓⲕⲁ, 526).

2 *V.* **168** n.

3 Or 'on their behalf.'

4 More probable than an ellipse of the verb (*cf.* **532**).

295. (Cairo 44674.164)—Rooms 1 and 3. Pottery.

"See, for the Son of God's sake, send[1] the *solidus*."

1 The subjunctive either indicates an ellipse ('I pray thee that'), or gives the force of a verb to the interjection **εις**. I have not noted a similar usage elsewhere.

296. (Cairo 44674.65)—Rooms 1 and 3. Pottery.

From ———[1] to Isaac.

"Before[2] (coming to) the matter of our humility, we greet thy revered father[ship] in [all] the fullness of (5) our soul. Be so kind and have us in remembrance [in] the raising of thy holy hands. Hereafter: be so kind, if the thing be easy to thee, if [thou] find a man about to go north unto the dwelling of Apa John of Pshouêb[3], do thou be (10) kind and send unto him (John) in thy name, that he may send in to Keft and seek a baker[4] well skilled to bake and skilful to make butter[5] and may send him south unto us (15) by the 2d day of ———[6], that he may bake us our bread and we give him his wage. Be so kind, neglect (20) not to send him.

"Give it unto the holy father, Apa Isaac; from this humblest one [. . .]"

1 Scarcely space in 26 for a name, which would be unlikely so placed. Perhaps a cross.

2 **πϣορπ** (*sic*) surely for **πϣορπ**, as in *CO.* 216, *ST.* 228, *BKU.* 112 &c. I have not found **π-** elsewhere.

3 *Cf.* **522**, where this John apparently recurs.

4 The quest of a baker is also the subject of Hall p. 64 (20076). *ST.* 349 announces the sending of one.

5 So spelt in these texts except Cairo 46304.79, **ϲηρε**. But in *ST.* 282 it is used for kneading flour, **νοειτ**, while Achm. **ϲεερε** (*TuU.* xliii, *Gespräche* 6) and Fay. **ϲειλ** (Mat. xiii 33) — ζύμη; so here perhaps 'leaven.' In Budge, *Misc.* 141 **ϲαιρε** should be 'milk.'

6 From the form of the word 'day' this should be a month name; for 'the 2d day' of *e.g.* a festival **ϲου-** would not be used. The expression recurs Hall p. 69, 'the 4th day **ννεταϩρε** of this year of the 5th Indiction.' No doubt Hall is right in explaining it as 'the days that are added,' **πετει εϩραι**, *i.e.* the ἐπαγόμεναι. It may be noted that where the Greek word is found (Ryl. 131, 154, 352, *PSBA.* xxix 192) the texts are not from Thebes. The form **αϩρη** shows that the expression is an archaic one.

297. (Cairo 44674.167)—Original Monastery. Pottery.

"Be so good, if little Ezekiel come in to thee, admonish him well that he tell no man, save his (5) parents only; and they likewise, that they tell no man. And that he tell them to grind a *maje*[1] of corn and to pound[2] it to fine flour; and that he bring it in unto thee (10) and that thou bring it and set it by the door. For I am sick; for days I have not been able (15) to eat. Be so good, tell not the young brethren at all that I am sick and (so) disturb[3] their mind; for (otherwise) I shall at last[4] be grieved[5] with (20) thee, even unto death[6]. Neither tell any other man."

1 *V. CO.* 165 n., *WS.* p. 24 for this common grain measure.

2 **ϲικε** is generally ἀλεῖν, while **ποοτ** is κόπτειν.

3 Or 'distract.' For such a meaning of **ϫωλμ** *cf.* BM. 217 n.; for others *v. Theol. Texts*, p. 28 n. *Cf.* Budge *Mart.* 80, 81 **νειϫολμεϲ μπνειϩιϲε**.

4 Or 'this time, once for all.' So in Munier *Cat.* p. 33, *Pistis* 351, 390, Zoega 329 (= τηνικαῦτα). Not quite so, *ST.* 227; perhaps Hall p. 102 (*leg.* **μπιϲοπ ππουωτ**).

5 **πε** added to the future does not appear to modify the sense: *e.g.* Judg. xvi 11, Judith xii 12, Prov. xxiii 35 (var.), Eccli. xxxiv 24, 25, Apoc. iii 2, Rossi i IV 19 *a*; Boh. Ez. xxxii 6.

6 *Cf. CO.* 381 (*leg.* **χαλη** = χολή), a phrase similar to ours. In Lemm, *KKS.* p. 506, it merely intensifies: 'prayed vehemently'; also Ryl. 321, *Leont. Neap.* Gelzer 86, 22. All recall Mat. xxvi 38, Apoc. ii 10 &c.

298. (Cairo 46304.107)—E. Buildings. Pottery.

"I beg indulgence[1] (?) and forgiveness, for there is not (?) papyrus near me[2], for I am not in (?) my own (?) dwelling. I do much obeisance unto thy lordship, (5) in great longing[3]. See (here is) the *solidus*. We have

1 Συγχώρησις (*CSCO.* 42. 28, 77, Budge *Apoc.* 67) better fills the space than συγγνώμη (BM. 1149, *RE.* 11).

2 The more obvious **ϭπ χαρτηϲ** (*v. CO.* 97 n.) would not account for **ϩηπ**, though that word, in such a phrase, seems strange.

3 I have not met with this phrase. *Cf.* **επιθυμει** in **106**, **431**.

sent the corn, in so far as we were able. The Lord knoweth, I have done my utmost, according to my ability. Let not thy lordship find fault, as if I had been (10) neglectful [. . . . .] God knoweth, they paid[4] the *solidus* from[5] [. . . . .] they paid it moreover (*or* back) at the rate of 21 (carats) and a half. Send[6] the hire of the boat that, like the corn, is in excess[7]. (15) But I think that the corn was good, and we took it[8] at 21 (carats). They found the *solidus* to be lacking half a carat and they ——— in proportion[9]. Afterward they took (*or* brought) one camel('s load) (20) as freight out of the *solidus*. My heart is disturbed lest thy heart should be troubled. The Lord knoweth my heart's desire, for I did my utmost in all diligence ———[10] know. Read this other sherd[11].

4 Pronoun altered; 'they,' or 'I' can be read.

5 Taking ϫⲛ for ϫⲓⲛ, 'from the time when.'

6 An obscure sentence, as the right place for the insertion, 'like the corn,' is doubtful. Probably it is intended to follow ϣⲁⲣ, though it ought rather to stand after *μέν*.

7 Or merely 'is excessive'; *cf. RE.* 25 ⲧⲉϥⲙⲛⲧϩⲏⲕⲉ ⲟ ⲛϩⲟⲩⲟ.

8 Although 'corn,' in the preceding clause, is plural.

9 ϭⲱϫ ⲉⲃⲟⲗ also in *CO.* 257, likewise relating to the value of money, but of doubtful meaning. 'Divide, separate' is the idea involved. In Zoega 561 = *CSCO.* 73, 146 it seems to vary with ⲡⲱϫϭ. In both cases prob. transitive, though here no object is expressed. Ἀναλογία here as in BM. Gk. iv 1369. A rather different use in *Jême* nos. 68, 37 and 122, 66, *CO.* 306.

10 ⲕ might be the 2d sing. of a verb ('if thou wish,' or the like); for if we read ⲕⲁⲗⲏ (*ἐν πάσῃ καλῇ σπουδῇ*, *cf.* ϩⲛ. ⲉⲧⲡⲁⲛⲟⲩⲥ Budge *Misc.* 322, 401), the word ⲥⲟⲟⲩⲛ, 'know,' or 'knowledge,' remains unaccounted for. One might take it to belong to the text continued on the other ostracon; *v.* next note.

11 Presumably indicates that a second ostracon accompanied this one.

299. (Cairo 46304.22)—Cell A. Pottery.

"Through the will, then, of God and your holy prayers, we found the deacon[1]. He greeteth you much (5) and beggeth (you) to pray for him and his children. I declare unto your fathership that the [? deacon] informed me of 2 ———[2] of corn. But what is yet better is this: (10) lo, (here are) ten *artabae* of corn, (got) through the camel herd, and eight measures as freight[3]. But as to how ye did write, saying, 'Perhaps ye will find a little money[4],' now indeed (15) none hath been revealed[5] unto us. But if God provide some yet[6], we will expend[7] it. For thou sayest, 'I wish to make the thing[8] whereof (20) we spake together the other day.' Farewell in the Lord."

1 *Cf.* **192**.

2 No recorded measure fits here. ⲥⲉϭⲏ in *ST.* 378, 3 (*sic leg.*) is for *ζεύγη*, which is not a measure of grain. In *BKU.* 309, which relates to corn, ⲡⲥⲓⲕ[might be a measure, though prob. not.

3 Perhaps the amount intended to refund the cost of transport by camel. In Hall p. 117 ϩⲏⲙⲉ appears as a quantity; perhaps '15 (camel) loads.'

4 Or 'a little bronze,' for making the article referred to in 19.

5 Evidently a legal term; it recurs similarly **531**, *Jême* no. 44, 145, *ST.* 268, *CO.* 251.

6 'Yet' perhaps erroneous and to be omitted.

7 Διοικεῖν similarly: *Jême* no. 69, 50, no. 70, 29, *Leont.* Gelzer 16. In Tur. 7 its meaning is hardly clear; in *ST.* 362 it seems to be reflexive, 's'arranger.'

8 Any single piece of property (livestock, furniture, clothing) may be designated as *σκεύη* (plur., not *σκευή*); *v. e.g. CO.* 465, 472, BM. Gk. iv 1610. But with sing. article, as here, it is rare: *BKU.* 163, *ST.* 255. *Cf.* **399**.

300. (MMA. 14.1.166)—E. Buildings. Pottery.

From Thellô[1] to [. . . . .].

". . .] thy [father]ship (?) and I salute the prints of the feet of thy piety, my lord (5) father. I, this servant (and) widow[2], Thellô, (widow) of the deceased Peter, son of Plôs, in the congregation of Ptêne[3], do inform thy fathership—for thou it is God hath appointed[4], that thou shouldest enquire concerning the affairs of

1 The writer being a woman, her name is probably this (*cf. ST.* 378, *CO.* Ad. 38, **407**), not Hellô, as might appear from l. 6. Hellô is often miswritten for masc. Hello.

2 *Lit.* 'this widowed servant.'

3 This Congregation of the Dyke is named in *ST.* 175 and Mark, priest of ⲡⲧⲏⲛⲉ, *ib.* 157; also prob. in *CO.* 283, where the bishop (?) writes regarding a dearth of clergy at (?) ⲡⲧⲉⲛⲏ. الطينة is the name of several villages, *e.g.* Ibn Duḳmâḳ v 23, but none is recorded near Thebes. On ⲧⲏⲛⲉ = *χῶμα v.* Ryl. 158 n., also Dan. (Theod.) xii 2. This meaning is clear in Krall i 5, Budge *Apoc.* 87. On ⲥⲟⲟⲩϩⲥ *cf.* **568**. Usually this = the congregation, *συναγωγή*, *ἐκκλησία*, ⲑⲱⲟⲩⲧⲥ, in the abstract; more rarely the concrete area occupied: *ST.* 155, *CSCO.* 73, 158, BM. 342 ϥⲥ. The place of congregation, even the church of the monastery, is properly ⲡⲥⲱⲟⲩϩ. In the Pachomian Biography S. ⲥⲟⲟⲩϩⲥ generally = B. ⲙⲟⲛⲏ. In the Rule (Paris 129[12] ff. 5, 6) it is rendered by *monasterium* (Jerome nos. cxii, cxix). It elsewhere varies with *μοναστήριον*, or ϩⲉⲛⲉⲉⲧⲉ: Budge *Misc.* 150, *Miss.* iv 534; in *Mus. Guim.* xvii 331 it seems a subdivision of the latter.

4 *Lit.* 'given.'

the poor—for ere ever the Persians were come south[5], my deceased husband[6] (10) gave certain corn unto the priest of Apa Shenetôm[7] and Sakau, (son) of Joui[8], and they sowed it in the plain[9]. They have not paid me aught for it hitherto. And lo, I have made them many a visit, (saying,) 'Write me (a bill) for it, until the place be at peace and ye may pay me a little yearly.' They went (15) to law, one with another, and it was decided[10] that each one should write down his share. Lo, [. . ."

5 *Cf.* **433** and Part I. If the Persian conquest took 3 years to complete (Bar Hebraeus in Butler's *Arab Conq.* 89), this should refer to A.D. 621–2, or thereabouts.

6 *Cf. RE.* 22 **πмακαριος [πε]πсοπ**.

7 This martyr's church, or monastery in *CO.* 105. He was a native of Luxor and suffered there (*Synax.*, 20th Hator. *Cf.* G. Legrain, *Louqsor sans les Pharaons* 9 ff.). One might read 'Presbyterus, (son) of Apa Sh.,' did the latter occur as a composite name.

8 Prob. in **338** also. *Cf.* **πϫουι**.

9 The usual Theban form as here: Tor. 28, *RE.* 5, *Jême* no. 18, 29, or **καιε**: *RE.* 69, Hall p. 76; also farther north *CSCO.* 73, 18, Zoega 464; but also **κοιε** BM. Gk. iv 1494 &c. (this too *Jême* no. 68, 49), or **κοι** in a Balaizah fragt. From *RE.* 5 **τκαε ηκωс** and Balaizah **τκοι ητмουмηр** (a village), also BM. *l.c.*, it would seem to be arable land held by the village; in *Jême l. c.* it is contrasted with **†мε**, the village itself. In *CO.* 229 it is distinct from **ϩοι** 'meadow,' in Zoega *l.c.* from **ϭωм** 'vineyard'; in *CSCO l.c.* it varies with **сωϣε**, which in the Bible is the constant equivalent of Boh. **κοι**.

10 *Cf.* **89**, **254**, *Jême* no. 50, 27, no. 105, 21.

301. (MMA. 14.1.55)—1st Tower, under floor. Pottery.

"Before (coming to) the affair of my humility, I do obeisance unto your holy fathership. Hereafter I inform you (5) that, lo, here have I sent you an *oipe* of corn, at the hand of Apa Jacob, and four *didiplae*[1] of wine. God knoweth, it (the wine) hath been valued at 40 *she*[2], but I (10) wished yet more to burden myself[3], that your heart might be satisfied. Be so good, if it be possible, and be at pains to[4] [come (?) . . . . .] and we meet [. . . . . (15)] instruct you as to[5] [. . ." In 17 Apa Joseph is named, possibly as recipient.

1 *Cf. CO.* Ad. 17 n.; also Hall p. 96 (21229, *sic leg.*). In *RE.* 33 *leg.* **ϣ[οмτ]ε [ηα]ιαιπλα**. *Cf.* a similar reduplication **ϫιαιπλοιс** = διπλοῖς, Clar. Press 25 f. I (= Joh. xiii 4, for ἱμάτια), Paris 130^2 f. 9.

2 *V.* **168** n.

3 Βαρεῖν in *CO.* 370 n. Its use here seems to indicate a wish still further to gratify the recipient.

4 For σκυλμός thus *v.* **163**, **217**, **336**, *CO.* 196 (*sic leg.*), *Leyden* p. 486 (*do.*), Tur. 7.

5 A construction with **τсαϐε ει[ατ** is impossible here.

302*. (MMA. 12.180.328)—Original Monastery. Papyrus. 9 × 11 cm.
From "his brother" to Andreas.

"Seeing I wrote a potsherd unto thee (**ηηκ**) by the [hand of Sene]tôm, the man of Kalba (**πρωмκαλϐα**)[1], saying, 'Bring not corn [. . . . .] to me save 3 *artabae* of corn [. . . . .] and the things (**сκευη**) that are in Senetôm's dwelling' (**ετп̄мα п̄-**); [be (then,) so] (5) brotherly (**τмη]τсοη**), if thou be an hundredfold diligent (**εκϣαπр̄ ϣη п̄сπουϫη**)[2], and (if) thou [. . . . .] *artabae* and bring them me. For, since I came (**ϭп̄ταϊε[ι]**)[3] [. . . . .] they need [. . . . .]. If thou bring them not and thou [. . . . .] and thou enquire of (**ϫηου**) Senet[ôm . . . . .] (10) he hath brought it in [. . . . .] to load it upon (**ταλοс ε**) the camel, while I [. . . . . thy] brotherliness bring my letter [. . . . . Apa] Isaac and Apa Elias[4], they [. . . . .] (*Verso*) Whether thou do something for us (**р̄ ουϩωϐ ηαη**) [. . . . .] or if again thou shouldest not do it (**εмп̄τεκειρε**[5]) [. . . . . Farewell in] the Lord, my beloved brother. [

"Give it unto . . . . . Andr]eas; from his brother."

1 Recurs **308**, **522**, *Jême* no. 90, 47, ostr. *ed.* Engelbach, *Ann.* 1923, and *Cairo* 8051. The latter recorded its nome, but the name is lost. *Cf.* Abû Kalba, a local name at Al-Dabi'ah, S. of Luxor (*Reass. Land Tax*, 1905). **ρωм-**, for **рм-**, is rare in Theban texts, though usual at Ashmunain.

2 Perhaps **ϣη** = **ϣε**. **ϣε** 'blow, stroke' (**ϣεηταтсι** &c.) is Boh. only. But I suspect a locution parallel to **ϣη πχρια**, **159**.

3 Assuming **ϭп-** for **ϫп-** = **ϫιп-**. *Cf.* **216** n.

4 Doubtless the couple so often written to; *cf.* **110**. Perhaps they were to be given this letter.

5 For **мп-** thus *v. CO.* 360 n., *Jême* no. 76, 76, *ST.* 243 &c. Sethe's rendering of a similar phrase, *ÄZ.* lvii 138, scarcely fits our instances.

303. (Cairo 46304.99)—E. Buildings. Pottery.
From Paul to Paul and Abraham.

"Paul (it is,) writeth and greeteth the pious brethren, Paul and Abraham. Seeing ye (5) said unto me, 'John desireth a *solidus* (worth) of corn'; now, lo, I have found a *solidus* (worth) of good corn. If he would

have it, give the *solidus* unto the man that (10) cometh unto you with this sherd, that I may send[1] the *solidus* (of corn) southward, at the value[2] of the others. If again John desire it not, enquire of some other; for there is need[3]. (15) Farewell in the Lord."

1 *Lit.* 'load'; *v.* **326**, **337**, *CO.* 160, 354, 360, Hall p. 52.
2 For ϣⲁⲣ here *v.* **298**, **438**, Hall *l.c.*, *CO.* 239 n. For the prep. ⲛ- (usually ⲡⲣⲟⲥ), *cf.* Ryl. 210.
3 *I.e.* I am in need (of the money).

304. (MMA. 14.1.167)—E. Buildings. Pottery. By scribe of **245**. From Joseph to [. . . . .].

"Before [coming to] the affair, I greet thy brothership (5) and all those with thee, according to their names. See, these 4 sealed sacks[1] of corn have I sent (10) thee. Be so kind [. . . . .[2]] with thee. So God ordain[3], I am coming[4] north quickly. Enquire also for a good man, that shall deliver them, against I (15) come north. And further, say unto John of Shebbô[n][5], 'Take a sack and meet me[6].' Farewell in the Lord.

"Give it [unto my] beloved brother [. . . . .]; from Joseph [. . .]."

1 *Cf. CO.* 212 n. In the account *WS.* 189, *θαλλ(ις)* in the Greek part = ϭⲟⲟⲩⲛⲉ in the Coptic (*v.* Bell, *op. cit.* p. 20); in BM. 637 it is differentiated from 'large sacks,' ⲛⲁϭ ⲛϭⲁⲩⲛ. *Cf.* also the large and small ⲑⲁⲗⲓⲥ in the inscription from D. el-Medinah, discussed in Part I (*LD.* vi 102, 21).
2 ['as to let it lie'], or something similar.
3 As in *CO.* 94, 122, 347. A like phrase in **457**.
4 For ⲛⲁⲩ *v.* **245**. An instance (if the print is accurate) in one of the frescoed texts in this tomb: *Miss.* i 45, l. 17.
5 The ⲱ is scarcely doubtful. This would be the ⲥϩⲃⲱⲛ, in the 'mount' whereof dwelt Matthew 'the little' (so BM. Or. 6954, 53, while *Miss.* iv 712 calls him 'the poor'; elsewhere 'the potter' فاخوری, *Ain Shems* iii 97). The *Synax.*, on his day, 7th Kihak, shows this to be Asfûn (not Aswân, as in Wüstenfeld's shorter version 159). It is written prob. as here in *PSBA.* 1912, 174 (*cf. ib.* 297) and as ⲉⲥⲃⲱⲛ in *Triadon* § 310, where it is assigned to the nome of Esne. The Patriarchal Hist., *PO.* v 80, in reference to Matthew, prints اسفنت where اسفون should be read; *cf.* the Hamburg MS. *ed.* Seybold, p. 147, 18.
6 Prob. ⲧⲉϩⲟⲓ ⲉ[ϩⲟⲩⲛ], as *CO.* 377, *Aegyptus* iii 278, vi. How far does this differ from ⲧ. ⲉϩⲣⲁⲓ, *CO.* Ad. 40?

305. (MMA. 12.180.112)—W. Rubbish Heaps. Pottery.

"Have remembrance of us in thy prayers. Lo, Constantine hath come, enquiring for the total[1] (5) of corn. Lo, 5 *artabae* of corn and 2 (? handfuls[2]) were waiting (?). I gave 4 handfuls, of 5 *maaje* (each). Lo, (here are) other 7 handfuls besides and a vessel (?)[3], making (together) (10) a total (?)[4]. Lo, other 3 handfuls besides and a vessel (?) stand (waiting) behind[5]. Farewell in the Lord."

1 *V.* **283** n.
2 A fem. word must be supplied to account for ⲥⲛⲧⲉ. Only in Ryl. 319 (and there doubtful) and perhaps in **319** is ϭⲓϫ a corn measure; elsewhere (**349**, **534**, *WS.* 101 ⲥⲓⲛⲛⲟⲛ, BM. 1066 ⲟⲩⲥⲟⲉⲓϣ ⲛϭⲓϫ, Zoega 539, *ST.* 268, *Miss.* iv 723 *κειρία*) it measures textiles (*v.* **348** n.); in a pap. fragt. (C. Campbell) perhaps dates; in *WS.* 133 (*q.v.*) wine. Is it equivalent to *παλαιστή*, *e.g. BGU.* 837 (of reeds)? *Cf.* Ezek. xiii 19. It would seem here to contain 5 *maaje*, itself a grain measure.
3 Μασούριον, Du Cange, *lagenula* for mixing drugs. Dr A. Mingana compares Syr. *masura*, var. *masurin*, large dish for measuring corn (*Thesaur.* 2403).
4 One might read 'making one,' the -ⲡⲉ corresponding to -ⲡⲉ in the next phrase. Otherwise *cf.* ⲁⲡⲉ as 'whole, total' in a Cairo ostr. (47400) ⲧⲉⲓⲁⲡⲉ ⲛⲥⲙⲥⲓⲙ . . . ⲙⲛⲧⲉⲓϣⲟⲙⲧ ⲛⲏⲣⲡ. Different in *ST.* 418. *Cf.* also Tur. *Mater.* 15.
5 *Cf.* ⲛⲁϩⲉⲛⲁϩⲟⲩ in **348**. I take the 2d ⲛⲉ to be an error.

306. (Cairo 44674.179)—Rooms 1 and 3. Pottery. By scribe of **145**. From David to Isaac[1].

"Before (coming to) my humblest affair, I, David (the) priest it is writeth, greeting (5) his beloved father, Apa Isaac and all those with him, (thou) man that dost of a truth bear Christ. Be so good, send in and fetch the corn; (10) for I have heard that thou art come [again ?] north. Be so good, pray for me; verily I am grown old (?) in sin[2]. Farewell in the Lord. The Holy (15) Trinity."

1 **145** by the same to the same, the present being the later letter; for here David is in priest's orders.
2 'I have sinned much' would seem more probable, but cannot be read here.

307. (Cairo 44674.79 + MMA. 14.1.62)—Original Monastery. Pottery.

Ll. 1, 2 greet "thy brothership [and] all those with thee." L. 3 makes a request to come[1] and intervene (*or* assist), regarding someone who had come to terms with[2] [. . . (5) and (?) had returned to him[3], after (?) paying him his corn [. . . L. 7 "If he yet have dealings with him [. . ." L. 9 "then let him return [. . ." L. 11 ["If he] wish for his 40 [. . . . .], according to the contract that he drew up [? with the]m; or again, if (he[4]) wish the *artaba*, [I] will give it him. If I lie, send (15) John[5]; he shall tell him the truth [. . . . .] between us and him [. . . . . There was] a judge in a city[6]; he [feared] not God, neither was ashamed before men. He (20) verily gave decision [. . . . .] Seeing thou didst say, 'Decide (?) [. . . . .], ere I meet Isaac, that I may (?) [. . . . .] it. Thou shalt not be ashamed [. . ."

1 For ⲡⲁⲣⲁⲅⲉ thus *cf. CO.* 61 n., 87, Ryl. 381, *Jême* no. 65, 65, no. 74, 19 &c. We might say 'call in passing.'

2 Referred to already in 4 as 'he.' If fully named in this line, a good deal of it must be missing. From ll. 17–20, 23 the person here referred to might seem to be a magistrate; ⲡⲱⲗⲕ in 4 might then be 'give a decision.'

3 *Cf.* Achm. ⲡⲁⲧϩ-, always reflexive, which varies with ⲕⲧⲟ ⲉϫⲛ 'return to.' It recurs as here **286**, *CO.* 381.

4 Probably something omitted in the copies here.

5 Or, if ⲡⲓⲱϩⲁⲛⲛⲏⲥ, 'to John.'

6 *Cf.* Lu. xviii 2 ff.

308. (MMA. 12.180.94)—Original Monastery. Pottery.
From Pesenthius to John[1].

"I, Pesente, do write (unto) John, (saying,) I went to Kalba[2] and enquired of Dioscorus[3]. I said, 'Thou it was didst[4] (5) take away the *solidus* (worth) of corn. Be so good and give it unto Pausa[5], that he may give it me (in the form) of corn.' For he said unto me that it is thou art selling[6] it. Farewell in the Lord.

"Give it unto John; (10) from Pesente."

1 Whether these are writer and recipient of *CO.* 331, *ST.* 289 cannot be decided.

2 *V.* **302**.

3 Prob. the 'Dioscorus at Kalba' of **522**.

4 *V.* **544** n.

5 *Cf.* Παυσᾶς BM. Gk. ii p. 91 (so Preisigke, *Namenb.*); but from the Fayyûm.

6 Or 'giving,' meaning 'it is thine to give.'

309. See *below*, after **534**.

310. (Cairo 44674.100)—Below 1st Boundary Wall Pavement. Pottery.

". . . I[1] do] obeisance unto the footstool of your feet. Lo, the corn hath been brought to Ermont and is being sold. (5) Be so kind and send out a man of thine in thy name, to speak with him[2]. For when I had given him the letter, he said, 'I will settle with (10) my father as to his corn[3] to (his) satisfaction[4].' Send thy man; he will surely[5] give it[6] unto him.

"(Unto) my lord father; from [. . ."

1 Or 'we.'

2 Who this is we cannot tell.

3 ⲛ. ⲉⲃⲟⲗ rare with double accusative: *Jême* no. 36, 25, *ST.* 234. (In *Miss.* viii 141, Giorgi *Frag.* 438, it is ⲛ. ⲉⲃⲟⲗ ⲛ- 'divert from.')

4 *Cf.* **96** n. and add *Leont. Neap.* Gelzer 54 l. 10, where μετὰ καλοῦ = μετὰ σώσματος in 22.

5 Almost 'perhaps' in *Mus. Guim.* xvii 118, Guidi *Nota* i 57, Zoega 307 *inf.*, *RE.* 32, especially *ib.* 3 *vo.* ⲁⲣⲏⲩ ⲡⲁⲛⲧⲱⲥ.

6 *Lit.* them.

311. (MMA. 14.1.494)—E. Buildings, Tomb 4. Papyrus. 8 × 17.5 cm.

To a superior, "my [holy] lord father . . ." The writer narrates how certain men (?) had come and had examined the [matter] "and had come forth and departed, saying, 'It is [not ?] in our power[1] [. . . . .] regarding paying corn[2], or fodder, or (wine-)bottles.' I find no means to [. . . . .] (5) old woman that thou knowest of[3] hath sent often unto me [. . . . .] she went and fetched Paul, son of (?) Pripose[4], and A[. . . . ." L. 7 refers to swearing[5] as to 12 (or 17) *solidi*.

1 *Cf.* ? *BKU.* 308 ⲧⲁϭ]ⲟⲙ ⲁⲛⲧⲉ ϣⲏ.

2 Assuming a form like ⲧⲁⲓ ⲃⲉⲕⲉ (Lag. *Aeg.* 243, Budge *Apoc.* 151).

3 This same phrase, *BKU.* 259 *vo.* Here therefore prob. not a name; *cf.* **300**.

4 *Cf.* Πραιπόσιτος as a name, Strzygowski, *Kopt. Kunst*, no. 7202, *P. Monac.* no. 6 &c., Hall p. 123 (14071).

5 Prob. ⲱⲣⲕ, as in *CO.* 116 with ⲉϫⲛ, which elsewhere implies 'in respect of': *RE.* 11, *ST.* 214, *Jême* no. 106, 174.

312. (MMA. 12.180.201)—1st Tower, Room A. Pottery.

From [. . . . .] to Psan.

"...] thou give him the pots for the water-machines[1]. But do thou as (did) Job[2]. If (5) thou hast sought the other 15 pots[3] for me, in place of the jars, and thou find occasion, thou mayest send them unto me. I salute thy holy (10) fathership before all things. Farewell.

"Give it [unto Apa] Psan; from . . . . ."

1 ⲟⲣⲅⲟⲛ no doubt for ⲟⲣⲅⲁⲛⲟⲛ; *cf.* Bell's note, BM. Gk. v, p. 205; also Budge *Apoc.* 97, 99 ⲟⲣⲅⲁⲛⲟⲛ ⲙ̄ⲙⲟⲟⲩ, BM. 305 ⲕⲟⲩⲫⲟⲛ = ⲟⲣⲅⲁⲛⲟⲛ = Budge *Misc.* 387 ⲗⲁⲕⲱⲛ. In the list Hall p. 129 it appears among other vessels. In *RE.* 46 ⲟⲣⲕⲟⲛ holds lentils, or cheese, in a Balaizah fragt. olives; in BM. Gk. iv 1631, c. 5 it holds salt fish. Elsewhere it is a mill, or wine-press; Ryl. 149, BM. Gk. iv p. 227 n., or an instrument, tool; *CSCO.* 42, 208, Ryl. 94. *Cf.* for these meanings *WS.* 196 n. Not to be confused with ⲱⲣⲕⲁⲛⲱⲛ used as a vegetable name, *CO.* 210 n.

2 Presumably 'have patience.'

3 ϣⲟϣⲟⲩ fem. as here in *WS.* 135.

313. (Cairo 46304.105)—E. Buildings. Pottery.

"Seeing that I said I had sent thee the corn as the completion[1], [for?][2] I sought to obtain it on loan, so that I might return it to its place; I have not found (5) good (corn) that might please thee. Lo, (here are) the 6 *likna*[3] of money, I have sent them in full. I did not wish to delay, as it is a commemorative offering. Be so good and examine them and ———[4] them well, lest the *liknon* take (10) them not[5] and thou think that I have not sent them[6]."

1 *I.e.* as completing the amount due.

2 If a verbal prefix instead, the sense would not be affected.

3 *V.* **293**. To the instances in *CO.* 48 n. add *PSBA.* xxix 318 (2) ⲥⲁϣϥⲉ ⲛ̄ⲗⲓⲕⲛⲉ, Leipzig ostr. 515 ⲥⲟⲟⲩ ⲛ̄ⲗ. Krall suggested (*WZKM.* 1902, 268) *lignum* and ϣⲉ merely its translation ('wood'). But their occurrence side by side (*CO.* 174, 186, Ad. 30) makes this improbable. The quantities of ⲗ. are small (only twice, BM. 1211, Hall p. 104, exceeding 9) compared with those of ϣⲉ; it was presumably a higher measure. That it is less than a *solidus* is clear from *CO.* 48. Its use here l. 9 recalls that in Zoega 436, where it is apparently a gauge, or scale for weighing (*cf.* the passage preceding Zoega's, in Amél., *Oeuv. de Schen.* i 255). Λίκνον still seems its best explanation.

4 Whether this is the verb of **260** is uncertain. More prob. it is that in *ST.* 282, relating to flour. This might be the simple form of ϣⲟⲗϣⲗ 'sift.'

5 Can a double negative be thus expressed? *μήποτε* would be more usual.

6 Perhaps 'in full' should be understood.

314. (MMA. 12.180.144)—Below 1st Boundary Wall Pavement, SW. of 1st Tower. Pottery.

"(I write) that[1] thou mayest know that, when thou hadst sent in the corn, whilst we went down[2] and brought it up[3], I went to divide it. They said, (5) 'We will leave them until the rest[4] be brought.' When we had left it until today, they went to cleanse[5] it. I said, '[I?] will not [. . . . .] them [. . .' "

1 For this elliptic construction *v.* Ryl. 322, BM. 1156, *CO.* 178, 7, BM. Gk. iv 1638; and use of ἵνα, *e.g. Leont.* Gelzer 77, 3. The full phrase in **513**.

2 Or 'up.'

3 Or 'down.'

4 Assuming ⲕⲏⲩⲉ plur. of ⲕⲉ. *Cf.* Achm. ⲕⲉⲕⲉⲟⲩⲉ and ⲕⲉⲩ in Sa'. Deut. xxviii 14 &c.

5 *Lit.* 'wash.' *Cf.* ? *καθαρός*, used of corn in so many contracts.

315. (Cairo 44674.140)—Original Monastery. Pottery.

From Peter to John.

"Give it unto my holy lord father, that truly beareth Christ, Apa John; from Peter, this humblest one.

"Be so kind, send me a brother in the morning, that I may give him the *artaba* of corn, ere the water ———[1]. And pray for me in charity. Farewell in the Lord."

1 'Catch, retain,' or 'be caught, retained' is the sole meaning. Perhaps refers to the irrigation water on the fields. (*Cf.* *κατακρατεῖν* in P. Oxy. 1854.) An equally obscure instance, **238**.

315A*. (MMA. 12.180.329)—Original Monastery. Papyrus. 15 × 9 cm.

From David[1] to [. . . . .].

The writer calls himself recipient's servant. He perhaps recalls (4) advice given by the latter, to 'be reconciled with her this once more (ϫⲉϩⲱⲧⲡ̄ ⲉⲣⲟⲥ ⲙ̄ⲡⲉⲕⲉⲥⲟⲡ).' L. 7 refers to corn to be provided (ⲉⲕϣⲁⲛϭⲛ̄

1 The hand has a strong resemblance to that of David, writer of many Dêr el-Bahri ostraca (*v. CO.* p. xv).

ⲟⲩⲙⲁⲁϫ[ⲉ]), by whom is not clear. 10 relates again to the woman (? the writer's wife); 11 "and those that fornicate with her" (ⲙ̄ⲛ̄ⲛⲉⲧⲟ̄ ⲛ̄ⲡⲟⲉⲓⲕ ⲛ̄ⲙ̄ⲙ[ⲁⲥ]).

316. (Cairo 46304.44)—Cell A. Pottery.
From Isaac to Elias[1].

"Isaac, this humblest one, writeth unto his brother Elias, (saying,) Be so good and give the money (5) unto our brother Paul. If thou give it him not, be so kind and bring me in corn to that amount, that I may (10) give it unto John."

1 If these are the joint recipients of so many letters (*v.* **110**), one must suppose the present text written at a time when they did not live together.

317. (Cairo 44674.89)—W. Rubbish Heaps. Pottery. Palimpsest.
From Isaac to Panachôre[1].

"Be so good, give the two (?) *artabae* of corn to John, for (?) Apa Joseph did send to me, (saying) .... them to me.

"Give it unto Panachôre; from Isaac, this humblest one."

1 *Cf.* **170** and *CO.* 336 n. The name is mostly Theban; not in Ryl. 224, and in BM. Gk. iv. In *Sphinx* viii 52 it is Theban, since the writer is from Ρεμα[ν] (*v.* **95**).

318*. (Cairo 44674.182)—W. Rubbish Heaps. Pottery.
From [.....] to Isaac and [? Elias[1]].

"...my] holy [fathers], the anchorites, Apa Isaac and Apa [Elias], and their pious children, according to their names. I greet (5) [you] much, all together. In the Lord [hail]. [Be] so good and send (?) (ⲛ̄ⲧⲉⲧⲛ̄ⲥⲟⲟⲩ[*leg.* ⲛⲧⲉⲧⲛⲧⲛⲛⲟⲟⲩ[2]) [.....]ias[3] unto me, and I will [.....] to you forthwith (ϩⲛ̄ⲟⲩϭⲉ[ⲡⲏ) [.....] ye (10) [.....] corn to me [.......... Continue not] without [sending it, for there is] need (?)..."

1 *V.* **110**.
2 Unlikely indeed, but ⲥⲟⲟⲩⲛ seems unmanageable.
3 ? Ananias. Or we might read Elias here and Ananias in 3; *cf.* **118**, **356**. Or the author of a book is named (*e.g.* Jeremias, as in *CO.* 251), of which the writer asks the loan, which will be quickly returned.

319*. (MMA. 14.1.108)—Cell A. Pottery.
From [.....] to Stephen (?)[1].

"First [we] do obeisance unto thy in all ways (5 ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ) revered [fath]ership, thou man that bearest the virtues[2]. Be [so kind] and seek us a handle (?) of a dibble[3] (ⲟⲩϭⲓϫ ⲛ[ϣⲙ]ⲟⲩⲉⲓ ⲛⲁ̄ⲛ), [that] we may sow this little field (ⲛ]ⲧⲛ̄ϫⲱ ⲙⲡⲕⲟⲩⲓ ⲛ̄ⲉⲓⲱ̄ϩⲉ). (10) For the matter [..........] Farewell, [.....] beloved father[4], [.....] Stephen [..."

1 The terms of address recall those used of Epiphanius. Possibly]ⲫⲁⲛⲟⲥ (*sic*) should be]ⲫⲁⲛⲓⲟⲥ.
2 *Cf.* **164** n., though in no other case is the formula identical with ours, which points perhaps to ἀρετηφόρος.
3 ϣⲙⲟⲩ(ⲓ) thus, Deut. xxiii 13. But 'handle' for ϭⲓϫ lacks evidence, unless it be in *CO.* 466.
4 May be vocative, or in the address.

320. (Cairo 44674.139)—W. Court. Pottery.
From Philotheus[1] to Psan.

"I do obeisance and I salute the sweetness of your revered piety. Be so good and send me (5) five small nails[2] ———[3]; for I am about to put in order (*or* make) the ———. Farewell in the Lord.

"Apa Psan; (from) Phil(otheus), this humblest one."

1 In *Jême* no. 119, 36 ⲫⲓⲗ seems to = ⲫⲓⲗⲱⲑⲉⲓⲥ in no. 6, 35. *Cf.* also ⲫⲓⲗⲟ̄ *BKU.* 33. Philip is a rare name here.
2 *Cf.* **321**. In *ST.* 226 'large nails,' for a water-wheel are mentioned.
3 Obviously a Greek word, in 5 used adjectivally (as in English 'door-nail'), in 6 as a noun.

321*. (MMA. 12.180.99)—W. Rubbish Heaps. Pottery.

The recipient is greeted in respectful phrases (1–3) and is asked to send 'the small nails[1]' which the writer needs.

1 *Cf.* **320**, the phraseology of which this text strikingly resembles (προσκυνεῖν, ἀσπάζειν, 'revered' recur).

322. (MMA. 12.180.146)—Original Monastery. Pottery. By scribe of **245**.
From Joseph to ———.

"See (here is) the little corn; I have given (paid) it from my share. He said, (5) 'It concerneth me not[1].' If he hath not been paid, give him money (and) I will repay you."

1 Presumably = οὐκ ἔχω πρᾶγμα. To the examples given by Sophocles add *ROC.* 1913, 141, *PG.* 65, 248 A; in Coptic, *PSBA.* xxxii 198 *inf.* The above translation suits all these. *Cf. CO.* 44 n.; also a discarded fragt. (Cairo 46304, 111), ⲙⲁⲡⲧⲏⲕ ϩⲱⲃ.

323. (MMA. 12.180.111)—Original Monastery, Room 5. Pottery.

"[See, here is] Zacharias, this man of the nome of Keft, I have sent him unto your fathership. Give him an *oipe* of *orax*[1], from the *orax* that (lieth) (5) on the ground, and write them[2] (as a debt) against thyself[3]. Farewell."

1 *Cf. CO.* 220 n. (and there read 83 for 85). In *ST.* 437 ⲟⲣⲓϫ. In *Tor.* 34, Hall p. 131 it occurs among other sorts of grain and fodder. The word has been found only in Theban texts.

2 A common pronom. form of ⲥϩⲁⲓ in *Jême, e.g.* no. 23, 29, no. 66, 80, no. 78, 27.

3 ⲥϩⲁⲓ ⲉⲧⲛ- is very rare: *CO.* 43, *Mus. Guim.* xvii 302 = 259.

324. (MMA. 14.1.189)—E. Buildings. Pottery.

"I besought[1] him and he wrote for me unto (the) Persian that is in Nê[2], that he should suffer me to go south, that I might fetch the ——— measure[3] (5) of corn. If God and thy prayers shall prosper (?) [my way[4]..."

1 Above l. 1 is the margin; the text therefore continues that on another ostracon.

2 *V.* **151** n. The following verbal pronoun shows that 'Persian' must be singular. Presumably the reference is to the chief official installed by the Persians at Thebes.

3 *Cf.* **227**, **418**, *BKU.* 73.

4 Assuming a phrase such as in Gen. xxiv 42, Jos. i 8 &c. It recurs in **462** and MMA. 12.180.181 (discarded).

325. (Cairo 46304.86)—Cell C. Pottery.
From Paul to Ananias.

"I, Paul, do write unto the pious brother Ananias, (saying,) See (here are) two *maaje* of corn that I have sent (5) thee. Send the man seven loaves."

326. (Cairo 44674.12)—Below 1st Boundary Wall Pavement. Pottery.

"...] See, this boy have I sent out, that thou mayest give us the measure of the beam, and we cut it[1]. As for the sycamore wood[2], I have already bought (5) it; and (I beg) that thou wouldest send in thy man, that he may see them[3], whether they be good, we will deliver them and fulfil your command. And (I beg) that thou wouldest be so kind (10) and send me the half *solidus*; for there is great need (thereof). These whilst I write, I salute your holy (15) hands and I beg that ye would have us in remembrance in the raising up of your hands."

1 The fem. object recalls ⲧⲥⲟⲓ (*sic*, which perhaps read here) *ST.* 324. But in both cases 'beam' seems the likely meaning.

2 The gender of ϣⲉ may be influenced either by ⲛⲟⲩϩⲉ, or possibly by implied ⲛⲟϭⲉ; *cf.* Tur. *Mater.* no. 9. Sycamore wood thus in Chassinat, *Pap. Médic.* p. 204.

3 Presumably there were several pieces of wood bought.

327. (MMA. 14.1.484)—1st Tower, under floor. Papyrus[1]. 7.5 × 17 cm.
From Elisaius to ———[2].

"We have received the letters of your pious fatherhood and rejoiced greatly in that we learned thence of your welfare. Now regarding the *solidus*-worth of sesame—[for] I know [that thou art a] righteous man[3]—ye did fore[tell it ere] it befell. Surely, when ye say [. . . . .] ye entrust me with the *solidus*. Indeed no thanks are (due) to me[4] for fulfilling your commands in all things. Believe me, they say that it hath attained (?)[5] to 14, or 15 (*carats*) at Keft, beyond (?) other places[6]. But there is (10) half a *solidus* hidden (here) with me[7], or 9; if ye desire it, send and fetch it quickly, ere it go down again[8], and perhaps we may have (*lit.* find) the whole *solidus*; the half at any rate is lying (here)[9]. (13) I greet thy fatherhood before all things; but more especially my dear and holy lord father, (*Verso*) Apa Marcus, the priest, and the headstrong traitor[10], (17) Psan, that did persuade thee and thou didst write this other(?)[11] letter unto us. Farewell in the Lord. Elisaius, this humblest one."

1 Found rolled and twisted up, inside a lump of clay.
2 Very likely to Epiphanius; *cf.* **198**, where the priest Mark is greeted, and **165**, where Psan and Mark occur. Ll. 4, 5 might refer to E.'s prophetic gifts.
3 This must refer to recipient; the filling proposed for the gap is not inadequate and is all but inevitable.
4 *Cf.* **457**; also ϩⲙⲟⲩ in Lu. xvii 9, Amél. *Oeuv. de Schen.* i 119, *Miss.* viii 223.
5 Or 'is worth.'
6 Reading ϩⲓϫⲛ, though it is not easy to justify this meaning.
7 Reading ⲕⲏⲛ for ϭⲉⲛ. In an apparently similar phrase, Budge *Apoc.* 120, ⲕⲱ is prob., not ⲕⲱⲛ. One would hence assume that 9 (*carats*) were near half a *solidus*; but what relation has this to the '14 or 15' above?
8 ⲉⲓ ⲉⲡⲉⲓⲧⲛ thus *TuU.*, NF. ix (1), 5; *cf.* *Jême* no. 108, 10. I have not found ⲛⲕⲉⲧ thus adverbially; but perhaps *cf.* ⲛϭⲉ οὐκ ἔτι.
9 'Is at thy disposal.' ⲟⲩⲏϩ is often 'lying on deposit,' but here there seems no question of a pledge. ⲟⲩⲏϩ 'left over, still there,' **471**, *ÄZ.* '92, 42.
10 Using the words of Sa'. 2 Tim. iii 4, though with what intention it is hard to see. Perhaps ⲁⲥⲱⲟⲩ 'simple-minded,' rather than 'headstrong' here, as in *Miss.* iv 568 = *Mus. Guim.* xvii 298.
11 *Cf.* prob. Ryl. 340, ⲧⲁϯ ⲕⲏ ⲛⲟⲩⲉⲓ (n. 5, should be altered accordingly).

328. (MMA. 12.180.75)—2d Tower. Limestone. Probably by scribe of **84** &c. (Plate XI.)
From ——— to Pe[. . . .].

"I do obeisance and I salute thy pious and alway revered fathership. (5) I beg thy fathership that thou wouldest do me the kindness (to send) a small quantity[1] of herbs[2]. Indeed I (10) long for them, for I am sick. For I know (15) thy kindness attaineth every one, me more especially. Pray for us.

"My beloved, holy father Pe[. . . . ; from this] humblest one."

1 ⲕⲟⲩⲓ ϣⲏⲙ thus in Ryl. 71 ϥⲁ, *RE.* 33 ⲕⲟ]ⲩⲓ ϣⲏⲙ ⲧⲁⲣⲓϫⲉ. For ⲣ ⲡⲛⲁ thus *v.* **377** n.
2 *V. CO.* 210 n. and P. Cairo iii p. 40 n., BM. Gk. v p. 97 n. In *ST.* 255 ⲗⲁⲯⲁⲛⲉ is contained in διπλαῖ, which usually hold wine, rarely other liquids; in **351** in a πίθος. To the note *CO., l.c.* add that *Miss.* iv 522 = *Mus. Guim.* xvii 58 differentiates it from ⲟⲩⲟⲟⲧⲉ 'herbs, greens'; and that Paris 44, 83 = *ib.* 43, 59 *b* equates it with οριβελλα, ἀπόκυ(ω)νον.

329. (Cairo 46304.55)—Cell A. Pottery.

The name Mena in l. 1 may be that of the writer, inserted there for lack of space below. After respectfully saluting recipient ("thy brotherhood that truly beareth Christ"), the writer asks (6) his prayers for himself and [his household[1]], that God would have pity on them; "for a (9) great sickness hath long been upon us." The writer perhaps begs[2] he may be worthy again to see recipient. L. 11 "Hereafter: if thou[3], Epiphanius, hast need of the sesame, as thou didst tell me, send me out the money, by (15) the man that is working at the linen for thee; for [. . . . .]. Farewell."

1 Or his 'children.'
2 Proposed reading probably incorrect.
3 There was, then, more than one recipient, Epiphanius among them; *cf.* **356**, **400**, *CO.* 249, *ST.* 320, 364, where similar particular messages are sent.

330. (Cairo 44674.149)—Original Monastery. Limestone. Probably by scribe of **84** &c.
From Mark to Pesenthius (?).

"I greet and I do obeisance unto thy fathership. Be so good and add this kindness (5) unto the others and send me a few herbs[1]; for some brethren of the monastery of Abraham[2] (10) have visited me[3], Abraham bringing [. . . . .] of them[4].

"Give it unto Apa Pe[sent]e; from Mark, this humblest one. Pray for me until I meet[5] thee."

1 *Cf.* **328**.

2 Presumably that visited by bishop Pesenthius (Budge, *Apoc.* 79, 81, *CO.* p. xv) and probably to be identified with the monastery at Dêr el-Bahri, whence so many ostraca written to (and by) bishop Abraham have come.

3 *Cf.* the next no. for a text of similar purport.

4 One would take ⲛ in 12 for genitive, not verb: 'Abraham, son of (*or* dwelling at) Laky[. .], being among them.' But no such name is known, so that ⲗⲁⲕⲩⲛⲧ (as in *ST.* 120) = ⲗⲁⲕⲛⲧ 'pot, cauldron,' is probable.

5 Or 'that I may meet.'

331*. (MMA. 12.180.117)—Below W. Court. Pottery.

". . .] holy [and] alway [revered father, ... add] to thy troubles (ⲟⲩⲉϩ] ϩⲓ̈ⲥⲉ ⲁⲣⲟⲕ)[1] [. . . . .] father, thy kindness (5) attaineth unto (ⲧⲁϩⲱ̄) all men. Do me the kindness once again (ⲙⲡⲉⲕⲟⲩⲥⲟⲡ) and give me a little herbs (ⲗⲁⲯⲩⲯⲁⲛⲉ). (10) For some men are come unto the monastery (ⲙⲟⲛ ⲧⲁϩⲉⲛⲣⲱⲙⲉ ⲉⲓ̈ ⲁⲛⲧⲟⲡⲟⲥ)[2]."

1 As in *CO.* 401, *ST.* 271.

2 *Cf.* **330**, where visitors are adduced as excuse for the request.

332. (MMA. 14.1.31)—Cell of "Priest Elias." Limestone.
From Kamê[1] to Aaron.

"I beg thee observe that[2], when thou goest to bring the sesame, thou examine it well, whether it be ———[3], or whether it can stand[4], (5) for the sake of God and of the monastery. Another man[5] hath said unto me, 'I will (give) it thee[6] of good (? quality).' Farewell in the Lord.

"Give it unto my brother Aaron; from Kamê, this humblest one."

1 Is this the southern form of ϫⲁⲙⲉ, the obscure name of the well-known Nitrian saint (*PO.* xiv, fasc. 2)? It occurs often, *e.g.* *CO.* Ad. 40.

2 An attempt to render ⲧⲁⲙⲟ, followed by a conditional clause. *Cf.* **188** n., though I have not noted ⲧ. with ⲛ pres. cond. elsewhere.

3 A noun being required, one cannot read ⲃⲁⲣ = ⲟⲩⲁⲣ(ϩ), as in *ST.* 381, 8. Is it worth recalling that clover is in Egypt named *bar-sim*?

4 *I.e.* ? 'last, remain good,' or 'wait.' But a different verb, *e.g.* ϣⲁϩⲃ, 'be parched,' might be read.

5 *V.* Corrigenda. After ⲧⲟⲡⲟⲥ must have been a verbal prefix, prob. ⲁ-.

6 For this ellipse *v.* **532**.

333. (MMA. 12.180.143)—W. Court. Pottery.
From Gennadius[1] to Peter.

"I, Gennadius, do write and greet Peter, (saying,) Be pleased to enquire for these eggs for me, for (5) there is need of them. Lo, the money have I sent with the servant[2] and I will (?) send and summon thee[3] at this Feast.

"Give it unto Peter; from Gennadius."

1 The hand is not unlike that of Gennadius, writer of *RE.* 24, though divergent vocalization and spelling (ⲧⲛⲛⲟⲟⲩ *sic* and ⲧⲛⲁⲩ) would be against identification.

2 *Cf.* ϭⲁⲩⲁⲛ **165**, *Jême* no. 81, 36, ⲕⲁⲩⲟⲛ *ST.* 178, 193.

3 So in *CO.* Ad. 19. Perhaps literally, 'I will send and call thee forth,' 'call for thee.'

334. (Cairo 46304.61)—Cell A. Pottery.
From Dorotheus to Basil.

"Before (coming to) the affair, I greet [thy] revered grandeur[1]. Be so good, send me the answer. Be so good, go unto the man's dwelling (5) and tell him concerning the reeds[2] (?) and do thou take them and send them up (*or* down[3]).

"Give it unto the brother Basil; from Dorotheus, this humblest one. ———[4]"

1 *Cf.* **186**.

2 May be the dialectal form of ⲕⲁⲙ, but no instance is extant.

3 ⲧⲁⲗⲟ ⲛⲥⲟⲩⲟ ⲉϩⲣⲁⲓ ⲛⲁⲓ in MMA. 14.1.116 (discarded).

4 The line (followed by a blank) ends with 'The word,' perhaps the beginning of another text.

335. (MMA. 12.180.65)—W. Court. Limestone.
From Paham to David[1].

"Be so good and take a little butter[2] [and] bring it in unto us forthwith[3]. Delay not, for there is need.

"Give it unto David; from Paham, this humblest one."

1 *CO*. Ad. 56 is from Paham to David, while *ib*. 154 is from David to Paham; but these are amongst the commonest of names.

2 *V*. **296** n.

3 *V*. **243**.

336. (MMA. 14.1.91)—Cell A. Pottery. By scribe of **120**[1]. (Plate XIII.)
From Koletjew[2] to Epiphanius.

"Seeing thou didst come yesterday (?) and saidest, 'I will not depart ere thou hast received the wine'; see, here now is the wine[3]; I have received it (5) from Sarapion's son. He hath not ——— save (?) one. Lo, the *solidus* (worth) of wine I collected, (but) I have not found a man unto whom to sell it[4] hitherto. If I sell it, I will bring up the *solidus*. (10) Be so good and do thou for God's sake[5] be diligent to go[6] with Constantine to the dwelling of Apa David and ask him concerning his property; for he and his children have been robbed[7] and he knoweth (15) it not. For they have carried off his cloak and his orphan children. Now if thou be at home, for God's sake continue not without going with him[8] and enquiring well of him, that I may give thee thanks. If thou hast ground[9] (corn), send (20) unto me and I will fetch his (grind-)stone and come up.

"Give it unto my beloved son Epiphanius; from Koletjew, his mother. I, Apa John[10], do greet thy fathership. Be so good, pray for me. Send me a (25) 'seal'[11] for my children."

1 The hand is prob. that of Louvre Pap. R. 49 (to Pesenthius), the scribe of which is also John.

2 A difficult name to explain. Assuming **-ⲉⲩ=ϩⲏⲩ** (this scribe confounds **ⲉ** and **ⲏ** elsewhere) and **ⲕⲟⲗⲉⲧϫ** construct for **ⲕⲟⲗⲱϫⲉ** (fem. in *ST*. 420; *Jême* no. 3, 63), one might suppose either a mere variant of that name, or a parallel to the feminines **ⲕⲩⲣⲁϩⲏⲩ** (*Mitth. Rain*. v 120), **ⲁⲛⲁⲥⲧⲁϩⲏⲩ** (*ib*.), **ⲁⲙⲁϩⲏⲩ** (*Ann. du Serv*. viii 85), **ⲧⲉⲣϩⲏⲩ** Hall p. 115, **ⲧⲁⲛϩⲏⲩ** *Rec. Champollion* 541, **ⲧⲉϩⲏⲩ** in a Balaizah fragt. If the reading were reliable, one might compare Κουλωτεει fem., *BGU*. 673. The other letter to E. from his mother (**485**) does not name her, nor do those addressed to her (**259**, **374** B, **397**, Hall p. 106).

3 Wine plural as here: **96**, **259**, **531**, *CO*. 167, 452 &c.

4 Or more literally 'to sell it (for me').

5 For this phrase *cf*. **217**, **407**.

6 For *σκυλμός* thus *v*. *CO*. 196, Tur. 7, **163**, **217**; though, in the light of **152**, it might mean 'go the distance.'

7 *Συλεύειν* is rare, but *συλᾶν* familiar: *e.g*. *CSCO*. 73, 25, Budge *Mart*. 111, *Misc*. 164, BM. 257, *Miss*. iv 826, *CO*. Ad. 46; prob. also Budge *Apoc*. 118. It is confused with *σύρειν* (written **ⲥⲩⲗⲁ**) in BM. 298, Budge *Mart*. 84.

8 *I.e*. Constantine. The next 'him' may be David.

9 'Art grinding' (**ⲉⲕⲛⲟⲩⲧ**) would seem more suitable.

10 Presumably the scribe, as in **120** &c.

11 For **ⲫⲣⲁⲅⲓⲥ** *cf*. **ⲫⲣⲁⲅⲓⲍⲉ** (*bis*) Budge *Misc*. 199. Perhaps *σφραγίς* may here be an amulet, as figuratively in *Leyden* 454. The act of signing (with the cross), as in Budge *Apoc*. 112, would hardly be begged for by letter. Or perhaps eucharistic bread (BM. 153 γ), sent as a blessing (*cf*. **ⲥⲙⲟⲩ**), is intended. In *ROC*. '07, 176 *σφραγίς* seems to be a sum of money in a *sealed* jar.

337. (MMA. 12.180.68)—W. Rubbish Heaps. Limestone. By scribe of **402**, Hall, pl. 52 (31469) and MMA. 12.180.153 (discarded[1]).
From Petronius to Paham.

"First I salute your godly, revered [fathership] and all your children[2]. I beg, then[3], your (5) fathership, beyond all the other [pains] you have been at with us, that you would also do us the kindness and would send the little oil (10) northward to us, and the little flax; that we may give you thanks. Your fathership knoweth indeed that the Feast draweth nigh to us and need hath arisen (15) of the little oil. Which when writing[4] I salute your fathership, until God make us worthy to do so face to face.

"The pious father, Apa (20) Paham; (from) Petronius, your servant."

1 This letter is not from, but to Petronius (**ⲧⲁⲁⲥ ⲙⲡⲁⲙ. ⲛⲥⲟⲛ ⲡ. ϩⲓⲧⲛⲍⲁⲭⲁⲣⲓⲁⲥ**).

2 Spiritual children, disciples, or inmates of his monastery.

3 This seemingly superfluous *οὖν* in *ST*. 364, *CO*. 93 (*sic*), 152, 178, 335; also 122, Ad. 47; sometimes written **ⲟⲛ**: **327**. 12, *CO*. 83, 186, *ST*. 214; rarely **ⲟⲩⲛ** for **ⲟⲛ** *ST*. 217. It seems even less needed in l. 13.

4 This formula, **131**, 9.

338. (Cairo 44674.20)—Original Monastery. Pottery.
From Joui[1] to Peter.

L. 2 The writer greets [. . . . .[2]] and all his household. Recipient is requested (4), if he find means, to send to his man, who is to wait and ———[3]. He is to send the boat[4] (7), so that [. . . . .] may be delivered[5] to him (recipient) again. L. 8 "If thou knowest that[6] thou wilt not be able to deliver it, send unto me; for this wine is not ours[7] which I brought to the ———[8] and deposited for myself[9]." On *Verso* is a further request as to wine[10] and perhaps its valuation[11]. L. 18 "Farewell in the Lord."

"Give it unto Peter; from J[o]ui."

1 *V.* 300. Presumably a variant of ⲡϫⲟⲩⲓ. *Cf.* ⲡⲁϫⲟⲩⲓ *BKU.* 92 (but this may = ⲁⲡⲁ ϫⲟⲩⲓ) and perhaps ⲡϫⲓϫⲟⲩⲓ *RE.* 15, there written also ϫⲟⲩⲓ (*sic leg.* ⲡⲉϫⲉ ϫⲟⲩⲓ). These might then be forms of ϫⲓϫⲱⲓ Σισόης, whereof a variant is ϯⲧⲟⲩⲉ (*Theol. Texts* 141) = Τιθοής (*Vita Pach.* § 53); *v. PG.* 65, 427, n. 11, which proves their identity.

2 Not the recipient, since 3d sing. is used.

3 ⲛϥⲡⲟⲗⲕϥ seems the most likely emendation. *Cf.* ⲧⲕⲡⲟ(ⲗ)ⲕϥ, Hall p. 127 *inf.*

4 Assuming this to = Boh. ϩⲉⲗⲙⲉϩⲓ σκάφη. Occurs as ϩⲁⲗⲙⲏϩⲉ *Saqqara* 369, ⲁⲗⲙⲏϩⲉ *ST.* 255.

5 ⲧⲗⲟ thus in *CO.* 244, ⲧⲏⲗⲟ in *ST.* 86. Our scribe also writes ϭⲉⲗⲱ-.

6 It is remarkable that *CO.* 244, besides showing ⲧⲗⲟ (ⲧⲗⲟϥ ⲉϩⲟⲩⲛ, in 14 as well as 6), uses a peculiar ⲥⲉ- for ϫⲉ-; this too is apparently used here and in 15. *Cf.* ϣⲉ- for ϫⲉ-, *ST.* 378, 2 (also 181, 8) and *CO.* 381, 8. (M. Munier tells me that the scripts of this and *CO.* 244 are totally different.)

7 This enclitic -ⲧⲉ may be an error, or it may be compared with its occurrence in *Jême* no. 4, 40, no. 47, 34 &c. (*cf.* the variant, *ib.* no. 74, 63), BM. p. 232*b* (ⲡⲉⲛⲧⲁϥⲥⲙⲓⲛⲉ &c.), Zoega no. ccxvii ⲟⲩⲡⲉⲧϣⲟⲩⲉⲓⲧ ⲡⲁϥⲧⲉ; also *CO.* 434 and 229, 11 (though this might be Achm. ⲣⲏⲥⲧⲉ = ⲣⲁⲥⲧⲉ). Instances, perhaps comparable, in Fay. are BM. 614, Crum *Copt. MSS.* xxxvi.

8 This noun as ⲛⲟⲉⲓ in **531**, contrasted with 'house.' Unintelligible so far.

9 Reading ⲉⲣⲱⲉⲓ.

10 In 15 and 16 perhaps the ellipse of the verb (*v.* **532**), reading ⲙⲛ(ⲧ)ⲕ ⲛⲁⲓ and ⲕ ⲛⲁⲛ.

11 Note that this is also referred to in *CO.* 244.

339*. (MMA. 12.180.46)—W. Court. Pottery.
From Joseph to [. . . . .].

L. 3 ". . . God knoweth that"; 4 "and thou too knowest that"; 5 "thou art (?) troubled for me[1] (]ⲕϩⲓⲥⲉ ⲛⲧⲟⲟⲧ), for I know"; 6 "See here (is) the *solidus* (worth) of w[ine"; 7 "If thou wouldst (have) it, send"; 8 "send to me and I will give[2] the *solidus*"; 9 "send and thou deliver (ⲧⲁⲗⲟ) the wine and take away the (*plur.*)"; 10 "cloak (ϭⲟⲩⲛⲁⲕⲉ[3]). Thou knowest that I love th[ee"; 11 "thy heart be troubled for me. Farewell in the Lord."

". . . . . from] Joseph, this humblest one. The Lord shall bless . . ."

1 ⲛⲧⲛ thus can but mean 'through, on account of.' ⲛⲉⲕϩⲓⲥⲉ, assuming a preceding verb, is the less probable. *Cf.* 11 ⲡⲉ]ⲕϩⲏⲧ ϩⲓⲥⲉ ⲛⲧⲟⲟⲧ.

2 ⲛⲧⲁⲧⲟⲩϯ ⲡϩⲟⲗⲟⲕⲟⲧⲥⲉ, where ⲧⲟⲩ seems superfluous.

3 καυνάκης. *V.* Ryl. 245, 246; Th. Reil, *Beiträge* 132 a furred cloak; J. Maspero, P. Cairo iii 35 n. 'sorte d'étoffe.'

340. (Cairo 46304.51, 52)—Cell A. Pottery. 2 fragments.
From Epiphanius to Philip.

"Before (coming to) the affair, I greet thy revered lordship. Hereafter: I beg (5) thy lordship that thou wouldest do me the kindness in the matter of[1] the vessel[2] of wine that is on [[3]. . . . .], which thou didst take away and thou didst bring the sieve[4] [in exchange for?] it. And it was said (?)[5] [. . . . .] I swear . . (?) . . (11) for I need it.

"[Give it] unto my beloved lord, [Apa] Philip; from Epiphanius, this humblest one."

1 As in *CO.* Ad. 38, *ST.* 284.

2 Reading ϩⲁⲧⲥ = ϩⲟⲧⲥ. *V.* **84**[A] n. ϥⲓⲧⲥ, confirming its gender, supports our reading here.

3 Perhaps 'on the place of . . .,' or 'in the dwelling of . . .'

4 *V. CO.* 459 n. (Stern, *l.c.*, emending Kircher's Arabic, shows the right meaning), also **546** and *Jême* no. 70, 40.

5 Or 'they sent . . .'

341. (MMA. 14.1.42)—Lower E. Buildings. Pottery.
From Moses to Moses.

"Before (coming to) [the affair,] I greet [thy] revered father[ship . . . . .[1]] the sherd in to me [. . . . .] (5) regarding the she-camel[2]. He said, ['. . . . .] found her meanwhile[3], eating fodder [. . . . .[4]]. If thou find

1 Prob. a name (*cf.* 5 ⲡⲉϫⲉϥ) and verb.

2 Just this form serves as plur. in Hall p. 102.

3 Or 'at any rate, however,' as often, *e.g.* BM. 351, Budge *Mart.* 197, *Misc.* 392.

4 Perhaps 'Now, so.'

a camel coming south, let him come unto me, that I may send thee the wood. (10) And as to the matter of the letter, lo, I gave the copy unto Apa Ananias. Lo, he is steadfast that he will receive it (the letter)[5]. Pray (15) for me in thy holy prayers, that God give me means to please Him. Farewell.

"Give it unto Apa Moses; from his son Moses."

5 'It' fem., therefore = ⲉⲡⲓⲥⲧⲟⲗⲏ. Perhaps 'he persists that he shall (ought to) receive it,' ⲉⲣⲟϥ being reflexive. *Παραμένειν* not elsewhere in Coptic.

342. (MMA. 12.180.89)—Below W. Court. Pottery.
From Pelôsme[1] to Epiphanius.

"I received the letter of your alway revered, fatherly sanctity. Lo, the man (5) hath given me delay until the coming Little Fast[2]; (saying) that he is coming in. If he come, (or) if he come not, by Sabbath (10) or Sunday, and if I shall have sold my camel, I will pay unto thy (15) fathership [. . . . .] Farewell in the Lord.

"Give it unto my God-serving lord father, Apa (20) Epiphanius of P. . . .[3]; from Pelôsme, his unprofitable servant[4]."

1 Recurs *ST.* 150.
2 *V.* **226**.
3 This would be important if his father's name, or (more likely) his residence. If the former, one might read ⲡⲥⲁⲧⲟⲩ, though such a form as nominative is not found in Coptic.
4 Ἀχρεῖος in Mat. xxv 30. *Cf.* **128**.

343. (MMA. 12.180.56)—W. Court. Pottery. This and **344** were parts of the same pot[1], the left side of the latter fitting exactly to the right of this; but the lines of writing do not correspond. The scribe is the same. The pot was presumably broken before being used for these two letters.

Ll. 1, 2 Relate to someone expected who had not yet come. L. 3 "The overseer[2] hath written [concerning ?] the camels and I have let them go." In 5 perhaps the name Plou[3]. L. 6 ". . . his[4] daughter came unto me with a letter, while Stephen. . ."

1 *Cf.* **374**.
2 Τοποποιός, no doubt intended, is in *PG.* 88, 704 (*v.* Sophocles) the overseer of a monastic penitentiary.
3 Occurs in *CO.* Ad. 17. Or, among several alternatives, ⲡⲗⲟⲩⲥ (*cf.* ⲡⲗⲱⲥ **84** &c.) might be read. What follows is difficult to account for. **344** shows clearly that this scribe is a careless writer.
4 The words preceding these are perhaps incompletely written; *cf.* **344**.

344. (MMA. 12.180.204)—W. Rubbish Heaps. Pottery. Part of the same pot as **343** and written by the same scribe.

". . .] that he contended at law with (. . .)[1], concerning those chattels. And God (5) knoweth, I saw him, dying of[2] hunger, with his wife. And God knoweth, he swore that he had (passed) five (10) days in hunger, and (?) I brought him the *oipe* of corn forthwith[3]. But thou knowest the right better than any man."

1 This scribe tends to leave words incompleted (*v.* 9, 12, 13 and perhaps **343**, 5). It is not possible to say which pronom. suffix should be added to ⲛⲉ-.
2 *Lit.* 'dead.'
3 Prob. read ϩⲛⲧⲉⲩ(ⲛⲟⲩ), not ⲉⲛ-.

345. (Cairo 44674.45)—Original Monastery. Pottery.

. . .] "I have not attained to come (?) [. . . . .] hitherto. But I have [. . . . .] of the camel, ere the man (5) had departed thereon. And I sent the other fragments[1], that they might go north to thee. And he brought (?) eight [. . . . .], the first time. See, the other [corn[2]] have I sent in the sacks [. . . . .]. (10) Be so kind and do thou give. . ."

1 ⲗⲛ̄ⲯⲉ seldom thus absolutely: perhaps *BKU.* 309. Being in sing., while followed by a plur. verb, its translation is difficult. Whether the word is Egyptian (Spiegelberg, *Handwb.* 52), or Greek (λείψανον) is doubtful. Can it be the word λιψ in BM. Gk. v 1696?
2 Reading ⲡⲕⲉⲥⲟⲩⲟ.

346. (MMA. 14.1.143)—Cell B. Limestone[1].

"I have received the letter of thy brothership[2] and have taken knowledge thereof[3] and those things which [. . . . .] received. Please therefore, so soon as thou shalt receive this letter, send me thy messenger[4] (5) with the camels. [I will ?] send [. . . . .] two[5] [. . . .] Farewell."

1 This scribe's peculiar form of the letter † (like ⲡ with a tall perpendicular through it) is found again in **201**, which is otherwise without apparent relation to the present text.
2 Probably an epithet ('dear,' 'revered') ended l. 1.
3 As in **151**, *CO*. 136, *RE*. 5 &c.
4 Σύμμαχος, though commonly used farther north, is hitherto unknown in Theban texts (except *ST*. 176, *vo*. 14). On its meanings *v*. BM. Gk. iv, p. 163 n. (Bell); also Ryl. 258 n. Other Coptic instances: Murray *Osireion*, pl. xxxvii (wine jar), *WS*. 128. In *CSCO*. 43 (*Ac. Mart.*), 146 ⲥⲓⲙⲁⲭⲟⲥ is the name.
5 ϩⲁⲓⲟ, if to be read, shows a pressing request. *V*. **167**.

347. (MMA. 14.1.522)—E. Rubbish Heaps (E. Edge of Tomb). Papyrus. 2 × 10.

Relates to cattle[1], which had been driven away (?), the writer knows not [? by whom]. L. 3 might better be read]ⲛⲏⲩ ⲉⲛϩⲏⲧ, "coming north," and perhaps shows a rare word[2].

1 This form of plural in *CO*. 259, *ST*. 260. In *CO*. 263, a writing exercise, ⲧⲃⲛⲉⲩ seems to have been regarded as incorrect, ⲧⲃⲛⲟⲟⲩⲉ being written twice below it, in another hand. Not without interest for the local idiom.
2 ϩⲱⲛϫ; *v*. BM. 595 (Fayyûmic). Or ? for ϩⲱⲛ ⲉϫⲱⲛ. *Cf*. *Jême* no. 80, 48 (= the usual ϩⲱⲛ ⲉ-).

348. (Cairo 44674.83)—Rubbish Heap SE. of 2d Tower. Pottery. By scribe of **1**. (Plate XI.)

"Before (coming to) the affair of my humility, I greet thy brothership much. My heart was at rest when I had found (news of) (5) thy welfare and (that of) thy household through our brother Apollo[1]. Now regarding the bandages[2] that I have sent unto thy brothership, I sent unto thee twice by Apollo, (10) eight pair at one time, ten at an(other) time. Afterward I sent thee other ten besides, by our brother Constantine. And thou didst write unto me, 'There are other[3] seven pair of what (remaineth) (15) behind[4],' (the which) thou didst write by Apollo, at the time that he came in, last year. Thereafter I said unto my brother Apollo, (saying) that (he should) say unto thee, 'Be so kind and take thou six pair and sell them for thyself.' (20) And see, I beg thee that thou wouldest take them. And I believe that God will give thee thy wage for all that thou shalt do for me. See, other fifteen pair (25) have I sent thee by Constantine. Be so kind and write me thy welfare and that they (*sc*. the things sent) have reached thee. But be so kind and take from them two pair besides[5] (30) and sell them for thyself, on account of thy pains that thou art at with me. And I have said not in my heart, 'I am paying thee the wage,' rather I believe (35) what is written, 'God shall give thee the fulness of thy wage,' even as saith the holy Apostle[6]."

1 Prob. the Apollo occurring in **477** and ? **544**, both by this scribe; perhaps also he of *BKU*. 305, which may be in the same hand (easy to confound with *CO*. 'Hand A').
2 For κειρία (κηρία) Coptic variants are ⲕⲉⲣⲉⲁ (**354** &c.), ⲕⲁⲓⲣⲉⲁ (**351**), ⲕⲩⲣⲉⲁ (*CO*. 241), ⲕⲉⲣⲏ (here and prob. *BKU*. 265), ϭⲉⲣⲏ (**532**). In Joh. xi 44 it = Boh. ⲥⲉⲃⲉⲛ, that wherewith a corpse is bound about (Zoega 128), while ⲥⲉⲃⲉⲛ in the *Scala* = حواشى (Kir. 390) 'ribbons,' or لفائف 'bandages' (*ib*.). Note also the translation خيوط 'cords,' in *Synax*. Forget i 322, for ⲕ. in *Miss*. iv 723. In one *Scala* (Paris 54, f. 125) the special meaning has been lost: ⲕⲉⲣⲉⲁ is merely ثياب. Suidas explains ⲕ. as a sort of girdle of σχοινία, like the straps with which beds were tied; Moschopoulos (cited by Alford, *Gk. Test*., *ad loc*.) as like φασκία, children's swaddling bands (the word whereby in fact ⲕ. is rendered in Peshitto). With the former of these *cf*. Prov. vii 16, where the reference to Egyptian rugs in the same verse is remarkable. Indeed such forms as ⲕⲉⲣⲏ, ϭⲉⲣⲏ might suggest that the word is of Egyptian origin. Medical bandages of some sort are intended in the case cited by Moulton-Milligan, *s.v.* and also prob. in *BKU*. *loc. cit*., where a ϭⲓϫ of ⲕ. is asked for on behalf of a sick girl. To the references in *CO*. 68 n. add Budge *Misc*. 486, where a hermit bishop at Philae employs himself in making ⲕⲩⲣⲓⲁ and twisting ropes (as in Rossi, *Nuo. Cod*. 90, *Mus. Guim*. xvii 50 &c.). The frequent mention of ϩⲃⲟⲥ and ⲕ. together (esp. BM. 168 = *CSCO*. 73, 61) prob. shows that the former is ('grave)-clothes, shroud,' the latter the tapes, or ribbons bound around the outside of these. In 7 of our 10 instances κειρίαι are referred to in 'pairs,' a circumstance illustrated perhaps by the condition of the bodies exhumed at this site and described in Part I. An early instance of ⲕ. is given me by Bell: a papyrus of BC. 256–5 shows κιρίας in an enumeration of weaver's products (*P. Soc. Ital*. iv 341).
3 'Other' added afterwards. Note spelling ⲥⲟⲉⲓϩ here, but ⲥⲟⲉⲓϣ in 24.
4 As in **305**.
5 'Besides' added afterwards.
6 2 Joh. 8 seems the nearest biblical reference.

349. (MMA. 12.180.171)—Original Monastery. Pottery. By scribe of **1**.

Ll. 5, 7 show this to be a letter; otherwise it might have been placed, like **309**, beside **532**. Contents and script suggest a connexion with **500**, though the two pieces cannot apparently be joined.

"...] *tremis* [.....] Pameus[1], that there are[2] now other 11 pair[3]. Thou hast not taken (5) any of them hitherto. Howbeit, see, thou hast brought 18 *she*[4] in respect of the smith[5]; I have received them[6]. Remit her 200 *kôr*[7]. She gave[8] one *kôr* (?) of them unto (10) Pameus.—These 3 pair besides of [...(*Verso*) ...P]ameus. Other 3 pair (15) besides I have received at the dwelling of Arabênthe's son[9]. Another 'hand[10]' have I received in respect of Ôphiros[11], (son) of Tkoui[12]."

1 Recurs *ST*. 295. *Cf*. ⲙⲉⲩⲥ *Jême* no. 67, 136 (and perhaps BM. Gk. iv, 1419, 96); so here ? Apa Meus.

2 *Cf*. the form ⲟⲩⲁⲛ- in **348**, 14, rather than fut. ⲟⲩⲁ-, as in *ST*. 270.

3 This and ϭⲓϫ in 17 show that some article of clothing is in question.

4 *V*. **168** n.

5 Taking ⲙⲁ ⲛ- as a preposition (**189**, *CO*. 174, 196, *ST*. 195, 287, *BKU*. 264 &c.).

6 A mere guess, assuming ⲁⲩⲉⲓ ⲉⲧⲟⲟⲧ, as in tax-receipts, to be intended (*cf*. the elision of verbs in **532**).

7 Reading ⲟⲩⲱⲣ for ⲟⲩⲱⲣϩ, as in *ST*. 199, 378, with the meaning as in **277**, **286**, **534**, *CO*. Ad. 67. ⲛⲁⲥ, if 'to her,' must refer to a woman mentioned in the lost part of the text. For ⲕⲱⲣ *v*. **535**.

8 ⲁϩϯ was first read, but no sense could be made of it, a relative (*v*. **544**) being here out of the question. ⲁⲥϯ is not impossible.

9 Ἀραβιντᾶ is a name in P. Jand. 65.

10 *V*. **305** for this measure.

11 *Cf*. ? Ὠφέλιος, BM. 1075, though this seems unlikely to be the same.

12 This name is found in P. Cairo ii 67141.

350. (MMA. 12.180.55)—Room 3 + W. Court. Pottery. Presumably by scribe of **116**, perhaps by him of **355**.

From Euprepius to John and Enoch[1].

"Euprepius, this humblest one (it is) that writeth and greeteth his beloved (ones), brother[2] John and brother Enoch. And I greet our brethren[3] that are with you. (5) Be so good, see (here are) these brethren, I have sent them unto your benevolence, Aquila and Petronius. Give them our linen (?)[4]: mine bind up by themselves; mine again with [.....[5]] bind up by themselves and do ye [.....] them[6], of what sort they are. (10) Farewell in [the Lord.] Pray for me."

1 *V*. **116**, for writer and recipients.

2 *Lit*. 'my brother.' It may be noted that this designation (*v*. H. Thompson in Petrie's *Memphis I*, 21 and *WS* p. 11) is used in **116**, **355**, **444**, all prob. by this Euprepius.

3 *Cf*. **355**.

4 That the literary word ⲉⲓⲁⲁⲩ is in documents often ⲉⲓⲱ (*cf*. ⲙⲱ, ⲛⲱ, ⲥⲛⲱ in these texts) seems clear from **353** and Cairo ostr. 47401, where the writer asks for ⲕⲁⲛ ⲉⲛⲉⲓⲱ ⲕⲁⲛ ⲡⲗⲟⲩⲙⲁⲩⲉ (*cf*. ⲡⲗⲱⲙⲁⲩⲓⲟⲛ *Miss*. iv 724, *CO*. Ad. 36 n., Bell in BM. Gk. iv, p. 294); further *ST*. 209, where 'flax' is also named. In other cases we might connect this rather with ⲛⲁⲉⲓⲱ 'peg,' written ⲉⲓⲱ *Triad*. 528, Paris 44, 113 = 43, 112 (*i.e*. Is. xxxiii 20). Thus in **360** and in the present text 'peg' seems as suitable as 'linen.' The confusion thus suggested is increased by the occurrence of the forms ⲛⲉⲓⲁⲁⲩ (Deut. xxii 11 Budge), ⲛⲓⲁⲁⲩ (Zoega 581, referring to Lev. xiii 48, and **351**, 18), which again perhaps account for the doubled ⲛ in the present text, **289**, **353**, *Aegyptus* iii 282, xi. The meaning of ⲉⲓⲁⲁⲩ is fixed by Greek and Arabic equivalents, the latter in one case (Paris 55 f. 1) being 'spun flax' كتان المغزول, contrasted with ⲥⲉⲡⲡⲉ *στύππιον* (*cf*. P. Oxy. 1288 *σίππιον ἀνηστόν*). On the equation ⲉⲓⲁⲁⲩ = ϩⲃⲟⲥ *v*. Ryl. 244 n.

5 Perhaps a name.

6 Perhaps ⲧⲥⲁ[ⲃⲟⲓ ⲉⲣⲱ]ⲟⲩ 'inform me regarding them.'

351. (MMA. 14.1.157)—E. Buildings. Pottery. By scribe of **119** &c.

From Frange[1] to Enoch.

"Before (coming to) my humblest affair, I write and greet my dear brother Enoch. See, this covering[2] for laying (5) upon the mouth of the jar of herbs have I sent thee by brother Daniel. Be so brotherly and be so good and send me some linen by (10) brother Daniel. For I have some bandages mounted upon the loom and have not found linen, wherewith to finish them[3]. (So) now I pray thee to send me one (lot) (15), cleansed[4],

1 *V*. **119** for this name.

2 Recurs in a list *BP*. 908: ϣⲙⲟⲩⲛ ⲙⲙⲏⲣ ⲛⲛⲟⲩϩ ϯⲉ ⲛϩⲟⲉⲓⲧⲉ ⲙⲛⲧⲉ ⲛⲃⲓⲣⲉ ⲟⲩⲛⲁⲣϩⲥ; also ? in BM. 707. Prob. for ⲛⲁⲣϣⲥ, *i.e*. ⲛⲟⲣϣⲥ (Budge *Mart*. 181, 182).

3 ⲉⲓⲛⲉ ⲉⲃⲟⲗ has a similar meaning in **164**, **261**, **353**, **537**, *ST*. 109, BM. 1128, and perhaps Ryl. 226.

4 Qualit. of ⲉⲓⲱ, occurs Zoega cclxxxiii, p. ⲟⲉ.

that I may finish them. If thou do (so) on my account[5], I will complete[6] the garments (?)[7] and will bring it[8] north and pay thee for[9] the linen.

"Give it unto my pious (20) brother Enoch; from Frange. Pray for me."

5 'If thou set it down to my charge.' *ST*. 310, 9 is the nearest parallel I can find.

6 *Cf*. **287** n.

7 ⲗⲁⲁⲩ (ⲛⲉ- practically certain) is difficult here. Is it simply 'these things' (*e.g. Mitth. Rain.* v 45)? Or the word meaning sometimes a material for clothing &c. (**545**, **546**, *Jême* no. 66, 41, BM. 699), sometimes the garment itself (BM. 706 ⲗ. ⲡⲥⲁϫⲁ, with which *cf. RE*. 28 ϣⲧⲏⲛ ⲡⲥⲁϫⲟ. *BP*. 4977 ⲗ. ⲛϫⲉⲕⲉ, *cf*. **545** ϩⲟⲓⲧⲉ ⲛϫⲏⲕⲉ)? The contrast of ⲗⲱⲧⲓϩ ⲛⲗ. with ⲗⲱⲧⲓϩ ⲛⲁⲛⲁⲅⲕⲏ (*Jême, l. c.*) might suggest 'coverlet of no value,' were it not that Shenoute, inveighing against the growth of luxury among monks (Paris 131[6] f. 37*b*, *cf*. Ryl. 246 n.), says that they have forsaken the mats (ⲡⲣⲏϣ) of rough twigs (ϭⲗⲱ) and garments of palm fibre, preferring cloaks (ϭⲟⲩⲛⲁϭⲥ καυνάκης) of ⲗⲁⲁⲩ and coverlets (ⲗⲱⲧⲓϩ) and mats like cushions (ⲕⲗⲙⲉ, *v*. Chassinat, *Pap. Méd*. p. 125). A third meaning seems not impossible; in a few instances ⲗ. appears to demand a sense in some way legal, or fiscal, but hard to define (*ST*. 178, 199 as corrected, *Tor*. 1, in each case a noun with def. art., as in the present text). Such a sense might be here supported by ⲧⲥⲁⲛⲟ, if this verb were taken as in **255**, *CO*. Ad. 54. Whether such a word will bear comparison with dem. *lwḥ*, αἰτία, 'responsibility,' or the like (Sethe, *Dem. Urk*. p. 171 and refs.), I cannot venture to decide.

8 This sing. can but refer to ⲉⲓⲁⲁⲩ, throughout a singular; ⲛⲉⲗⲁⲁⲩ therefore should indicate the κειρίαι.

9 As in **94**, *CO*. 296.

352*. (MMA. 12.180.169)—1st Tower, Room B. Pottery.

From Mariam to Moses.

"...] Ananias' son [.....the great] Pascha[1] [........] to me hitherto [........] (5) If thou send him (*or* it) not (ⲉⲕⲧⲙ̄ϫⲟⲟⲩϥ) [.......by] the man that shall [bring this sherd] to thee, I will take (ϣⲁⲓϥⲓ) the two camels and will come and will load (thereon) the loom (ⲡ̄ⲧⲁⲧⲁⲗ̣[ⲟ] ⲛⲛⲁⲧ[2]) and thou shalt pay the freight (ⲧϩⲉⲙⲏ).

(10) "Give it unto Moses; from Mariam[3]."

1 The ⲙ- before ⲡⲁⲥϫⲁ requires a preceding epithet. *Cf*. **245** n.

2 *V. CO*. Ad. 46 n. The instance in Rossi i v 42 may well have the same meaning, since Epimachus, the subject of the story, was by trade a weaver (Forget, *Synax*. ii 119).

3 *V*. **248** n.

353. (MMA. 14.1.158)—E. Buildings. Pottery. Palimpsest.

"When I[1] came away from thee and had said, 'Two *solidi*,' I did (5) not deceive thee. Lo, the 150 bundles[2] of flax have I finished[3]; if thou wouldest have (10) them delivered, send to me and I will deliver them. If again thou wouldest that I leave them here, (15) send me the costs. Lo, I have bleached[4] the linen[5]. If thou wouldest that I send (20) them unto thee, send to me. I have paid 11½ *carats* for straw."

1 *Lit*. 'According as I.' So in **439**, *CO*. 128, *ST*. 255, 308.

2 Or reading ϣⲏⲧ ⲧⲁⲓⲟⲩ = 250. If ⲙⲏⲣ is really fem. here, *cf*. ⲙⲏⲣⲉ in *CO*. 180.

3 *Cf*. **351**.

4 Which form this represents, λευκαίνειν, or λευκοῦν, it is difficult to say.

5 *V*. **352** for other instances of this word with initial ⲛ.

354. (Cairo 46304.87)—Cell C. Pottery. Palimpsest.

From [..... [1]] to Ananias.

"First I do obeisance and salute the perfume of thy holy, truly pious fathership. Hereafter: I inform thy fathership (5) that need hath arisen of a *tremis* (worth) of linen garments[2]. Please to send[3] me it speedily. But send 5 pair; I will take the other [.....][4] pair of bandages also. Farewell in the Lord.

"Give it unto my lord father Ananias."

1 Presumably writer of **279**, *q.v.*

2 ϩⲃⲟⲥ preceded by a sum of money, **357**, **361**, **369**, Hall p. 118, *ST*. 292, also addressed to an Ananias. In *CO*. Ad. 30 the price of 12 pair of ϩⲃⲟⲥ is a *tremis*.

3 In **279**, 5 also this is incorrectly written, though otherwise than here.

4 One would expect a numeral; but fem. ⲧ- shows this would not concord with ⲥⲟⲉⲓϣ. Perhaps ⲧⲕⲉⲡⲁϣⲉ ⲛϩⲟⲗⲟⲕ/ (*cf*. **279**).

355*. (MMA. 14.1.190)—E. Buildings. Pottery. Perhaps by scribe of **350**.

Greetings to recipient (ⲙ̄ⲛ̄ⲧ]ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ) and all "our brethren[1]," dwelling with him and a request (5) (ⲣ ⲧ]ⲙ̄ⲛ̄ⲧⲥ[ⲟⲛ]) for remembrance in his prayers, "that God would give me means to do His will." He puts his trust in the recipient (ⲛ̄ⲧ[ⲁⲓⲕ]ⲁ ϩⲧⲏⲓ̈ ⲉⲧⲉⲕⲙ̄ⲛ̄ⲧⲥⲟⲛ). "Brother Joseph[2]" is referred to (8) and the purchase of good linen (]ϣⲱⲡ ⲛ̄ⲉⲓⲁⲁⲩ ⲉⲛⲁⲛⲟⲩⲟⲩ), which shall be (?) sent north (ⲉⲛϩⲏⲧ) to recipient [. . .

On *Verso*, traces of another (?) text, in the same hand.

1 *Cf.* the same locution in **350**.

2 A 'brother Joseph' occurs in **444**, which connects him perhaps with the scribe Euprepius; *v.* **116** &c.

356. (MMA. 12.180.176)—W. Rubbish Heaps + mortar of dividing wall between Rooms 3 and 4. Pottery. By scribe of **357**.

From Besamon to Isaac and Ananias[1].

"Give it unto my dear fathers, revered in the Lord, Apa Isaac and Apa Ananias; from Besamon, this sinner.

"Be so kind and do ye (5) pray for me, that I may gather in this small produce of husbandry[2], and may come and meet with you; for I ———[3] you greatly. Be so kind, thou, Apa Isaac[4], and send me 3 pair of linen (clothes[5]) [. . . . .] 3 bundles[6] [of . . ."

On the left of ll. 2, 3 "I greet all my brethren[7]."

1 For these recipients *v.* **118**. Besamon also wrote **357**. Elsewhere at Thebes: Strzygowski *Kopt. Kunst*, no. 7203.

2 For ⲉⲛⲟⲩⲁⲥ *v.* **85** n.; for ⲗⲛⲯⲉ **345**. That the latter often has merely a modest, depreciatory sense (*cf.* ? that of ⲗⲁⲁⲩ) seems not unlikely.

3 'Long for, be impelled toward,' or some such meaning, seems required. The word is very rare; *v. CO.* Ad. 67. Perhaps reflexively in Budge *Mart.* 181 *inf.*

4 *V.* **329** n.

5 For ⲥⲟⲉⲓϣ ⲛϩⲃⲟⲟⲥ *v.* **522**, *ST.* 252, *CO.* 241, 403, Ad. 30. For an occasional (prob. frequent) meaning of ϩⲃⲟⲟⲥ *CSCO.* 42, 71 is significant. Among clothes there named are ϩⲃⲟⲥ ⲛⲕⲱⲱⲥ 'grave clothes.'

6 Or 'girdles.' The form is rare: *CO.* 97.

7 Not a *postscript*, as the space for it was framed off before ll. 1–4 were written. Intended probably for insertion after the initial greetings.

357*. (Cairo 46304.75)—Cell B. Pottery. By scribe of **356**.

From Besamon[1] to Enoch.

"Give it unto my beloved brother Enoch; from Besamon.

"I greet thee in all the fullness (5) of my soul. Be so good and pray for me. The brotherliness (that I desire) is this (ⲧⲙ̄ⲛ̄ⲥⲟⲛⲧⲉ ⲧⲁⲓ̈): that thou wouldest send me a half-*solidus* (worth) of linen clothes (ϩⲃⲟⲟⲥ) and a pair (10) of bandages (ⲟⲩⲥⲟⲉⲓ[ϣ] ⲛ̄ⲩⲉⲣⲉⲁ), of those of [. . . . .] brought in Paône." In 13–15 perhaps an undertaking on oath ("by) God Almighty," not to let [the agreed date] pass without repayment (ⲙⲁⲓ̈ⲕⲱ [.....] ⲉⲟⲩⲉⲓⲛⲉ ⲙ̄[ⲡⲁ.....] ⲛⲏⲕ ⲙ̄ⲙⲟ[ⲟⲩ]).

1 *Cf.* last number.

358. (Cairo 44674.36)—Original Monastery. Pottery.

" . . .], then, let thy holy fathership write south regarding some mats[1], lest (5) the planks[2] be spoiled by reason of the clay that is to be laid upon the wall (?)[3] and of the rainwater; for that it is light[4] ———

1 'Big mats,' *ST.* 91, contrasted with ⲧⲁⲙ *ib.* 235. Used for sleeping on (Zoega 344, Budge *Mart.* 181), for covering a sleeper (*Theol. Texts* 157), or as a garment (BM. p. 96*b*) and was a common product of monkish labour (*CSCO.* 73, 50, *Theol. Texts* 147).

2 What this word, of varied meaning, here indicates is uncertain. 'Fragment, piece' seems less likely than 'plank,' though that may need ⲛϣⲉ added. In Deut. xxv 9 it seems to mean 'strap,' or 'lace' of the shoe.

3 'Wall' with ⲱ is however improbable, though this scribe writes ⲧⲁⲕⲱ.

4 Impersonally, 'it is easy,' should require ⲥⲙⲟⲧⲛ. If we read ⲉⲩⲙⲟⲧⲛ, this might refer to the beams.

hither[5]. (10) And if thou say, 'Seek for Macarius of ——[6]'; if he shall give them, do not wait[7] without . . . [."

5 ⲙⲁⲣⲁ is obscure. Perhaps ⲁⲡⲉⲙⲁ 'hither,' though this conflicts with the writer's usual vocalization.

6 Perhaps a place-name. The text is throughout obscure.

7 Reading (or assuming) ⲙⲡⲣ-, though ⲁϣⲉ for ⲁϩⲉ 'wait' is hardly possible.

359. (Cairo 44674.75)—Original Monastery. Pottery.

Recipient is addressed as "adorned with [all] virtues" and "confessor[1]." L. 6 "Meanwhile we greet [thee] and I beg that [thou] wouldest pray for me, in kindness, and those of [my] house; for the children[2] are sick. (10) The chief matter is: Do not fail to send[3] me the linen clothes; for there is need (thereof). Farewell."

1 Occurs once again in Theban texts of this period: 'Moses the bishop and confessor and ascete' (? the successor of Pesenthius at Coptos), *ST.* 405. The title may be due to persecution under the Persians, or perhaps to that of Justinian. A victim of the notorious patriarch Cyrus is called 'confessor' in the Life of Isaac (*PO.* xi 315); so too earlier monophysite heroes, *e.g.* *PO.* i 463, *ib.* viii 96, 102, *Miss.* iv 222, Lemm *Iberica* 5. This use of ἀρετή may point to Epiphanius; *cf.* **130**. For κοσμεῖν *cf.* Budge *Apoc.* 96.

2 This plur. is sometimes reduced to ⲗⲁⲧⲉ: *ST.* 359, *BKU.* 266, Hall p. 27; or to ⲗⲁⲁⲩ, *ST.* 376.

3 This remarkable (? mistaken) use of neg. perf. perhaps in an ostr. *Ann.* xxii 270, ⲙⲡⲓⲉⲓ ⲉⲃⲟⲗ ⲉⲣⲟⲕ 'I will not sue thee'; also ? in **512**, *CO.* 381, 8. *V.* Stern § 394.

360. (MMA. 12.180.87)—Below 1st Boundary Wall Pavement. Pottery. From Moses to Cyriacus.

"Be so good and hinder not the holy Apa Epiphanius, the anchorite, from cutting a little —— of linen[1], for his needs; for he is our father[2].

"Give it unto brother[3] Cyriacus; from Moses, by God's will[4] the overseer[5]."

1 *Lit.* 'wood of linen,' *i.e.* ? flax stalks (as fuel, Blümner, *Techn.* 1875, i 181), unless it be 'a few *she* (*cf.* **529**) of linen.' A ref. to cotton is less likely (*op. cit.* 187 n.). For ⲉⲓⲱ *v.* **353**. *Cf.* **363**, where Epiphanius asks for linen, and *Ann.* xxi 74, where he gives instructions about flax.

2 Probably expresses general veneration (as in *Jême* no. 65, 90, 95), not the acknowledgment of any precise monastic position. *Cf. ST.* 300 'thou art the father of us all,' addressed to a venerated person, or *RE.* xiv 28 'Forgive me that I plague you, but ye are our fathers.' Such terms as 'father of this mount, this τόπος' (*v.* Ryl. p. 240, adding Giorgi, *Panesniv* 26, *Miss.* viii 262) are not comparable; they refer to the martyr-patron of the place.

3 ⲡⲥⲟⲛ would be equivalent to ⲡⲁⲥⲟⲛ.

4 *Cf.* this in *Jême* no. 65, 98, somewhat differently in no. 38, 74; in Greek, BM. Gk. v 1753, 1756.

5 Whether διοικητής is here the civil magistrate, occasionally with authority over a monastery, or an entirely monastic officer (*cf.* Steinwenter in Wessely xix 35 ff., *WS.* 375 n.), may be questioned. His intervention here has hardly an official air. In *RE.* 8 (*v.* **150** n.) the διοικητής has carried out a bishop's demands respecting the expulsion of the steward of an εὐκτήριον, accused of theft (l. 14 *leg.* ⲡⲗⲏⲥ[ⲧⲏⲥ]).

361. (MMA. 12.180.145)—W. Rubbish Heaps. Pottery.

Ll. 1–5 apparently an account. "Tġale, (daughter) of Lebane[1], a *solidus* (worth) of linen clothes forthwith. Some more forthwith, in exchange for corn (to be delivered ?) by[2] Paône. (Others ?) again[3], through the κύριος John."

Ll. 6–12 a letter. "Say unto Elias, 'Send the linen clothes in to me today, for we need them[4].' Farewell in the Lord."

1 With the 1st name *cf.* ⲧⲕⲁⲗⲏ **533**, *ST.* 152; the 2d appears unknown, unless = Libanus.

2 ϣⲁ as in **296**, *ST.* 230, *CO.* 29, 304, 327, *RE.* 28.

3 The sentence is perhaps incomplete.

4 *Lit.* 'It is our need'—an unfamiliar construction.

362*. (MMA. 14.1.179)—E. Buildings. Pottery.

Beyond a request to bring the flax (ⲛ̄ⲧⲉⲧⲛ̄ⲛ̄ ⲡⲙⲁϩⲉ) and to be excused for something omitted (ⲕⲱ ⲛⲁⲓ̈ ⲉⲃⲟⲗ ϫⲉⲛ̄ⲧⲁ[]), or left undone (8), nothing can be made of this text. Twice ϭⲓⲛⲉ is used as in **173**:]ϭⲛ̄ⲧⲥ̄ ⲁⲓ̈ϥⲓⲧⲟⲩ,]ϭⲛ̄ⲧⲥ̄ ⲁⲓ̈ⲕ . . .

363. (MMA. 14.1.106)—Cell A. Pottery.
From Epiphanius[1] to Jacob.

["This humblest] Epiphanius writeth, greeting [his beloved,] good brother. Be so kind [and pray] for me in charity, in thy holy prayers. Be so kind and send the linen[2], [(5) for] there is need.

"Give it (unto) my beloved [brother,] Jacob; (from) Epiphanius. [Farewell in the] Lord, my beloved [brother."]

1 *Cf.* the note on Epiphanius, **259**.

2 *Cf.* **350**.

364. (MMA. 14.1.135)—Cell B. Pottery.

"Other 6 'stones'[1] of *jak* will make other 5 [*she*? of mo]ney, which thou didst send me (5) at the beginning[2], . . ." Beyond ⲁⲣⲭⲏ incomprehensible. ϩⲁ perhaps for ϩⲟ, ϩⲱ, a measure of grain, fodder &c.[3] Linen garments in 6 are perhaps the substance measured. L. 7 "the money thou didst send by brother Ananias."

1 These words recur *ST.* 445, *CO.* Ad. 53, Hall p. 60 (ϫⲟⲕ). From the first of these and the present text it would seem that 'stone' is here a measure. To the instances of ϫⲁⲕ given in *CO.* 348 add Prov. xxiii 7 Achm., where it = *θρίξ*, and Paris 131[1], 59, where it is said that God accepted from the Israelites ϩⲉⲛⲕⲉϫⲁⲕ ⲛ̄ⲃⲁⲁⲙⲡⲉ ⲉⲛ-ⲧⲁⲙⲓⲟ ⲛⲧⲇⲉⲣⲓⲥ ⲛ̄ϣⲁⲁⲣ (*v.* Ex. xxvi 7). The meaning therefore is 'hair' and it may be suggested that *σάκκος*, woven goatshair, is but a derivate of the same root. *Cf.* further *ST.* 294 coverlet of ϫⲁⲕ, *ib.* 298 bag of ϫⲁⲕ, **438** and Hall p. 72 ϫⲁⲕ named with ⲑⲁⲗⲓⲥ (*v. WS.* p. 21 n.). The identity of the word in *ST.* 129 may be doubted.

2 Ἀρχή not thus elsewhere in these texts. The beginning of the Indiction can scarcely be meant.

3 Written ϩⲁ, *CO.* 497, *ST.* 201; in Hall p. 87 *inf.* perhaps with ⲡⲉ-, as here. *Cf. CO.* 309 n. But the use of this measure for hair, or textiles seems improbable.

365. (Cairo 44674.185)—W. Rubbish Heaps. Pottery.
From Thomas to Stephen.

"Give it unto my father, Apa Stephen; from Thomas.

"Lo, Andreas have I sent in to thee. Give [? him] the pillow[1]. But[2] of whatever feathers[3] thou hast need for (?) it [[4]. . . . .] that thou needest [it ?], send (?) [. . ."

1 ϣⲁⲧ presumably for ϣⲟⲧ, *CO.* Ad. 56.

2 ⲡ̄ⲗⲏⲛ thus followed by ϫⲉ in the fragmentary *BKU.* 34.

3 If ϣⲁⲧ is 'pillow,' this may be appropriate. In 'pillow of wool,' *ST.* 117, or 'of leather,' *ib.* 118, the covering, not the filling, is intended. ⲙⲏϩⲉ for ⲙⲁϩⲉ 'flax' is not found, nor would this writer's idiom suggest it.

4 Perhaps here [ⲉⲡϫⲱ]ⲕ, or some such phrase, 'for (its) completion.'

366. (MMA. 14.1.176)—E. Buildings. Pottery. Possibly by scribe of **396**. (Plate XI.)

"If it[1] be put upon the fuller's[2] loom, it will be spoiled. Cast not away thy money. Pay no heed unto (the) fuller. Farewell. Pray for us. Go."

The phraseology and script recall **396**.

1 Refers either to an article sent with this ostracon, or to something dealt with on a foregoing one.

2 This word (elsewhere translating *γναφεύς*) in Hall pp. 32 (clothes sent to him) and 80 *inf.* (admonition to him to treat gently the liturgical *mappae* and merely to cleanse and boil them). The last of these is an ostracon remarkably resembling the present, both in script and phraseology.

367. (MMA. 12.180.199)—W. Court + Rooms 1, 3, 4. Pottery. By scribe of **107**.
From Victor[1] to John.

"This humblest Victor writeth (unto) John, (saying,) Be so good, lo, the brethren have produced (?) the linen clothes[2]. Send (5) and take them, if so be they have not sold them[3]. We greet you all, my brethren. Farewell in the Lord."

1 The writer of **107** and MMA. 12.180.121 (discarded). In the latter he uses the form ⲉⲧⲇⲁⲉⲧ̈ for ⲉⲧⲧⲁⲉⲓⲏⲧ.

2 In *ST.* 252 this word is ϩⲟⲃⲟⲟⲥ.

3 For this use of ⲙⲛ- *v.* **279**, **302**, *CO.* 360.

368. (MMA. 12.180.110)—Rubbish SE. of 2d Tower. Pottery.

"I, this humblest one, do write unto my holy fathers. Be so good and do thou search (5) the place and find some thongs[1] and send them and send a ———[2] for bags[3] also. Farewell in the Lord."

1 Shoe-laces perhaps (Mk. i 7 &c.; also Budge *Apoc.* 22, BM. 1103, *Jême* no. 37, 66). In *CSCO.* 73, 165 ⲙⲟⲩⲥ is named, together with threads and pins (or pegs), as needed by craftsmen. In *RE.* xiv 28 ⲙⲟⲩⲥ (not ⲉⲓⲟⲩⲥ as printed) is the thong for closing a book, in Budge *op. cit.* 80 for fastening a door.

2 Recurs only *CO.* 466, ϩϫⲁ ⲛϣ[ⲉ], corresponding in the duplicate at University College, London, to ϫⲁ. Perhaps = *ST.* 297 ⲟ(ⲩ)ϣϫⲁ ⲡⲡⲁⲣⲥⲉⲛⲓⲕⲱⲛ (? a vessel, which scarcely suits here). ϣϫⲁ obscurely in *BKU.* 137.

3 In *WS.* 146 ⲃⲁⲗⲟⲧ and ⲥⲟⲟⲕ show that 2 sorts of bag are distinguished. In Heb. xi 37 it translates *μηλωτή*. *Cf.* Paris 129[13] f. 37 ϣⲧⲏⲛ ⲛϣⲁⲁⲣ ⲛⲃⲁⲗⲟⲧ = *PG.* 26, 972 *μηλωτή*; also a Balaizah fragt. ⲟⲩⲃ. ⲡϫⲓⲁⲕⲟ/, showing its use as a garment. One suspects the Greek and Coptic to be the same word.

369*. (MMA. 14.1.175)—E. Buildings. Pottery.
From Sabinus to Paham.

S. is son (*or* husband) of Eudoxia; Paham is from Nê[1] (ⲡⲣ̅ⲙ̅ⲛ̅ⲛ[ⲏ]). The latter is asked to [send ?] a *tremis*(worth) of linen clothes (ϩⲃⲟ[ⲟⲥ]).

1 *V.* **151** n. No other place-name seems to fit here. ⲣⲙⲛ- is unusual: **522** (with which *cf.* *Jême* no. 86, 50 ⲣⲙⲁⲛⲏ), *CO.* 168, *ST.* 54, 435 (note that these two and **519** omit ⲛ-). *Cf.* also **466**.

370. (MMA. 12.180.140)—W. Rubbish Heaps. Pottery.

"Be so good, go unto the dwelling of Apa Stephen and fetch[1] my shoe; (5) for I forgot it yesterday."

1 An unambiguous instance of this meaning of ϥⲓ.

371. (MMA. 14.1.66)—E. Buildings. Pottery. Written with red paint, in an unusually rough hand.

"Tell thy father to take this shoe and put it in order[1] (5) for Apa Victor; or (another) one[2] at any rate."

1 *Cf.* **287** n.

2 'Or provide him with another shoe.' One expects ⲕⲟⲩⲟⲩⲁ, assuming the phrase to be understood as suggested.

372*. (Cairo 44674.154)—Original Monastery. Pottery.

"Tell (ϫⲟⲟϥ) Isaac to send me 4 (pieces ?) of linen (ϥ̅ⲧⲁⲟⲩ ⲛ̅ⲉⲓⲁⲁⲩ[1]) tomorrow (ⲛ̅ⲣⲉⲥⲧ[ⲉ[2]). . ."

1 ⲉⲓⲁⲁⲩ thus preceded by a numeral—doubtless an elliptical construction—in **373**, **530**, *Aegyptus* iii 282. *Cf.* the indef. art. in **351** 9, 12.

2 *Cf.* **338** n. 7.

373. (MMA. 12.180.174)—W. Rubbish Heaps. Pottery. By scribe of **245**. (Plate XII.)
From Joseph[1] to ———(*plural*).

"This sinner beyond all the world it is writeth unto his beloved lords and (5) pious, (saying,) Be so kind and pray for me, that the Lord stablish me; for I am a friendless man, but for God[2]; I have none other (10) except your charity. (Pray) that God would do a kindness unto me, [for] I am in great need. I desire indeed to labour a little, that the Lord may look upon my labour and may (15) do a kindness unto me. For He giveth[3] unto each according to his labour that he doeth. Be so good, forgive me that I have been a little disobedient. Be not (20) wroth with me[4]. (2½ *lines intentionally erased.*) Pray for my disobedience. God knoweth all things; (He knoweth) that I desire to obey (and) I desire to (25) labour a little. Be so good and

1 The script makes this writer's identity certain, although he is not named.

2 For ϫⲓⲛ . . . ⲉⲃⲟⲗ *cf.* **192** and add *Jême* no. 67, 49, no. 104, 27 (there and *Can. Athan.* no. 61 it is temporal: 'henceforth').

3 ϣⲁⲣⲉϥ-, *cf.* Achm. ⳉⲁⲣⲉϥ-. The words recall 1 Cor. iii 8, Apoc. xxii 12, or the like.

4 *Cf.* **179** and for the form here *CO.* 176. In Cairo 46304.132 (discarded) ⲛⲧⲉ(ⲛ)ⲡⲟⲗⲕ ⲙⲛⲛ(ⲉⲛ)ⲉⲣⲏⲩ ⲙⲛⲧⲏⲣ [ⲭⲟ]ⲗⲗⲏ ⲙⲛⲛⲉⲛⲉⲣⲏⲩ. A good instance, Budge *Apoc.* 146.

pray for me. Send me 2 asses, (30) that I may get fodder[5] with them. Here is the book. I have ——[6]. What is our bond? It is stretched[7] continually [. . . . .]. If mine shall stretch, it (35) will be undone. I have filled your head with words. Forgive me, for I am a babbler[8] and I have sinned against God (40) and against you[9]. Forget me not and do ye ——[10], if my remembrance enter your heart, that ye will entreat the Lord for me.

"Give it unto the pious ones; from this humblest one."

5 A strange spelling, if ϩⲣⲉ be meant. *Cf. ST.* 421 ϩⲣⲟⲩⲉⲓ. For ϫⲓ ϩⲣⲉ *cf. CO.* 222.

6 A verb, presumably relating to the book. Ll. 30, 31, if not the foregoing, are written upon an erasure and the sense of the next 4 is quite doubtful. One might read (assuming first 3 letters in 32 to have been erased) ⲁⲉⲓϫⲟⲟⲩ ⲧⲉⲧⲛⲙⲣⲣⲉ 'I have sent your thong (*or* girdle'), instead of taking ⲟⲩ interrogatively and ⲙⲣⲣⲉ metaphorically (the bond of friendship, or the like; *cf.* ⲧⲙⲣⲣⲉ ⲛⲧⲕⲟⲓⲛⲱⲛⲓⲁ BM. 356). This might indeed be supported by assuming ⲧⲱⲓ to be 'my (thong').

7 ϫⲱⲗϭ occasionally means 'sew, join together,' Amélineau, *Schen.* ii 47 (=Gen. iii 7). These sentences are beyond my comprehension.

8 *Cf.* 258.

9 Reminiscent of Lu. xv 18.

10 ⲙⲉⲣ presumably 'bind'; but ⲥⲟⲛ is unintelligible (*cf.* ? ⲥⲟⲛ a 'turn' of prayer, as often in Shenoute).

374. (MMA. 14.1.97)—Cell A. Pottery. By scribe of **259**, **408**. Two letters are here upon parts of the same pot, broken before written on[1]. The 2 edges, on right of A and left of B, fit perfectly together. Both letters were probably written at the same time.

A. From Epiphanius to Patermouthius[2].

"First I greet my beloved brother, Patermouthius. Be so kind; [according as] I sent unto [thee] (5) regarding my book, in the morning, (saying,) 'Be so kind and agree with[3] my mother, that she may write it'[4]; take thine and bring it away in thy hand and [bring it] (10) up to me. Remain not without coming[5], for there is need. Farewell in the Lord.

"Give it unto Patermouthius; from Epiphanius, this humblest one."

B. The writer (again Epiphanius) perhaps complains that so far (ϣⲁϯⲛ]ⲟⲩ ?) he has had no reply to his messages. He makes a request regarding sending him[6] his book (21, 22) and wishes to meet (?) recipient (a woman)[7]. L. 24 "If thou wilt be so kind, send (25) thy sister's son, that he may bring [. . . .[8]] to the scribe Komes, that he may write it [. . . . . and] give it to Peĝôsh, who shall bring it [in ?], and thou mayest come up [and I] meet thee [. . . . .]. For I have passed 3 years (30) living at thy cost[9] [. . . . .] meet thee, thou dost not [. . . . .[10]] sickness shall (?) [. . . . . Farewell] in the Lord."

1 *Cf.* **343** and **344**.

2 Hall p. 102 is from E. to Patermoute, *ib.* p. 106 *inf.* is from E. to his mother, with a message to P., while BP. 4935 is from E. to his mother, brethren and (?) P. Neither is in the hand of our text.

3 *Lit.* 'consort with.' *Cf. CO.* 140 n.; also *Miss.* viii 37, bishops that 'agree with' Nestorius.

4 'Write' here and below must point to a deed, account, or other document to be filled in, or subscribed to. ϫⲱⲱⲙⲉ can be simply 'papyrus.'

5 Apparently ⲉⲓ 'coming' was substituted for ϣⲏ 'going,' for which *v.* **245** n.

6 This assumes ⲛⲁ[ⲓ in 22, instead of ⲛ̄ⲁ[, as printed.

7 Doubtless the writer's mother (*v.* preceding letter). ⲁⲩⲁⲁϥ should be an imperative, referring to the book; scarcely a form of ⲁⲩ- 'bring.' As to this book, *cf.* ? **397**, 19.

8 Perhaps 'thine,' or 'his'; probably not 'mine.'

9 ⲱⲛϩ ⲉ- thus: Mat. iv 4, *Miss.* iv 729, 826, Budge *Mart.* 30 &c.

10]ⲱⲛⲉ may be ϣ]ⲱⲛⲉ, or ⲛⲉ the dat. fem. Perhaps this is one of the frequently made complaints of neglect during sickness.

375. (MMA. 12.180.229)—W. Rubbish Heaps + Original Monastery. Pottery. Probably by scribe of **140**, perhaps of **262**.

From Mena to Isaac and Elias[1].

Ll. 1–3 conclude the initial greetings[2]. L. 3 "I heard [that. . . . .] sent and have brought [(5) my] father Illarion[3] unto you. Be so good, if that be so, send it unto my humility, that I may read it on [the

1 *V.* **110**.

2 For ⲥϯⲛⲟⲩϥⲉ 'perfume' (probably preceded by a relative, *e.g.* ⲉⲧⲟ ⲛ-, though I have not found this phrase), *v.* **247**, *ST.* 192, *BKU.* 310.

3 Probably Jerome's Life of Hilarion, whereof a Coptic version exists (*ed.* Rossi i iv; *cf. PL.* 73). 'My father' (hardly space for 'Our') similarly of the prophet Jeremiah, *v.* **247** n., adding **376**, **377**, **378**, *CSCO.* 42, 197 and *cf.* the use in BM. 971, in reference to biblical characters.

vig]il[4] (10) of the 1st day [.....]. But I am a g[ossip[5]], seeking to [.....] I do not according to [your] commandment. Farewell (15) in the Lord, [my] fathers. Be so good, pray for my sins.

"Give it unto the pious Apa Isaac and Elias[6]; from Mena, this sinner."

4 Reading п[тоүшн про]. *Cf.* **389**. *ST.* 317 asks the loan of a volume of Shenoute's ἐξηγήσεις, wherewith to pass a night's vigil. 'The 1st day' thus, without month's name: **399**, *ST.* 109, *CO.* 221. Perhaps the 1st of a festival, as in the last of these.

5 Assuming φλύαρος, as in **140**, 30. These expressions support the suggestion that that and the present text are by one writer.

6 The omission of апа doubtless an oversight.

376. (MMA. 14.1.155)—E. Buildings. Pottery. By scribe of 119 &c.

From Frange to Enoch[1].

"I, Frange, (it is) write, greeting his beloved lord brother, the good and pious, Apa Enoch. I beg (5) thy lord brotherhood that thou wouldest do the great kindness and wouldest write a line[2] for me unto my father Jacob[3], (asking) that he would give us my father Jeremias[4], that we may read it quickly and send it (back) to thee. Farewell in the Lord, my beloved brother. Pray for me."

1 *V.* **351**, by the same to the same, though there E. is not addressed in such respectful terms; also prob. *ST.* 320.

2 *V.* **172** and *CO.* Ad. 1 n.

3 *Cf.* the Jacob in **260**, **434** and ? in *Jême* no. 65, 90.

4 For 'my father' thus *v.* **375**.

377. (Cairo 44674.122)—W. Rubbish Heaps. Pottery.

"Be so kind, my[1] father Apa Peter the priest said unto me, that (I should) say to you regarding my father Esaias[2], (5) Send it me and I will send[3] it to him (*sc.* Peter). And also a little bread, be so kind[4] (and give) us. Farewell in the Lord.

"(Unto) my lords fathers; from their (10) servant."

1 Note the introductory ϫе-, as in **379**, *CO.* 133, *ST.* 197, 332 (?). Sometimes, as in **168**, 17, it may be translated 'for'; *cf.* **192**, 4.

2 The book of the prophet, or of the ascetic writer (*v.* **557**); scarcely refers to a person of this name, which is rare in these texts.

3 Subjunct. as fut., *v.* **288**.

4 For р пна thus *v.* **328**, *RE.* xiv p. 30 (79), *CO.* 240.

378. (Cairo 44674.59)—W. Rubbish Heaps. Pottery.

"...] Jeremiah [.....] Do the great kindness and do ye bring my father Daniel[1] (5) and the Little Prophets; for we have not been suffered to read Apa Zacharias and Malachias. And moreover if we read[2] the Blessing (10) therein[3] at even, ye are bound[4] to come unto the church at even. Pray for me. Farewell."

1 *V.* **375** n. For 'Apa,' used of the other prophets, *v.* **379**, *RE.* xiv p. 30 (79), where it is applied to the greater prophets, showing that no difference from 'father' is intended.

2 Assuming the reading еншан-, though еүшан- is not less possible.

3 ωϣ ϩι- 'read in' a book: *Miss.* iv 585, *Mus. Guim.* xxv 425, *ÄZ.* lii 124, *ST.* 317. смоү 'blessing,' which has so many uses, seems here to designate the office itself; perhaps the Mass, since смоү sometimes = προσφορά: *Mus. Guim. l.c.* 253 (= *Hist. Laus.* Butler 56), Hyvernat *Actes* 117, *CSCO.* 43, 168, De Vis *Hom.* 83. Its other meanings: the blessing given by the priest at the close of the office, the prayer recited before certain (?) lessons, Ryl. 423, f. 100*a*, seem unsuitable here. *BKU.* 313 is instructive: 'Lo, Phoebammon came and said to me, 'I said as to the Blessing, I will read it.' He said, 'Thou shalt not read it, but I will perform the feast (*i.e.* the Mass) without Gospel'.'

4 *Cf.* **204** n.

379. (Cairo 44674.187)—Original Monastery. Pottery. By scribe of 282 &c.

"Be so kind[1], lo, Matthew is with me concerning the money for the offering[2]. Send him an answer, (5) for he saith, 'I wish to buy a little oil[3].' Be so kind, send the book (of) Apa Jeremias[4]. Farewell. Christ[5]."

1 *V.* **377** for the introductory ϫе-.

2 Προσφορά, pious gift during life, or Mass for, or alms on behalf of dead. *V.* **254**, **313**, **434**, **545**, *ST.* 56.

3 Perhaps for the sanctuary lamps; *cf. Jême* no. 80, 42, no. 81, 23.

4 Doubtless the prophet; *v.* **378**.

5 *V.* **282**.

380. (MMA. 14.1.165)—E. Buildings. Pottery. By scribe of **208**[1] &c.
From Pesenthius to Peter.

"Be so good and go unto the dwelling of Athanasius, the son of Sabinus, the craftsman[2], (5) and get good goat skins, either 3 or 4, or whatsoever thou shalt find of good (ones); and do thou bring them me, that I may choose one therefrom for this book[3]. (10) But hasten and bring them. And if Athanasius desire to bring them, and he come, [let him] bring them. If thou find not (skins) with him[4], [. . . . .] another craftsman and bring [them.]

"Give it unto Peter; from Pesynthius, this humblest one."

1 And probably of **198**, **308** and MMA. 12.180.300 (discarded, written by 'this humblest [Pese]nthius').

2 **ⲣⲉϥⲣ ⲉⲓⲟⲛⲉ** applies to any handicraft and often translates *τεχνίτης*.

3 **126**, also from a Pesenthius, may refer to the same matter, presumably a book to be bound.

4 **ϭⲓⲛⲉ ⲛⲥⲁ-** thus: *CO.* 221, Exod. xxi 17; also *Papyruscodex* 26, *Can. Athan.* 42. The sense is usually hostile, accusing of stolen articles received.

381. (MMA. 14.1.28)—Cell of "Priest Elias." Limestone.

"Before everything we greet thy pious, revered fathership. See, I have sent thee the book. (5) Do thou ———[1] the prayers[2] and send it me, that I may adorn it[3] for thee. See, I am adorning The Apostle[4] for thee. Be so kind, if so be thou have vinegar, send me a little, that I may [. . . "

1 Or 'If thou wilt. . . . , I will,' with subjunct. = fut. **ϫⲱⲣ** thus in *CO.* 29, 31 (variant **ϫⲓ**, with which *cf. RE.* xiv 28 **ϫⲱⲙⲉ . . . ⲉⲣⲉⲡⲁϣⲏⲣⲉ ⲛⲁϫⲓ ϩⲓⲱϥ**), parallel with *ἀποστηθίζειν*, 'get by heart.'

2 Presumably therefore a liturgical book.

3 *Cf. ST.* 281, where the writer had been commissioned to adorn (*κοσμεῖν*) the 'Martyrdom of Apa Victor'; also Budge *Mart.* 187, where the adorning (*κοσμεῖν*) with jewels of the 'Golden Gospel' is described. Monks are admonished not to spend time on the decoration of the books they copy: Zoega 571. (This text is by Esaias of Scete; *v. PG.* 40, 1109C. = Greek text, *ed.* Jerusalem p. 9, *μὴ καλλωπίσῃς τὴν κόσμησιν αὐτοῦ.*)

4 A copy of the Pauline Epistles. *Cf.* **554**.

382. (MMA. 14.1.85)—Cell A. Pottery. Probably by scribe of **111**.
From Pesenthius to Epiphanius[1].

"Before everything I greet thy brothership much. Be not disappointed[2] regarding the book, that it is belated; I will (5) send it thee without delay. If God give means[3], I am coming south about the beginning of[4] the Fast[5] and will (10) bring it. Farewell. Be so good and greet all the brethren in my name.

"Epiph(anius); (from) Pesynt(e)."

1 *V.* also **111**, **133**, **198**, **208**, **417**, all by Pesenthius to Epiphanius. None of them uses such terms of equality as here; the nearest, **133**.

2 Ὀλιγωρεῖν perhaps thus in Ryl. 293. *Cf.* also P. Cairo 67322. The word may recur in **267**.

3 As it stands, the meaning would be 'give the road.' But **ϩⲓⲏ** = **ϩⲉ** would give the common phrase as in **105**, 13, **304**; *cf.* **236**, Budge *Apoc.* 79, *Jême* no. 67, 79, *CO.* 140, 178. **ⲧⲉ-** however looks as if **ϩⲓⲏ** were intentional.

4 **ⲙⲟϣⲧⲉ** = *μέρος* in Mat. ii 22, xv 21; otherwise apparently not known. The meaning suggested seems indeed unlikely; but possibly here an expression of time, not place.

5 *Cf.* BM. 1128, 'Come to me ere I begin the Fast.' *V.* for this Fast *CO.* 15 n., *ST.* 314, Ryl. 340 n.

383. (Cairo 44674.63)—Rooms 1 and 3. Pottery. By scribe of **245** &c.
From Joseph to Enoch[1].

"Before (coming to) my affair, I greet thy brothership with all my heart. Be (5) so good and send unto Apa Têrenos[2], that he give me the book and I study it[3]. Write unto him. Farewell in (10) the Lord.

"Give it unto Apa Enoch, the anchorite; from Joseph, this humblest one."

1 In **124** and **185** Joseph addresses Enoch and others.

2 Perhaps Τύρανος, or 'Apa Patêrenos.' *Cf.* ? *CO.* 145 D. Preisigke, *Namenb.* 287 has Πατέρνος.

3 *Cf.* **392**, *CO.* 249.

384. (Cairo 44674.145)—W. Rubbish Heaps + Original Monastery. Pottery.

"We testify unto thee that our heart is sad on thy account, because that we have heard thou hast renounced God's work[1]. (5) But take courage and endure[2], lest thou die[3]. For see, the men are sick[4], and we fear lest thou (?) ——[5] the book and thou —— it again [. . .]. I gave myself[6] the book [. . . . .] (10) me to them[7] [. . .

1 A similarly expressed reproach, *Theol. Texts* 154.
2 *Cf.* a phrase in **498**.
3 For ⲙⲛ- thus *v.* **279**, **302**. It seems to recur in the next line.
4 *Cf.* **246**, *ST.* 332 for this phrase.
5 Perhaps the elliptic construction implying the verb 'give, sell' (*v.* **532**). This would involve the reading ⲙⲛⲧⲉⲛ-, rather than ⲙⲛⲧⲉⲕ-.
6 Perhaps ϫ]ⲉ 'saying, I gave &c.'
7 Since this plural is inexplicable, one might read ⲣⲟⲟⲩ[ϣ, though the obscurity of the phrase is hardly reduced thereby.

385. (Cairo 44674.104)—W. Court. Pottery.
From Isidore to Isaac and Elias[1].

"Isidorus, this humble one, writeth, greeting his revered fathers, Apa Isaac and Apa Elias. Be so kind, if ye have (5) good papyri[2], as ye told us, send us them with the man that shall bring you this sherd. But if there be 2 or 3 good rolls[3], send them [. . . . . (10) . . .] that I may write your [. . ."

1 *V.* **110** n.
2 Doubtless blank papyri. ⲛ before ⲭⲁⲣⲧⲏⲥ is perhaps incorrect.
3 Σκυτάλη; *cf.* **391**. Unintelligible in Hall p. 87. Its use here is doubtless that of στυτάλη (*sic* ?), *PO.* viii 176, 30, 'a roll of papyrus.' In the *Scala* (Kircher 137) it is found among the appurtenances of a water-wheel (*sâkia*), as 'tooth,' *i.e.* 'cog' (?).

386. (Cairo 46304.36)—Cell A. Pottery.
From Tatre and Katharôn[1] to Moses.

"I, Tatre and Katharôn it is, do write unto Moses, the humblest[2] and pious. I greet thee as a brother[3]. (5) I beg thee to write a portion upon the canon[4] and send it us. I, Tatre, write with mine (own) hand. Be [so kind] and pray for me; I [am a] (10) sinner."

1 Two women; the first probably = ⲧϩⲁⲧⲣⲉ, ⲑⲁⲧⲣⲉ, *Jême* no. 67, 86.
2 An unlikely epithet for an addressee, but the gender forbids its being applied to the writers. Women seem apt to misuse such epithets, *e.g. Rec. Champollion* 495, 5, where the writer addresses her correspondent in a phrase properly applicable to one dead.
3 Or 'I too greet thee'; perhaps the more likely reading, as the words were inserted later.
4 The sense depends upon the meaning of κανών. In conjunction with μέρος it might relate to taxation (for κανών thus *v.* BM. Gk. iv, p. 104 n., BM. 1050); but this is not probable in the present context. The 'canon,' or ration of food, due to a cleric (*v. CO.* 105 n., 366, 485) is not more likely. There remain the various liturgical meanings (κ. = psalmody *PG.* 87, 3005, 3017 &c.; hence funeral service *ib.* 2869, 3037; κ. of prayers *CSCO.* 73, 129, 143; *cf.* also BM. 93, 1249). But the preposition ϩⲓ- may be, as often, for ϩⲛ- *ex, de*, and μέρος may be a passage of scripture, as BM. 200 end (*cf. RE.* xiv, 28).

387. (MMA. 14.1.2)—Tombs 65, 66. Pottery. (Plate XIII.)
From Abraham to [. . . . .].

["Give it unto . . . . . ;] from Abraham[1]. Please then to send me the decision as to the book, what (5) book thou wouldest that I should write thereon[2]. Whether thou come, or whether thou send unto me; at any rate neglect not the matter, for for this I wait[3]. Farewell in (10) the Lord."

1 The missing words formed the address, which in *CO.* 122, Ad. 47 is thus immediately followed by ⲟⲩⲱϣ ⲟⲩⲛ (though without ϫⲉ-).
2 Assuming the first 'book' to be a clean, unused papyrus (roll, or sheet), the second the text to be written thereon. This will account for prep. ⲉ-, usual in such cases: Joh. xx 30, Deut. x 2, Munier *Cat.* p. 40 &c.
3 For κατέχειν *v.* **280**. A good instance of 'be delayed,' Rossi i III 61.

388*. (Cairo 44674.24)—W. Rubbish Heaps. Pottery.

From the brethren to Tmanna (?]. ⲙⲁⲛⲛⲁ) and [. . . . .[1]].

Though calling themselves "these humblest and worthless[2] ones," the writers refer to what they had "ordered"[3] (ⲕⲁ]ⲧⲁ ⲑⲉ ⲉⲛⲧⲁⲛϩⲱⲛ[]) regarding a book[4], which recipient is to send quickly, as it is needed. The opening formula (ϩⲁⲑⲏ ⲙⲉⲛ...ⲁⲛⲟⲛ...) is rare; *e.g.* *CO.* 386.

1 For Tmanna *v.* *Jême* no. 27, 5, BM. p. 275; also **99**. What follows might be a genitive (father's name); for 2d sing., not plur., of verbs is used and recipient is called ⲧⲉⲛⲙⲉⲣⲓⲧ ⲛ[.

2 ⲁⲧ[ϣⲁⲩ]. *Cf.* **128**, **342**.

3 This verb similarly, despite highly respectful preliminaries, in **431**. 'Order' is perhaps too emphatic in such cases.

4 The word following 'book' (]ⲡϫⲱⲙⲉ ⲥⲩⲛⲕ[]) is presumably a Greek imperative, as the next words are ⲥⲡ]ⲟⲩⲇⲁⲍⲉ ⲛⲧⲉϫⲓ[.

389. (Cairo 44674.28)—Rooms 1, 3, 4. Pottery.

Addressing an anchorite, "that beareth Christ," as "your brothership," the writer asks that "the (*or* my) book that I did send you [. . . . .] may be sent me, (5) that I may read it on the vigil[1] of the holy Apa Phoebammon[2] [. . . . .], it or another. . ."

1 *Lit.* 'the night.' Prob. ⲛ[ⲣⲟⲉⲓⲥ]; *cf.* **375**. 'The eve' alone (as *CSCO.* 42, 107 ⲧⲉⲩϣⲏ ⲛⲧⲡⲁⲣⲑⲉⲛⲟⲥ, on 21st Tûbah) would not suffice for the lacuna.

2 Which date is involved cannot certainly be said; his martyrdom is on Tûbah 27 and on Baûnah 1, according to the *Synax.* The latter date is that of the Sa'. Calendar, BM. 146.

390. (MMA. 14.1.195)—E. Buildings. Limestone. Probably by scribe of MMA. 12.180.205 (discarded) and Hall pl. 100 (27427).

"Be so good and read this large sherd[1] to Moses thrice. Pray for me."

1 Presumably the present ostracon accompanied another.

391*. (MMA. 12.180.319)—Original Monastery. Papyrus. 6 × 4.5 cm.

A letter, as appears from the words]ⲉⲧⲟⲟⲧ ⲉⲧⲣ[in l. 1 and]ⲡ̄ⲉⲓⲱ[ⲧ on *verso*. It is concerned with books (ⲡⲕ]ⲁⲧⲁ ⲓ̈ⲱϩⲁⲛ[ⲛⲏⲥ) and with writing materials (ⲥⲭⲓ]ⲇⲁⲣⲏ ⲛ̣ⲭⲁⲣ[ⲧⲏⲥ and ⲧⲉⲥⲭⲓⲇⲁⲣ[ⲏ). This, then, is *σκυτάλη* (*v.* **385**), not *σχεδάριον* (*v.* **263**).

392. (Cairo 44674.158)—Original Monastery. Pottery.

From Abraham to ———.

"I, Abraham. Be so kind, see (here is) this book. Be so kind, examine[1] it for me and do ye put clay[2] upon it ———[3] will be able to put (?) it."

1 'Peruse, study,' as in **383**, seems less likely here.

2 What is meant I know not; whether ⲟⲙⲉ has some special meaning, related perhaps to bookbinding. The sheets of disused papyrus which often form the bindings are sometimes backed by layers of clay mixed with chopped reeds (*e.g.* fragments brought from Egypt by Dr Rendel Harris, 1921). 'Clay' is thus referred to in the obscure *BP.* 4956, ϫⲟⲟⲩ ⲡϫⲱⲙ̣ⲉ̣ ⲙⲛ[. . .] ⲛⲁⲛ ⲛⲧⲛⲃ̄ⲱⲕ ⲉ̣ⲣ[ⲟⲟ]ⲩ ⲉⲛⲟⲙⲉ . . . ⲙⲡⲣⲁⲙⲉⲗⲉⲓ ⲉⲣⲟⲛ ϫⲉⲁⲛⲙⲟⲟⲩ [ⲱ]ϫⲛ. For 'book' one may read 'papyrus.'

3 ⲛ- gives to ⲁⲣⲏⲩ the look of a plural. ⲁⲣⲏⲩ in BM. 643 (Fay.), Ryl. 388 is obscure; at any rate unsuitable here. Again if ⲛⲁⲣⲏⲩ = ⲁⲣⲏⲩ (*cf.* ⲛⲩⲁⲣ, ⲛⲇⲉ in old texts), the subject of the verb is lacking. It cannot be plur. of ⲁⲣⲁ (*v.* **189**); nor could ⲁⲣⲏⲃ̄ 'pledge' be accommodated in this phrase, though ⲟⲩⲱϩ might suggest it.

393. (Cairo 46304.130)—E. Buildings. Pottery.

"First I greet thy brothership much. Be so good, send [us ? the bo]ok (5) of the *λογισμοί*[1], that we may read it in. . .[2]"[

1 This book is named in *CO.* 252, where I misinterpreted the passage. It reads: ['I beg] that thou wouldest send the book of the *λογισ[μοί* also] by Apa Psates, that I may read it. . . . . . I said to [. . . . .] that he should take The Paradise from Apa John and bring it me. If there be not [means] to send them both, be so kind, send Apa Evagrius.' Hence it is clear that the work here named is one by Evagrius Ponticus, which we may identify with the *Περὶ τῶν ὀκτὼ λογισμῶν* (Zöckler, *Evagrius Pont.* 23). On E.'s works in Coptic *v.* *Papyruscodex* p. 95 n. and add ⲡⲉⲥⲧⲓⲭⲉⲣⲟⲛ, named among books in *RE.* 22 *rev.* and *RE.* xiv p. 30 and perhaps representing the *Στιχηρά* ascribed to him (*cf.* Gressmann, *TuU.* 39). The expanded notice of E.'s writings in the Coptic *Hist. Laus.* (*ed.* Amélineau 114, *cf.* Butler i 144) does not of course name either of these books.

2 Perhaps 'read it quickly'; *cf.* **376**.

394. (Cairo 46304.57)—Cell A. Pottery.

From [. . . . .] to Epiphanius.

Relates to certain books, already, or about to be sent and hitherto not seen by "eye of man" except [. . . . .[1]]. In 1 possibly a ring, or key, is mentioned.

1 Possibly a name. If so, not ⲡϣⲁ, which, common further north (*WS.* 119, 153, *Ann.* xv 136, Krall *passim*), is not found at Thebes.

395. (MMA. 14.1.118)—Cell A. Pottery.

"Hasten[1] in unto my father[2] Phoebammon and fetch me (5) the (Gospel) according to John quickly. Delay not."

1 ⲡⲱⲧ rarely used at Thebes, except in the ⲉⲓⲥ ⲡⲗⲟⲩⲟⲥ formula: *ST.* 432 &c.

2 For ⲁⲧ *v. CO.* 145 A, 463 (where it is wrongly explained), *ST.* 55, 362.

396. (MMA. 14.1.156)—E. Buildings, under floor. Pottery. Probably by scribe of **366**.

"Bring the book. [*Erasure.*] Go, pray for us[1] during[2] these two more weeks."

1 The same phrase in **366**. For the next *cf.* **498**.

2 *Cf.* πρός in **399**, MMA. 14.1.171 (discarded) ⲡⲣⲟⲥ ⲥⲛⲁⲩ ⲛⲥⲁⲃⲃⲁ[ⲧⲟⲛ]; also **151**, *ST.* 246 'for (during) the present.' *Cf.* the use of ϣⲁ, **221**, 2.

397. (Cairo 46304.41)—Cell A. Pottery.

From Epiphanius to his mother[1].

". . .] (3) mother [, regarding the] key of Apa Symeon, that is fitted (?)[2] to his (5) door, that thou shouldest give it unto the master[3] Abraham—the steward of (the church of) Apa John[4]—that he may make one for me in its likeness in all things. See (?), I have sent thee 9 *she*[5] of money; keep them by thee and do thou enquire of him (and) (10) let him declare to thee its price and do thou tell me. Unto [whatsoever[6]] it doth amount I will send it (*lit.* them) thee and thou shalt pay it him. [Only[7]] let him make it good, [a copy of the key] of Apa Symeon that is fitted (?) to his door [. . .] ———[8].

(15) "Give it unto my mother; from Epiphanius."

Verso. ". . .] regarding the answer as to the [. . . . .[9]], (20) even as I said, that thou shouldest send me the answer."

1 *V.* 336.

2 The accepted meaning of ϣⲟⲟϭⲉ, 'smitten, wounded' (= τραυματίζειν, πλήσσειν, βλάπτειν) seems impossible. That suggested (more exactly perhaps 'forged, wrought' to fit) rests (1) upon *BKU.* 299: 'I have sent thee 2 locks. . ., that thou mayest put keys (ϩⲟⲩⲣ) to them. . . And see, I have sent thee the door itself, that thou mayest forge them (ϣⲁⲕⲟⲩ) well and [. . .], that no key may open it save its own alone'; (2) upon *Reg. Pachom.* § cvii (Paris 129[12], f. 5, *v.* Lefort in *Muséon* xxxiv 61), 'none shall sleep ϩⲛⲟⲩ ⲉⲥϣⲟⲟϭⲉ = *clausâ sellâ*, *ib.* ⲙⲁ ⲉϥϣ. = *quod claudi possit*, (though § cv, ⲟⲩⲥⲟⲛ ⲉϥϣⲟⲟϭⲉϥ = *laesus fuerit*, shows that this rare meaning was not always recognized). With this *cf.* Leyden p. 377, where the monastic library is in ⲧⲣⲓ ⲉⲧϭϣⲟⲟϭⲉ (the word has been emended). In *CO.* 459 nothing forbids our giving the proposed meaning to ϩⲟⲩⲣ ⲉⲩϣⲟⲟϭⲉ. *ST.* 322 seems to show a similar phrase, but the reading is unclear. So is ϣⲟⲟϭ, *CO.* 473. In Ryl. 280 a μοχλός with its ϩⲟⲩⲣ may be noted. One of Prof. G. Jéquier's ostraca mentions ⲡϩ. ⲛⲧⲕⲏⲛⲉ. On Coptic keys, some of wrought, some of cast metal, *v.* ch. iii of Part I.

3 *V.* Ryl. 176 n.

4 This designation of Abraham was added later. ⲉ at end of 5 may have been a verbal prefix, overlooked and replaced by ⲛϥ- in 6. A church, or τόπος of St John (or of its abbot so named) is often mentioned, as **84**, *CO.* 310, *RE.* 8 (in the last, its steward), *ST.* 139, Hall p. 7 (at Esne).

5 *V.* **168** n.

6 But had not money payment already been sent?

7 Perhaps ⲡⲁⲛⲧⲱⲥ 'in any case,' or ⲙⲟⲛⲟⲛ, or some such word.

8 For ? πλάσσειν, though that can hardly be applicable to metals. The letters preceding it might indeed be [ⲛⲁ]ⲧ, 'not moulded'; but I do not see the bearing of this upon what precedes.

9 'Book,' ϫⲱⲱⲙⲉ, ϫⲱⲙⲉ, suggests itself; *cf.* E.'s correspondence with his mother about one in **374**.

398. (Cairo 46304.110)—E. Buildings. Pottery.

"Before my humblest affair, I greet much your pious brothership (?)[1], in the fulness of my soul. Hereafter: I inform you that, seeing ye did say (5) unto me, Send unto Jacob about the matter of the great man's ropes,

1 As here written, ⲉ- before ⲧⲱⲛⲩ is inexplicable. If ⲥⲱⲛⲉ be read, the recipient is a woman. This might be supported by ⲙ[in 10, which precludes ⲉⲓⲱⲧ, or ⲥⲟⲛ, though ⲙⲁⲁⲩ would then have to be in the plural. 'Sister' and 'mother' for the same person not unparalleled; *cf.* 'father' and 'brother.' Similar phrases: *CO.* 384, *ST.* 201, 309.

I found him to have [. . . . .]. He said, 'It is five coils[2]. The priest Peter hath taken the two and they have brought[3] the other [three. . . . .] to you in[4] [. . . . . (10) . . . . . my] beloved ["

2 For μερ (μηρ) *v. CO.* 114 n., 324 n., *ST.* **323**. In Cairo 44674.102 (discarded) and *ST.* 142 the noun μουρ seems equivalent to this.

3 Hardly cου- for cε-, as *CO.* 467, Tur. 7, BM. 1107, 1158 &c. More prob. for πcου- = πcε-, as *Jême* no. 47, 68 &c.

4 τωϣ verb, or noun. Either 'this end, destiny for you,' or 'ordain for you, in this world' (*αἰών*).

399. (MMA. 14.1.185)—E. Buildings. Limestone.

From Abraham[1] to Ezekiel.

"First [I] greet thy brothership. Be so good, as regards brother John and [do thou] (5) suffer him[2] and leave the vessel[3] in the place where it is, for these ten days, until the first (of the month ?), and I will send (?) and (10) despatch it; for we have not leisure now[4]. Farewell.

"Give it unto the priest Ezekiel; from Abraham, this humblest one."

1 Doubtless the bishop, prominent in the Dêr el-Bahri ostraca. *V.* **268**. He signs thus (with ἐλάχιστος) in *BKU.* 318, Hall pl. 13 *infra*, *CO.* 59, 60, 61. His name as here, without ϩ, in *CO.* 65, 70. The script is almost certainly that of *CO.* Ad. 8 (pl. 2).

2 Dative after ἀνέχεσθαι is rare, but is confirmed by *Jême* no. 67, 93, Hall p. 103, Budge *Mart.* 27, 163.

3 *V.* Corrigenda. The photograph seems to allow π-. For σκεύη as sing. *v.* **299** n.

4 As in *CO.* 331.

400*. (Cairo 46304.48)—Cell A. Pottery. By scribe of **3**.

From Moses to ——— and Isaac.

["Give it unto my[1]] father; from Moses, his son. Be so good (5) and give 300 bricks (ϣμτϣε ⲛ̄τωωⲃε) unto Samuel in the place below (πμὰ ετⲙ̄πετⲛ̄); give him (them) not in the upper (place) (ⲛ̄ⲡⲣ̄ϯ ναϥ ⲛ̄τπε). Howbeit[2] give him the 300 bricks. He said, 'The [. . . . .] is[3] [. . . . .] (10) give it. Farewell in the Lord. And do thou, Isaac[4], give him the *tremis* and let him exchange it (ⲛ̄ϥϣⲃ̄τϥ)[5] for us. But if he exchange it not (?), lo, he did promise (ϯ λογος) me saying, 'I will pay thee whatsoever thou (15) shalt incur on my behalf (ϣαϊμουϩ̀κ ⲙ̄πετκηπατοϩοϥ *sic* εροϊ).' (*Verso*) . . .

1 Or ['My beloved'], or ['My lord'].

2 Seems equivalent to αλλα παντωc in *CO.* 203, 243, 341.

3 Or 'will.'

4 *Cf.* **329** n. Yet here all is in 2d singular.

5 ϣιⲃε not found elsewhere in this sense. *Cf.* αλεζε (ἀλλάσσειν) in *CO.* Ad. 58 = Hall p. 107.

401. (MMA. 12.180.102)—Original Monastery. Pottery. By scribe of **282** &c.

From Isaac and Elias to Jacob[1].

"Be so kind[2]. We write and greet the pious father, Apa Jacob. Be so very good, we (5) entreat thy brothership, if the bag (?)[3] be with thee, give it unto our brother Chôlo[4], that he give it unto Abraham the sailor and that he take it northward.

"Give it unto Apa Jacob; from the humblest brethren, Isaac and Elias."

1 *Cf.* **110** for the authors, to whom a Jacob, their 'son,' writes in *PSBA.* xxix 318 (2).

2 I cannot find this abrupt initial phrase elsewhere. Perhaps an ellipse (. . . ϣληλ εϫωι). Or *cf.* the introductory 'An it please you.'

3 In *CO.* 366 ϣατιλα is a vessel, or basket for bread; in *CO.* 214 (*leg.* ϫατιλα) it is an alternative to a cακια; in *ST.* 118 an inventory of chattels includes a ϣατιλα of palm fibre and one of thong, or cord.

4 *I.e.* Hello. For this form *v. CO.* 274. *Cf. ib.* 186 ϫουλω; also ϩουλο, *Jême* no. 62, 11, fem. τϩουλου *ST.* 378.

402*. (Cairo 44674.141)—W. Rubbish Heaps + Below 1st Boundary Wall Pavement. Pottery. By scribe of **337** &c.

"Before everything I do obeisance unto your in all ways (5) revered piety. See, these 2 large jars (κου[φ]ωn νοϭ)[1], in return for (?) these vessels (ϩανεϊcκηυε), have I sent thee by this man. [Be so kind] (10) and do thou . . .[2]."

1 Κοῦφον is rare in Theban texts: *ST.* 117. In a discarded piece by this writer (*v.* **337**) the sending by a camelherd is announced of 24 . . .]n ω̄, which might perhaps be κουφω]n ω, 'large jars,' as here.

2 The last word seems to be cκεπα[ζε, but were the reading assured, the meaning 'cover' (?) would be hard to substantiate. Perhaps 'protect.' cκευαζε might be possible. It occurs in *BP.* 1057.

403. (MMA. 12.180.235)—Below 1st Boundary Wall Pavement. Pottery.
From ——— and John to ———.

"We, these humblest ones, do write unto our lord father, that the son of Paul's sister is come south. He said (5) unto me, 'Anoup hath sent me (saying, Give ?[1]) me the ———[2].' I have not (given) it to him in full[3]. If thou wouldest that I, John[4], should bring it (10) tomorrow, send to me. Farewell in the Lord."

1 Assuming ellipse of the verb, here and in the next line; *v.* **532**.

2 If not a Greek word, *cf.* ? ϭⲁⲗⲉⲥ BM. Gk. iv p. 517, apparently part of a machine (for ⲙⲁⲭⲁⲛⲉ *cf.* Ryl. 243, where no doubt = *μηχανή*, spelt thus Deut. xxiv 6 Boh.). ⲑⲁⲗⲓⲥ cannot be read.

3 Reading ⲉⲡϫⲱⲕ, as in *ST.* 194; *cf. Jême* no. 8, 6.

4 John is presumably one of the (plural) authors of the letter.

404. (Cairo 46304.133)—E. Buildings. Pottery.
From Shenoute[1] to Psan.

". . .] Know[2], in short, that if thou make opposition, I will mulct thee of 300 jars, and these thou shalt (?) give[3] and shalt [. . . . .] hast given them. However [. . . . . (5) . . . . .] thou (?) shalt be able to do ill [. . . . .] God [. . . (*Verso*) . . . I] write, testifying unto thee and exhorting[4] (10).

"Give it unto our father, Apa Psan, the anchorite; from Shenoute."

1 The tone of l. 1 makes it probable that this is the *lashane* of **163**, **216**.

2 *Cf.* this ethic dat. in *RE.* 3 ⲉⲓⲙⲉ ⲛⲏⲧⲛ ϩⲛⲟⲩⲱⲣϫ; also Budge *Misc.* 316, Rossi i 1 38 &c. *Cf.* ⲛⲁⲕ in **480**.

3 Tense of course uncertain; possibly again conditional: 'if thou give them.'

4 In **214**, *CO.* Ad. 51, *διαμαρτύρεσθαι* recurs; also Zoega 283 ('insist'). Here the phrase seems borrowed from the Greek of Ac. ii 40, for in the Coptic (and 1 Pet. v 12) these words are translated.

405*. (MMA. 12.180.47)—Room 3 + Original Monastery. Pottery.

"Before (coming to) our humblest affair, [we] greet and we embrace thy good (5) brothership. Hereafter: we inform [. . . . .] concerning the sacks (ⲛ̄ⲑⲁⲗⲓⲥ). I have arranged (ⲁⲓⲥⲙⲛ[) [. . . . .] half a *solidus* [. . . . .] I gave two . . ."

406. (MMA. 14.1.146)—Cell C. Pottery.
From [. . . . .] to Cyriacus.

". . .], this humblest one, writeth unto the pious brother Cyri(a)cus. Be so good and be troubled[1] [(5) to come] unto my humility and I will give thee orders[2] for some things[3] appertaining to thy craft, and thou shalt make them for us for the bakery."

1 *Cf.* **234**.

2 Ἐπιτάσσειν (if that be the verb intended) is found just as here, with *κατά*, in Budge *Misc.* 385, where Boh. (Budge *St Mich.* 40) has simply 'do with it.'

3 The form *σκεῦος* is rare, *σκεύη* as a sing. less so; *v.* **299**. We see by **548** that it can be used quite generally, like *σκεύη*; but here clay ovens, or other baking vessels, seem probable. Occasionally *σκεῦος* is plur.: **548**, *Jême* no. 67, 98, *CSCO.* 73, 72 (with which *cf. Jême* no. 106, 142).

407. (MMA. 14.1.160)—E. Buildings. Pottery.
From Isaac to Thellô[1].

"This humblest Isaac writeth greeting Thellô, (wife) of my brother[2] Isaac. Be so good and do thou it for God's sake[3] and do ye God's justice with the brethren[4], (5) regarding the chattels that are with you."

1 *Cf. CO.* Ad. 38, where Thellô 'and Isaac her husband' are addressed.

2 Not the monastic title here; yet two brothers, both named Isaac, seem unlikely.

3 *Cf.* **217**.

4 *ST.* 98, 'we will observe the right with thee,' explains the use of ⲙⲛ- here. For 'God's justice' *v. CO.* 62, Ad. 25, Ad. 60.

408. (MMA. 14.1.100)—Cell A. Pottery. By scribe of **259**.

From Epiphanius to Andrew.

"This humblest Epiphanius writeth unto his beloved brother Andreas. Be so good and bring the ass and come up and bring the things unto the man; (5) for there is need..." The rest of the long text is illegible.

409*. (MMA. 12.180.333)—Original Monastery. Papyrus. 4.8 × 6.5 cm. Fibers ↑→. The hand is an almost literary uncial.

From [.....] to Jeremias.

An application[1] by recipient to the *lashane* is referred to (]ⲁⲕⲥ̄ⲙⲙⲉ ⲙ̄ⲡⲗⲁ[ϣⲁⲛⲉ) and the restitution (?) of his goods (]ⲛⲉⲕⲥⲕⲉⲩⲉ ⲛⲁⲕ). L. 3 is obscure; 5 mentions a sack of loaves (ⲑⲁⲗⲓⲥ ⲛ̄ⲕⲁⲕ[ⲉ)[2].

1 *Cf.* ⲥⲙⲙⲉ thus in Ac. xxiv 1, Zoega 308, Ryl. 273 &c.

2 On ⲕⲁⲕⲉ *v.* **177**, *CO.* 345 n. It is found elsewhere measured in a θαλίς.

410. (MMA. 14.1.548)—E. Rubbish Heaps. Papyrus. 5 × 6 cm. By scribe of **468** II and *RE.* 20. On the *recto* was **626** *e* (Greek).

From [Lucianus[1]] to [.....].

"I have received the letters [of thy fatherly ?] holiness [.....thou didst] bid, saying[2],..."

1 This may (if scribe and author were one) be assumed, since *RE.* 20 is from Lucianus to Pesenthius. *Cf.* **136**, **468**.

2 The only verb which suggests itself is ⲛⲟ[ⲩϫⲉ, or ⲛⲟ[ϫ- ⲉⲃⲟⲗ, 'cast forth.'

411*. (Cairo 44674.27)—W. Rubbish Heaps. Pottery.

"I do obeisance unto the footprints of your angel (ⲡⲓⲕⲩⲭⲛⲟⲥ ⲛ̄ⲛⲟⲩⲉⲣⲏⲧⲉ ⲙ̄ⲡⲉⲧⲛ̄ⲁⲅⲅⲉⲗⲟⲥ)[1], which removeth us [from] all evil (ⲉⲧⲥⲟϩⲉ ⲙ̄ⲙⲟⲛ ⲉ[ⲃⲟⲗ ⲙ̄ⲡⲉⲑ]ⲟⲟⲩ ⲛⲓⲙ)[2]..."

1 *V.* **113** n.

2 Similar phrases, Job i 8, ii 3, *Theol. Texts* 11. But ⲥⲟⲟϩⲉ ⲉ[ⲧⲃⲉ 'reprove' might be more appropriate.

411A*. (MMA. 12.180.286)—W. Rubbish Heaps. Papyrus. 4 × 12.7 cm. Fibers ↑→. (Plate IV.)

"(1)...our belove]d[1] son, holy and reve[red, (2) .....] of the scriptures (]ⲃ ⲛ̄ⲛⲉⲅⲣⲁⲫⲏ); our son indeed (μέν) [(3).....in the] body (ⲥⲱ]ⲙⲁ̀), but (δέ) our brother in the Lord[2]...

"Give it unto the holy and the (ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲡⲙ[[3])..."

1 Impossible to say how much is missing at beginning of each line on *recto*: at ends they are complete. The inevitable length of lacuna in l. 2 shows that something more than ϩⲙⲡⲥⲱ] must be lost from l. 3.

2 Letters upon papyrus and in such a fine hand as this may be generally expected to address Epiphanius. The terms employed here by the writer (or writers, since 1st plur. is used) should indicate the recipient's parents. Note that]ⲙⲁ would not in Coptic be ⲡⲛⲉⲩⲙⲁ, almost invariably abbreviated to ⲡⲛ̄ⲁ̄; further, 'son in the flesh,' not 'in the body,' is the phrase to be expected. To assume a negative: 'not our son,' though space allows it, is not helpful; neither is σχῆμα, instead of σῶμα, seeing that μέν and δέ imply a contrast. 'Brother in the Lord' however may imply spiritual equality. *Cf.* **87**.

3 ⲙⲟⲛⲁⲭⲟⲥ perhaps (used of Epiphanius in **415**); ⲙⲁⲓⲛⲟⲩⲧⲉ less likely here.

412*. (Cairo 44674.66)—W. Rubbish Heaps. Pottery.

From "the humblest" Frange (ϥⲣⲁⲛⲅⲉ), writer of **119** &c[1]. Nothing legible beyond the name is noteworthy.

1 To the note there add: Hall pl. 100 (27427), script being identical with *Ann., l.c.*

413*. (MMA. 14.1.7)—Tombs 65, 66. Pottery.

From ——— to the camelherds and others.

"Give it unto the camelherds[1] of Jême and the strangers (ⲛ̄ϣⲙⲙⲟ)[2], (saying,) See, ye are bound to (*or* for) this (ⲧⲉⲧⲛ̄ⲙⲏⲣ ⲛⲛⲉⲙ)[3] ..." The text is left unfinished, the rest of the surface being blank.

1 ⲙ̄ⲁ̄ for ⲙⲁⲛ-. Guilds of camelherds existed; *v.* Th. Reil, *Beiträge* 185, 187.

2 Either the φυγάδες from other nomes, often the subject of official correspondence: *cf.* BM. Gk. iv 1565 and p. xl (Bell), Ryl. 277, or ϣⲙⲙⲟ may refer to extraneous camels and their herds; *cf.* **487**.

3 *Cf.* **204** n.; also **378**. This peremptory language and the unceremonious address may indicate that the writer is a magistrate. The clumsy script and incomplete text give the impression of an unfinished copy, or draft.

414*. (MMA. 14.1.184)—E. Buildings. Pottery.

The names Daniel and Ouano[fre] occur (the latter as scribe, or witness) and the place ⲡⲁⲗⲗⲁⲥ (Ballâs[1]).

1 This recurs in *ST.* 154 (named beside Temraut), 156, Hall p. 109 (beside Remmoou, *sic leg.*), *RE.* 1 and 15 (letters appealing to the authority of bishop Pesenthius). The 2 last point to Ballâs, opposite Keft, though the others might suggest a locality further south, perhaps Ballâs just N. of Esne, in the *Description*, Atlas, pl. 4.

415. (MMA. 12.180. 289)—Original Monastery. Papyrus. 3.5 × 12.5 cm. By scribe of **200.**

From Anastasius to Epiphanius, "the monk[1]."

["I] owe it[2] to write[3], doing obeisance [. . . . . thy] holy fatherhood and [. . . . .] worship thy feet. . ."

1 **200** is likewise from Anastasius to Epiphanius, who is perhaps thus styled in **411** A.

2 Probably initial ☩, not chrysmon; *cf.* **200.**

3 The 2 dots, characteristic of many Ashmunain scribes (Ryl. 153 &c.), are hardly certain here, but occur in *BKU.* 119. In **200** they are not found.

416*. (MMA. 12.180.281)—Original Monastery, Modern Dumps. Papyrus, 2 (out of many) fragts. A 6 × 19 cm. Fibers ↑→. By scribe of **133** &c.

From [John[1]] to [. . . . .].

A. "Before everything I do obeisance and I salute your fatherly saintliness (ϩⲁⲅⲓⲱⲥⲩⲛⲏ ⲛ̄ⲉⲓⲱⲧ), beloved and spiritual (ⲡⲛ̄ⲓ̄ⲕⲟ̄ⲥ̄), in the fulness of my soul and my spirit[2]. All your children that are with my humility (ⲙ̄ⲛ̄ⲧⲉⲗⲁϫ[ⲓⲥⲧⲟⲥ])[3] do [. . . . .] (4) together and the spirit of God that dwelleth [in you (ⲉⲧⲟⲩ[ⲏϩ])[4]. . .

B. ". . .] he guide (ⲣ ϩⲙⲙⲉ) us aright [. . . . . (7) according to] the measure of our[5] poverty, that our Lord may. . .[

"Give it unto the holy father, beloved and [. . . "

1 This may be assumed from **133, 184, 253,** all in this hand. The recipient may well be Epiphanius, to whom John elsewhere writes.

2 So in *CO.* 399 and *BP.* 1018; elsewhere the last 3 words are not found.

3 *I.e.* the other monks of his monastery, or clergy of his church. Following verb? 'have in remembrance.'

4 As in *RE.* 3.

5 Or 'their.' For the phrase *cf.* **477**, Hall p. 93, *ST.* 194.

417. (Cairo 46304.14)—Room 11. Pottery.

From Pesenthius to Epiphanius and Psan[1].

". . .] southward. I have not found means to send them.

"Give it unto Apa Epiphanius and Apa Psan; from Pesynthius."

1 **123, 482** are also addressed to them. In **106, 144** Epiphanius is addressed and greetings are sent to Psan.

418. (Cairo 46304.9)—1st Tower, under floor. Pottery.

From [. . . . .] and (?) Cyriacus[1] to Epiphanius.

After excuses, or explanations and greetings, a measure of ———[2] is referred to (4).

1 The verbs in 2, 3 are however in singular. Perhaps ϩⲓⲧⲛ is merely repeated by error in 7.

2 For ϣⲱϥⲧ *v.* **227.** For the next word *cf.* ? ⲕⲁⲣ (or ⲕⲁⲣⲁϥ) in that text.

419. (Cairo 46304.81)—Cell B. Pottery.

From Cyriacus to his "pious father [. . . . . [1]"], to whose bidding he refers[2].

1 Perhaps bishop Pesenthius, to whom a Cyriacus writes in **430** &c., calling himself his servant, as prob. here, ⲡⲉϥ[ϩⲙϩⲁⲗ].

2 A preferable reading is ⲡⲉⲓ(=ⲡⲉ)ⲧⲉⲕⲕⲉⲗ[ⲉⲩⲉ ⲙⲙⲟϥ.

420. (Cairo 44674.61)—Original Monastery. Pottery.

From "this humblest Epiphanius of the mount of Jême[1]," to [. . .]ous[2]. пєкcoι "thy back," together with the mention of (a ?) soldier, preceded by the tense ϣαι- "I will," perhaps indicates a threat of corporal punishment.

1 Epiphanius thus styles himself in **108** and is so called in **87** and **111**.

2 Probably coυpoυc, or πoυc, both common at Thebes, though not in our texts.

421*. (Cairo 44674.41)—Original Monastery. Pottery.

From Komes, "this humblest one," to his lords, Apa E[noch] and Apa John[1].

1 *Cf.* **116** for these two.

422*. (MMA. 12.180.221)—W. Rubbish Heaps + W. Court. Pottery. 15 lines, of which only the last 5 are legible.

"Give it unto (the) holy father, Apa John, the pious anchorite[1]; from Presbyterus, thy servant."

1 In **185** John and Enoch are addressed as anchorites.

423. (Cairo 46304.10)—1st Tower, under floor. Pottery.

Addressed to ["our] lord father [. . . . .] Epiphanius, [. . . . .], the anchorite."

424. (Cairo 46304.66)—Cell A. Pottery.

". . .] Epiphanius [. . . . .] my beloved (plur.) [. . . . .] and Matth[aius ?]." Epiphanius is probably the writer; the words preserved would fit one or other of the formulae used by him, as in **259**, **408**, *CO.* 379, Hall p. 102.

425*. (MMA. 14.1.61)—Room 11. Pottery.

A small fragment, only of interest for the words]θιος πєπι̣ . . /, probably naming Pesenthius[1], bishop. The next (and last) line possibly ends with πєιє]λαχ/, which would show that Pesenthius was the recipient.

1 πατєpμoυ]θιoc might indeed be read. A bishop of this name was venerated in Thebes: *Jême* no. 21, 37; but he presumably lived at an earlier period.

426*. (MMA. 14.1.191)—E. Buildings. Pottery.

From [. . . . .[1]] to "my [holy] lord fa[ther, Apa Pisra]el, the bishop[2]."

1 The writer's name was in lines lost after 4.

2 *Cf.* **150**.

427. (MMA. 12.180.299)—Original Monastery. Papyrus. 2.5 × 12 cm.

The address of a letter: ["Give it unto. . . . . Epipha]nius, the anchorite[1]; from Eupraxius, this humblest one."

1 p is written through ω, giving almost the appearance of a ф. Similarly Hall pl. 40 (20373) and on a discarded fragt.

428. (MMA. 12.180.308)—W. Rubbish Heaps. Papyrus. 1.5 × 2 cm.

On *recto* traces of an earlier Greek text, showing the word συγχώρησις (?).

Only the address of the Coptic text is preserved. The recipient is presumably Epiphanius, addressed as ὁσιώτατος[1] and "truly bearing Christ." The writer is "his servant."

1 *V.* Ryl. 289 n. It is not elsewhere an epithet of Epiphanius.

429. (MMA. 12.180.314)—Rubbish Hole. Papyrus, 5 small fragments.

Fragments of addresses, from the *versos* of 5 papyri, two of which, A, B certainly, the rest probably, show the name Epiphanius as that of the recipient. In D he has the title *ἀββᾶ*, given him likewise in **144**, **162**; in E that of *ἁγιώτατος*.

430*. (MMA. 14.1.547)—E. Rubbish Heaps. Papyrus. 5 × 11.5. Fibers →.

The address of a letter: "...my lor]d Pesynthius (]ⲓ̣ⲥ ⲡⲉⲥⲩⲛⲑⲓⲟⲥ), the bishop; from Cyriacus[1], thy humblest servant."

1 From the same to the same is **494**, also *RE.* 2 and 32. *Cf.* **419**.

431. (MMA. 14.1.531)—W. of 1st Tower. Papyrus. 8.5 × 18 cm. Perhaps by scribe of **268**.

From Victor to Psan.

"Before all things I do obeisance to and salute the dust of the feet of thy holy fatherhood, until the good God make me worthy to behold thy angel face to face[1], which I do at all times long to behold. Seeing thou didst leave us (?)[2] with the boy[3], I ———[4] the matter that I bade thee (5) concerning the men, saying, 'Speak with them as to the answer.' Be so good, (if) thou hast spoken with them, send me the answer, if it be possible. And if thou wish it, send my man[5] and do thou tell him the answer by word of mouth[6]. Write to me; for I rely upon God[7], I rely upon the great man[8] and (upon) thy holy fatherhood. This humblest George[9] doth obeisance unto thy fatherhood. The Holy Trinity.

"My holy lord father, Apa Psan[10], the anchorite, from Apa Victor, your humblest son."

1 Usually ⲕⲁⲧⲁ ⲡⲣⲟⲥⲱⲡⲟⲛ.

2 The reading (2d sing. twice) is correct. Prob. for ϩⲓⲧⲟⲟⲧⲛ. *Cf. BKU.* 151 ⲁⲕⲙⲟⲟϣⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-, *CO.* 181 (read ⲙⲁϩⲉ), *ST.* 231, 308, 371; oftener ⲃⲱⲕ ϩⲓⲧⲟⲟⲧ- *Jême* no. 67, 24, *CO.* 324, Ad. 44; or ⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ- *CO.* 51, 221, Ryl. 386. In *Jême* no. 74, 19 ⲡⲁⲣⲁⲅⲉ ϩⲓⲧⲟⲟⲧ-. ⲡⲣⲟⲥ in this formula, for the usual ⲕⲁⲧⲁ, appears to be unique. *Cf.* its use in **156**, **482**. The preposition is replaced sometimes by ⲉⲡⲉⲓⲇⲏ (**291**, *CO.* Ad. 58), even by ⲛⲧⲉⲣⲉ- (*ib.* 324, Ad. 60), without appreciable change of sense.

3 *Cf. Tor.* 34, *ST.* 285. Its plur., **359**, *ST.* 359, 376, Hall p. 27, *BKU.* 266. But ⲧⲉⲗⲉⲗⲟⲩϣⲏⲙ seems to be a fem. name in *ST.* 140, perhaps also in **452**.

4 I assume a word omitted after ⳿ (*e.g.* ϩⲧⲏⲓ): 'I gave thought to.' But the pres. ⲉⲓ- (a subordinate clause) is also a difficulty.

5 One expects 'I will send,' or 'that I should send.' Here too perhaps an omission; the scribe is careless (*v.* 3).

6 *Lit.* 'by thy mouth,' as Hall p. 97 (21225). *Cf. BKU.* 263.

7 *Cf.* BM. 1144 ⲉⲓⲑⲁⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲉⲓⲑ. ⲙⲡⲉⲕⲟⲩϫⲁⲓ, likewise in a farewell formula. *Cf.* also *CO.* 356, Hall p. 51, P. Oxy. 1872.

8 If the recipient, Psan, is the disciple of Epiphanius, this may indicate the latter.

9 Perhaps the scribe.

10 ⲁⲡⲁ lacks its final letter and ⲯ its left branch, because the ribbon had been already tied here round the folded papyrus, before this address was written.

432. (MMA. 12.180.321)—Original Monastery, Modern Dumps. Papyrus, 4 fragts.; largest 10 × 4 cm.

From [.....] to Epiphanius.

"I have received [the letters of] your Godloving[1], holy fathership and a great joy hath befallen [us, for that we have been] worthy to receive of [[2].....when] we learnt of your welfare, which for us (? me) is [precious[3]...]. According as thou hast (3) bidden [........] cut down the thorn tree[4] for (?) the *τόπος* [..." (4) "...] I give thanks [to God that.....suffer ?] them to come [(5)........] that they cut the thorn tree [........] until the Lord [...

"The most Godfearing[5] [....., Ap]a Epiphanius [; from.....,] thy (? his) servant."

1 For *θεοφίλεια v.* **133**. It is but an equivalent of ⲙⲁⲓⲛⲟⲩⲧⲉ, constantly applied to E., *e.g.* just as here in **163**.

2 Perhaps 'your blessings': *cf. CO.* 136, 197 and **213**. Or, being plur., 'your letters,' as in *ST.* 174.

3 Nothing more missing? For the phrase *v.* **153** and *cf.* Preisigke *Sammelb.* 4323, *ἧς οὐδέν μοι τιμιώτερον.*

4 Or acacia (*nilotica*); *cf.* Ryl. 338. When fem. a single tree is meant (Amélineau, *Oeuv. de Schen.* ii 30). Perhaps here it is for firewood, as *Mus. Guim.* xvii 9, Rossi i v 48, *CSCO.* 73, 73, 74. *Cf.* also Ryl. 338, where as elsewhere, its equivalent is *ἄκανθα.*

5 This epithet of Epiphanius in **164**.

433. (MMA. 12.180.312)—W. Rubbish Heaps. Papyrus. Largest fragt. 15 × 13 cm. (when complete *ca.* 13 × 30 cm.). By scribe of **120** and ? **336**. An earlier Greek text has been washed off. (Plate VII.)

From Tagapê[1] to ———.

The writer, a woman, addresses a revered but unnamed personage, perhaps Epiphanius. He is appealed to respecting "the matter of the youth[2]," for whom he is apparently begged to pray and who is about to bring him certain vessels (*or* chattels). "Pray, then," she continues (3), "for me, that God may (4) remove these trials from me. Be so kind, as regards the lying words that [. . ." 6 ". . .] God, thou knowest[3]; and I say within myself (*lit.* my soul), whilst I[4] [. . ." 7 ". . . and] I will depart and leave the matter unto thee[5], so that (*or* until) thy fathership [. . ." 8 ". . . But] if [thou would]est I should remain, I will remain[6]. If the district get (9) stability[7], be [so kind" . . . "send the end (of the matter) unto thy servant, that I may go[8] [. . ." 11 "I will entreat thy [fathership . . ." "send me ?] instruction[9] in the matter of the Persians, (12) for they will be coming south[10], and I will give[11] [. . ." ". . . Pi]shenai[12] and Toumrout[13]. Farewell in the Lord.

["Give it unto my beloved ?] holy father; from Tagapê, his servant."

1 Presumably the joint author of **120**.

2 *V.* **431**.

3 Usually 'God knoweth.' Did the phrase begin at 'Thou knowest,' it would be followed by ϫⲉ-.

4 Perhaps nothing lost beyond ⲯⲩⲭⲏ; but I cannot account for the following letters. ϫⲉ cannot be read (*cf.* the Plate).

5 Emending thus: ϯⲛ]ⲁⲁⲡⲟⲇⲏⲙⲉⲓ ⲛⲧⲁⲕⲱ, though ἀποδημεῖν is very rare in such texts: P. Amh. cxlv. A noun ἀποτιμή (*cf.* ἀποτίμησις) is not found.

6 Taking subjunct. as future (*v.* **288**). *Cf.* this verb in *CO.* 385, *ST.* 339.

7 Reading ⲙ̄ⲙⲁ ϫⲓ ⲧⲁϫ[ⲣⲟ, though ⲙⲁ is perhaps doubtful and sing. ⲡⲙⲁ would be more usual.

8 Or 'I will go,' as above.

9 *Cf.* ἐντολή in **194**, **220**.

10 This text, then, should be older than **300** and **324**.

11 Or 'that I may give.' But the meaning of the verb depends upon what followed it.

12 Spelt thus in **544**, *ST.* 308, Hall p. 95 (29757, l. 9), Leyd. *Catal.* 1900, no. 35, ⲡⲉϣⲓⲛⲁⲉⲓ in **668**, ⲡⲓϣⲏⲛⲁⲓ in *Jême* no. 67, 136, ⲡⲉⲥⲓⲛⲁⲓ, ⲡⲓⲥⲓⲛⲁⲓ in *RE.* 18 *bis*, *ST.* 437, *Jême* nos. 67, 91, 97. Kôs and Keft are several times named in texts beside it, one of which (*RE. l. c.*) is prob. from bishop Pesenthius and thus presumes neighborhood to the latter town; also in *Jême* no. 91 the name appears in connexion with Keft. (*Cf.* next note.) Amélineau, *Géogr.* 102, 351, has well compared it with بشناى, a place in the Sa'id of unknown situation. *Cf.* ⲡⲏⲓ ⲡⲥⲓⲛⲟⲓ in the Coptite nome, Spiegelberg *Demot. Stud.* i 70*.

13 Spelt ⲧⲉⲙⲣⲟⲟⲩⲧ, *RE.* 5, where it is named with Kôs and Shenhôr; ⲧⲉⲙⲣⲁⲩⲧ, *ST.* 154, where named with Ballâs (*v.* **414**). For the present form *cf.* ⲣⲟⲩⲙⲟⲟⲩ and ⲣⲙⲙⲟⲟⲩ. This is demotic *T-mrwt* Τεμραῦθις, in earlier times perhaps not a precise place-name ('crop-land') and occurring, as in Coptic, in several localities: Griffith, *Demot. Ryl.* iii 156, 266, N. of Gebelên, H. Thompson, *Theb. Ostr.* p. 33, at Ape-Luxor. Indeed the instance *RE.* 5 ('the meadow-land of Kôs and ? the crop-land') may indicate a term still general.

434. (Cairo 44674.177)—Below 1st Boundary Wall Pavement. Pottery. By scribe of **1**.

From ——— to Elias.

"Be so kind, then[1], thou, brother Apa Elias, (thou) long-suffering man, by the love of God (5) which aboundeth[2] in thee, whilst thou dost meditate[3] continually all that hath been written for our learning[4]. And as said the same apostle, 'Charity suffereth long (and) is kind[5].' And he said, (10) 'Be long-suffering toward all[6].' It is written further, 'The [long-suffer]ing man is of great wisdom[7].' So, because of these things that are in [thee ?], I have made bold now to send unto thee by [this] humblest one[8], that thou shouldest take [? away] these three crosses[9] [. . . . .] at the end of the passage (λέξις), 'And that thou receive them (15) [and give them] as alms and offerings[10], according as I bade thee [. . . . .] each one because [. . . (*Verso*) (20) . . .] and that he hath paid me no money [. . . . . there] hath been forgetfulness and thou hast not added them [. . . . .] not

1 Taking ⲟⲛ for οὖν; *cf.* **337** n.

2 *Cf.* 2 Thess. i 3.

3 ϩⲱⲱⲥ, if taken as written, refers to ⲁⲅⲁⲡⲏ, perhaps 'the very love.' Or it might = ὡς, were this ever found so spelt.

4 Rom. xv 4 and here **456**.

5 1 Cor. xiii 4.

6 1 Thess. v 14.

7 Prov. xiv 29 (in Paris 129[3]) is ⲡϩⲁⲣϣ ⲛϩⲏⲧ ⲛⲟⲩⲣⲱⲙⲉ ⲟϣ ⲙⲙⲛⲧⲥⲁⲃⲉ. Here *leg.* [ⲡϩⲁⲣϣ ϩⲏ].

8 Or rather 'by [these] humblest [letters']. From here onward gaps of increasing length are probable.

9 If ⲙⲙⲁⲩ were correct, the verb must mean 'take away, remove'; otherwise 'fetch.' 'And that thou &c.' looks like a quotation (introduced by ϫⲉ-) and is perhaps the λέξις just mentioned. Extent of quotation is uncertain.

10 *Cf.* the phrase in **545**; also **98**, *ST.* 56. The words recall Ac. xxiv 17, where Boh. reads προσφορά, though Sa'. has θυσία.

added them to that deed[11] [. . . . .] to thee, until I seek out (?) a little [. . . . .] the word (*or* matter) alone[12] on behalf of them (25) [. . . . .] our father Apa Abraham[13] [. . . . .] from the day when I went south [. . . . .]. And moreover, at the time when our father Apa [. . . . .] my father Apa Jacob[14] gave [. . . . .] also, for this same share besides (30) [. . . . .] to him, that he may add witnesses. Be so kind and send me word by a letter as to what hath befallen[15]. Farewell in the Lord."

11 If ⲧⲁⲗⲟ be 'add' (*cf.* l. 30, *CO.* 459, *Jême* no. 4, 85, no. 84, 37 and Boh. Ex. xxii 25 = ἐπιτιθέναι), one may assume the crosses in question to be those subscribed to deeds by illiterate parties (*Jême* no. 105, 31, Krall vii, cxiii, Ryl. 184, BM. 1019).

12 This Achm. form in *Jême* no. 122, 12 and presumably no. 66, 37, *ST.* 227. The sense here is of course obscure.

13 May be the bishop of Hermonthis (*v.* **268**).

14 *Cf.* the Jacob in **257**, **260**, possibly the testator of *Jême* 65, who lived subsequently to bishop Abraham (l. 35). Or perhaps the Jacob, testator of *Jême* no. 75 (*v.* below, Appendix III), Elias, recipient of the present letter, being his (surviving ?) cotestator.

15 *Cf. CO.* 174, 11 ⲉⲧⲉⲧⲁϣϣⲱⲡⲉ, evidently the same phrase. *V.* for relative ⲁϣ- **544**.

435. (MMA. 14.1.515)—1st Tower. Papyrus. 8 × 9.5 cm. By scribe of **131**.

Subject and author may well be those of **131**, *q.v.* In 3 "my heedlessness[1]"; 4 "southward to thy holiness"; 5 "send it thee with my letter[2]." In 6 the writer perhaps makes and in 7 perhaps refers to a request[3] (made to ?) "the master Rhodake[4]," whose name was preceded by an unidentified epithet, or by the word πιστός[5] and followed by a doubtful title, possibly ἀντιγεοῦχος[6]. L. 9 has a request to be remembered[7], 10 refers to the bishop of Ermont.

1 More likely here than 'my freedom from care, responsibility,' ἀμεριμνία, though I cannot illustrate this meaning.

2 *Cf.* **131**, 8.

3 But in 7 one might read ⲡⲁⲣⲁⲅⲉ, 'when I was passing by.'

4 A name Ῥοδάκιος is not found, Rogatus not in Egypt. Rodacianus, an Alexandrine martyr (*Martyr. Hier.*), is a false form according to Delehaye, *Les Mart. d'Eg.* 72.

5 Φιλόχριστος being in Coptic constantly translated into ⲙⲁⲓⲡⲉⲭ︦ⲥ︦, there seems no alternative to πιστός, on which *v.* **125** and the graffiti (*LD.* vi) discussed in Part I, ch. i.

6 Or read ⲡⲁⲛ[ⲧⲱⲥ, which may introduce the request following.

7 Similarly worded in **244**.

436. (MMA. 14.1.533)—Cell B. Papyrus, 2 fragts.; the larger 7 × 17 cm.

Fragt. A, from the earlier part of the letter, refers to διπλαῖ (of wine)[1].

L. 4 "Howbeit[2] your fatherhood hath proved [. . . . .] of the men of Jême[3]. But I entreat your benevolence that ye would continue [praying ?] (7) that God give me means to do His will [and that] God preserve me from trials and afflictions, (9) in prosperity[4]. Farewell in the Lord."

1 In l. 1 perhaps ⲧⲓⲛⲟⲩ ⲧⲉⲉ[.

2 Were it not for the needful addition to 6, one might think 2, 3, 8 all but complete.

3 *Cf.* **487** n.

4 *Cf.* **96**, **310**.

437. (MMA. 12.180.191)—W. Rubbish Heaps. Pottery. Perhaps by scribe of *ST.* 214. From Philoxenus[1], Zael[2] and Paul to Epiphanius.

Ll. 1–11 were a narrative of the writer's[3] difficulties. In 4 two sycamores are perhaps mentioned. The writer seems to have been told that his family would never be suffered [to dwell in] "this nome" (9). He begs recipient to make haste to send[4] to Elias, [that he ?] may send to them (? the writer's opponents) (12).

1 Almost unknown (*v.* **631**) at Thebes, this is a frequent name at Oxyrhynchus (*P. Oxy.* 904 &c., *P. Jand.* 43 &c.), where it is prob. connected with a saint there in honor (*P. Oxy.* 1150, 1151), who is no doubt to be identified with the martyr named, with Serenus, *TSBA.* ix 84, rather than with the Monophysite theologian, Ph. of Mabûg, of a generation earlier.

2 That this = Misael (*CO.* 129 n.) is proved by the form ⲙⲓϩⲁⲏⲗ in an unpublished tax-receipt. *Cf.* ϩⲏⲟ for ⲥⲏⲟ, **545**, *ST.* 286, *Jême* no. 101.

3 1st sing. and plur. are both used; *cf.* 13, 14.

4 The verbs in 11, 12 are however not subjunct., but fut. Perhaps therefore they indicate an undertaking.

"Howbeit neglect not, for they have delayed us. Indeed, according to what we (15) hear, they will not suffer us to finish our affair[5]. Lo, the carpenters[6] say, 'There is not work without[7] wage.'

"My holy lord father, Apa Epiphanius; (from) Philoxenus and Zael and Paul."

5 Or 'our work.'

6 ⲡⲉϩⲙⲏⲧ recurs *ST.* 46 and as ϩⲙⲉⲧ in BM. Or. 8903.

7 *Cf.* ⲙⲁ- in **459**, which is found also in *RE.* 3 *sub fin.* ⲙⲁ ⲉⲓⲣⲏⲛⲏ . . . ϣⲱⲡⲉ, *BKU.* 92 ⲙⲁ ⲟⲩϩⲟⲟⲩ ⲟⲩⲉⲓⲛⲉ, *CO.* 300 ⲙⲁ ⲃⲓⲕⲧⲱⲣ ⲣ ⲙⲛⲧⲥⲟϭ, *ST.* 300 ⲙⲁ ϭⲟⲗ, Hall p. 127 *inf.* ⲙⲁ ϯ. It is apparently for ⲙⲁⲣⲉ-=ⲙⲉⲣⲉ-; ⲣϩⲱⲃ is here treated as a noun.

438. (Cairo 46304.96)—E. Buildings. Pottery.

"Give it unto our beloved ones; from this humblest one[1].

"Even as ye did bid me, I sent and brought Pesynte of Ermont and I told him what was befitting him, and he consented[2], (saying,) 'I will bring them to agreement (5) in Paône.' Lo, here too (is) the little goat's hair[3], that we have been seeking[4]. Send out the sack and the skin by[5] Jacob. And further, I wrote unto Procopius[6] concerning the ropes; but Theodosius is not come unto me[7] hitherto. If they ———[8], we will not seek them. I, (10) your wretched brother, be so kind and pray ye all (*or* both) together for me, for I am greatly in need because of my many sins[9]. Farewell."

1 Similar anonymity in **213**, **240**, **328**, **368**, **373** &c.

2 *Cf.* **249** for this verb.

3 *Cf.* **364** n.

4 Or, 'Lo, we have been seeking also the &c.'

5 ⲛⲧⲟⲟⲧϥ would be more usual. ⲛⲧⲛ- may mean 'from,' *i.e.* the skin that Jacob has.

6 This form suggests a probable emendation of قرقب (Al-Kindi, *ed.* Guest, p. 8, 13; *cf.* A. J. Butler, *Ar. Conq.* 523), name of the father of the Mukaukis. That قرقب might = Procopius was denied by Karabacek (*Mitth. Rain.* i 3 n.).

7 ⲉⲧⲟⲟⲧ- is not usual thus with persons, expected, or sent. But ⲧⲱⲧ for ⲧⲟⲟⲩⲧ, ⲧⲁⲩⲧ, the place (*v.* **163**), has not yet been found.

8 The verb ϩⲱⲗⲉ, of uncertain meaning (*CO.* 129 n., *Ann.* xxi 74), can scarcely be here, unless we assume the erasure to embrace the ϩ. In any case the following ϫⲉ is hard to account for. For a negative verb again, as translated, the needful ⲁⲛ must be assumed from the following ⲁⲛⲟⲕ.

9 *Cf.* a phrase at end of **247**, and of Hall p. 31 (35136), ⲥⲉⲟϣ ⲧ[ⲟⲛⲟⲩ.

439. (Cairo 44674.19)—Below W. Court. Pottery.
From Sounika[1] to Enoch, Epiphanius and Victor[2].

"Enoch and Apa Epiphanius and Apa Victor and the other [brethren ?] that are with you. Hail. Be (5) so good; when I came[3] unto your pieties [. . . . .] that ye should enquire[4] of God for me concerning the matter[5] that I beforehand (?) wrote you, (10) so that I might [. . . . ." 12 "For I recollect as I was about to depart from (15) you[6], your piety said unto me [. . . . .] about to go, Come [. . . . .] ere thou . . ."

(*Verso*) "Give it unto the alway revered brethren; from Sounika, this sinner."

1 The frequent name ⲥⲁⲛⲁⲅⲁⲡⲏ appears as ⲥⲉⲛⲁⲅⲁ *Jême* no. 86, 51, and ⲥⲁⲛⲁⲕⲁ Hall p. 122; but these little resemble ⲥⲟⲩⲛⲓⲕⲁ. Preisigke, *Namenb.* gives an early name Σώνικος. (*Cf.* ⲍⲓⲥⲧⲁ=ⲍⲓⲥⲧⲟⲥ, *CO.* 64.)

2 For these names *v.* **229** n.

3 *Cf.* *CO.* 128 and **431** n.

4 Reading ⲛⲧⲉⲧⲛϫⲛⲟⲩ ⲡⲛⲟⲩⲧⲉ (as in Num. xxiii 15, Ezek. xx 1 &c.).

5 Reading ⲡϣⲁϫⲉ ⲛⲧⲁⲓϣⲣⲡ (?) ⲥϩⲁⲓ.

6 ⲃⲱⲗ ϩⲓ-, if read, would need confirmation; the sense must anyhow be as here given.

440*. (MMA. 14.1.493)—E. Buildings. Papyrus. 16 × 3.5 cm. Fibers ↑→.
From Daniel and Jacob to Pesenthius.

The letter contains a request (ⲙⲁⲣⲉⲡⲉ[, ⲁⲣⲓ ⲧⲁⲅⲁ[ⲡⲏ). The writers are in difficulties (ⲉⲛϩⲏϣ), probably financial, to judge by the words ϩⲁⲛⲇⲓⲁ[ⲅⲣⲁⲫⲟⲛ[1] in 5 and ⲉⲧⲁⲁⲡⲉ[2] in 15. In the address (*verso*) recipient is called ⲡⲁⲡⲣⲟⲥⲧ̄/ ⲡϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ "my fatherly lord patron[3]," although the letter is from two writers.

1 But this may be ⲡⲇⲓⲁ[ⲕⲱⲛ. In 7 ⲫⲁⲛⲁⲅⲛ[ⲱⲥⲧⲏⲥ occurs, aspirated as in *CO.* 36, 46 &c.

2 *Cf.* *ST.* 418, also **305** n.

3 Bishop Pesenthius is so called in *RE.* 19; but the epithet is one applied to all varieties of rank.

441. (MMA. 14.1.518)—W. of 1st Tower. Papyrus. By scribe of **450**.
From [. . . . . [1]] to George.

The *κῦρις* George is addressed as "revered patron"; all his "men[2]" are greeted. In 3 ⲟⲩⲱϣⲉ probably = *θέλησον* introducing a request transmitted by ["him that goeth] out to thee with this letter." L. 4 ". . .] and thou reconcile them. Prepare the drug[3] and they shall [. . ."

1 **450**, by the same hand, appears to be from an ecclesiastic.

2 As in *CO.* Ad. 63.

3 For ⲧⲥⲁⲛⲟ here *cf.* Zoega 447, Eccli. xlix 1.

442. (MMA. 12.180.315)—Rubbish Hole. Papyrus, 3 fragts.; the largest 3 × 8 cm.
From John (?)[1] to Epiphanius.

The writer is evidently taking instructions, or offering his services, (2) and he makes a request, probably for prayers (3). Nothing more precise can be deduced. E. is addressed as "holy [lord father ?"].

1 **184**, *BKU.* 290 are by a John to Epiphanius; *cf.* also **133**.

443. (MMA. 14.1.499)—E. Buildings, Tomb 4. Papyrus. 4 × 5 cm.

Addressed to "my lord [father. . . . .], Apa Epiphanius," and containing a request (in 2d plural).

444. (Cairo 46304.3)—1st Tower, under floor. Pottery.
From Euprepius and Peĝôsh to [. . . . .]es[1] and Epiphanius.

The contents, beyond introductory references to "the sweetness of your revered [? piety[2]"] and showing that two requests are made, are unintelligible.
(9) ["Give it unto. . . . ., Mos]es and Apa Epiphanius; from Euprepius and Peĝôsh, your humblest servants. Be so good, greet brother Joseph[3] much."

1 Moses, rather than John, is suggested by **208**, though *CO.* 252 greets John and Epiphanius. *Cf.* also **124**.

2 *Cf.* **320**, **467**, *CO.* 255, 398. But the noun, to be supplied here, varies constantly.

3 *V.* **355**.

445. (Cairo 46304.43)—Cell A. Pottery.
From [. . . . .] to [. . . . . [1]] and Epiphanius.

Before coming to his "humblest affair," the writer greets the "brethren, according to their [names"]. He proceeds to a request (4).

1 The plur. 'beloved' in 9 indicates more than one recipient, though the incongruity of sing. ⲉⲓⲱⲧ might suggest the emendation ⲙⲁⲓ]ⲛⲟⲩⲧⲉ for ⲙ]ⲉⲣⲁⲧⲉ.

446*. (MMA. 14.1.48)—E. Buildings. Pottery.

A recital of past transactions with recipient, beginning [ⲉⲡⲉⲓ]ⲇⲏ ⲁⲕϫⲟⲟⲥ. The rare word ⲡⲃⲁⲉⲓⲧ "ox" occurs[1]. The sending of a servant (ⲡϫⲁⲓ̈ⲃ[ⲉⲕⲉ) is mentioned, to whom (?) something is to be given (5, 6). The skin (ⲡϣⲁⲣ), mentioned in 7, is perhaps referred to in 10: "What time thou shalt have need of [it ?], send and fetch it (ⲛ̄ⲅⲃⲓ̈ⲧ[ϥ). Farewell in the Lord."

1 ⲡⲃⲟⲉⲓⲧ in *Jême* no. 67, 76 seems a man's name (or nickname); likewise perhaps in BM. Gk. iv, 1424, 67 (with prefixed ⲡⲁ-). Its meaning appears from *Mart. S. Ignatii*, Rossi i IV 57, where, among Egyptian gods, it translates *βοῦς* and = ⲙⲁⲥⲓ in Boh. (Lightfoot, *Ignatius*[2] iii 285). In *ST.* 437 it appears as fem., 'cow'; in *ib.* 185 it is in plur. In Hall p. 70 (21200) the word with this form should be read ⲧⲥⲃⲟ ⲉⲓ(ⲉ)ⲧ.

447. (MMA. 12.180.278)—Original Monastery. Papyrus. 5 × 18 cm.
From [. . . . .[1]] to Epiphanius.

L. 2 "Delay [not ?] therefore, my holy brother[2], to [". . . ., 3 "them, through the wisdom of God [that dwelleth in thee[3]". . ., 4 "in the glowing (?) furnace[4] [. . ."

["Give it unto my] pious, revered brother, Apa Epiphanius; [from. . ."

1 MMA. 12.180.300 (discarded), which on *verso* has].⁄ ϩιτⲛ[ⲡⲉⲥⲩ]ⲛⲑⲓⲟⲥ ⲡⲉⲓⲉⲗⲁⲭ[, is almost certainly by this scribe. The present letter would then be from Pesenthius and this the homiletic tone and the form of address make the more probable (*cf.* **111**).

2 Epiphanius is sometimes addressed as 'brother': **111**, **133**, **229**, **465** (?); rarely however (**382**, **508**) without respectful epithets added.

3 Supposing a phrase like that in *RE.* 3, 'the spirit of God that dwelleth in you.'

4 These words suggest 'oven' for ⲁϣ. Presumably the writer is using a metaphor.

448*. (Cairo 44674. ?)—W. Rubbish Heaps. Pottery.

Perhaps from Constantine (ⲕⲱ[) and Ananias[1] to their "revered father [. . . . .] and his children." It contains a request, wherein the name Andrew (]ⲣⲉⲁⲥ) occurs.

1 A letter from these two, Hall p. 98.

449. (Cairo 44674.108)—W. Rubbish Heaps. Pottery.

". . .] am coming [. . . . .], that I may do obeisance unto thy fathership. Certain [men ?] are come in (5) unto me[1] respecting the bucket (?)[2]. Be so good, see, I have sent Stephen; be so good and give him the bucket, that I may give thee thanks. Farewell.

"Give it unto the[3] [. . ."

1 Here ⲉϫⲱⲓ appears to add nothing to ⲉⲓ ⲉϩⲟⲩⲛ (*cf.* that in *ST.* 267, 377). Used ? as here, *Jême* no. 67, 57; differently ('accrue to'), *ib.* 50, no. 68, 43, *ST.* 179, *CO.* 217.

2 Evidently the word recurring in 8, with a prefixed particle, which one would expect to be ϩⲁ-. As ⲡⲁⲣⲉ this word is unknown, but if we regard the 2d ⲡ as an error, we may compare ⲁⲣⲉ (masc.) in the Glossary BM. P. 1727, l. 189, where it = ἔκχυσις, and l. 205 where ὑδροδοχεῖον = ἔκχυσις = ⲁⲣⲉ. This, then, is the ⲁⲣⲏ of bronze, *ST.* 439, Tur. *Mater.* no. 18, BM. 480 (ⲁⲣⲉⲓ); unless that be fem., as it must be if identical with ⲥⲛⲧⲉ ⲡⲁⲗⲉ of bronze, *ST.* 125, ⲥⲛⲧⲉ ⲛⲁⲣⲁ of gold, Paris 131[3] f. 47 (= Epiph. *De Gemm.*, in the Latin *catenula*, perhaps = δακτύλιος of Ex. xxxvi).

3 Or 'unto Plo[.' *Cf.* the name ⲡⲗⲟⲩ, ⲡⲗⲱ.

450*. (MMA. 12.180.73)—Original Monastery. Limestone. By scribe of **441**.

The writer, calling himself ἐλάχιστος, addresses recipient as "revered son[1]." He (?) had [gone] out to recipient "yesterday also[2]" (ⲙ̄ⲡⲕⲉⲥⲁϥ). He is sending (?) Paul (ⲉⲓⲥ ⲡⲁⲩⲗⲟⲥ, ? with this letter) [. . .

1 Probably an elder ecclesiastic addressing a civil official (*cf.* **136** II, *CO.* 61). The verb 'go out' prob. implies a visit from the desert to the town. **441** is also addressed to a layman.

2 *Cf.* **169**.

451. (MMA. 14.1.112)—Cell A. Pottery.

"Before (coming to) the affair, I greet you all. See, [I ? am] come south. Let my mother[1] (5) [? go] to the dwelling of Apa Vic[tor. . . . .] in [God's] will [. . ."

1 It will be recollected that Epiphanius several times addresses, or greets, his mother. *V.* **259**.

452*. (MMA. 12.180.100)—2d Tower. Pottery.

A request that recipient would [instruct ?, ask ?] Jacob to [. . . . .], regarding the young girl (ⲉⲧⲃⲉⲧⲗⲉⲗⲟⲩ ϣ[ⲏⲙ])[1] [. . .

1 Unless this be a name, Tleloushêm, as perhaps in *BKU.* 137. For the parallel masc. form *v.* **431**.

453. (MMA. 14.1.63)—Original Monastery. Pottery.

Epiphanius is named, but neither as writer, nor recipient. Perhaps he is to be asked to forgive (*or* admit) the writer.

454. (MMA. 12.180.136)—Below 1st Boundary Wall Pavement. Pottery.

The names "brother" Severus, Ananias (*or* Elias), Epiphanius and Apa Petronius are visible. The first of these is possibly the recipient and is begged to [go to ?] Epiphanius.

455. (MMA. 12.180.188)—Rubbish Heap SE. of 2d Tower + W. Rubbish Heaps. By scribe of **1**. (Plate XI.)

"Be[1] so kind and do thou come out and ———[2] the hindrances (5) as to wherefore he is not come. Jacob[3] said[4] that when his mother had said to him, 'Arise and go; this is not right (10) that thou shouldst be thus proud,' he said unto her impudently, 'Must I needs be impeded ?[5] I am not at leisure (to come'). And when (15) his wife also said unto him, 'Be [so kind] and do thou go and answer[6],' he disdained[7] her impudently. Jacob told me moreover saying, 'He (20) said that[8] at the time when he sent (?) [. . ." In 22 perhaps the place [Pa]nkamê[9]. . . . .] (*Verso*) ". . . him in Paône, and he came up today, which is (30) the 7th day of Thoout[10], and I sent after him, when there was need, he answered me not and put forth this excuse. Thereafter (35) I asked Jacob, 'Dost thou then say that the reason of his departing was not this ? Tell me what thou didst (40) think within thee[11], according as his conversation seemed to thee.' Jacob said unto me, 'Perhaps he was wroth [and] departed because [. . . . .] (45) came. And God [knoweth,] he went. . ." Of ll. 46 ff. nothing can be made.

1 For the introductory (? elliptical) ϫⲉ, *cf. CO.* 196; also such instances as **114**, **280**, **489**, *ST.* 204, Hall p. 89.

2 'Overcome, remove,' or 'set right,' or 'formulate, ascertain.' Such translations of ⲥⲙⲓⲛⲉ would be hard to justify, but neither ⲥⲙⲙⲉ, nor ⲉⲓⲙⲉ can be read, nor would following ⲛ- suit them.

3 Presumably the Jacob mentioned by this same writer in **260** &c. But *cf.* **456**.

4 Supposing the part. perf. to be used throughout as in **260**.

5 Perhaps not a question and ϫⲟⲟⲣⲉ might be 2 sing. fem., since a woman is addressed. But as ϫ. ⲉⲃⲟⲗ sometimes = ἐμποδίζειν (Eccli. xxxv 3, *Aeg.* 232, prob. *Miss.* viii 26), the above translation may be permissible.

6 The construct (?) is a difficulty; but so too is subjunct. ⲛⲧ- and masc. (for neuter) suff., if the verb be ⲟⲩⲱϣ.

7 Or 'derided.' But the prefix does not concord with this. ⲉⲁϥ-, or ⲁϥ- cannot be read.

8 Or ⲡⲉϫⲁϥ merely redundant, 'said he.'

9 In the nome of Ermont, according to *Jême* no. 110, 2.

10 Omission of letters, especially finals, characterises this scribe; *v.* ll. 7, 10, 31 and **143**. Whether *CO.* 188 is in this hand I do not know. *Cf.* also **525** and *CO.* 371.

11 Or 'The reason of his departing was not that which thou didst think within thee. Tell me. . .' But this is less probable.

456. (MMA. 12.180.139)—Original Monastery. Pottery. By scribe of **1**. It is quite possible that this is a lower fragment of **513**.

From Jacob[1] to [. . . . .].

". . .] Thereafter they did cast [. . . . .] me, this humblest Jacob, [. . . . .] being troubled in my thoughts by [. . . . .] so that I said in my [heart. . .] (5) thou hast given offence to [. . . . .] thou didst make a stand[2] [. . . . .] the deceased (?) A[[3]. . . . .]. But the alms and the [offering[4]. . . . .] after I had begged (?)[5] [. . ." (*Verso*) "], for all they wrote, [they] wrote them for our learning[6]."

1 Unless the words of Jacob in 2 are a citation by the scribe, whose hand and spelling are indubitably those of **260**, **434**, **455**, where a Jacob is several times referred to.

2 ? In opposition to others, as in *CO.* Ad. 11. For the Achm. form *cf. ST.* 47, *CO.* 314.

3 The letter following ⲁ is certainly not ⲃ; therefore not Abraham (*cf.* **434**, 25). ⲁⲡⲁ is probable.

4 *Cf.* **434**, 15.

5 *Cf.* spelling of this in **27** (same scribe).

6 Rom. xv 4, as in **434**.

457. (MMA. 14.1.16)—Tombs 65, 66. Pottery. Possibly by scribe of **236**[1].

From Papnoute and Epiphanius to Cyriacus.

"Give it unto the pious, holy father, that truly beareth Christ, Cyriacus; from thy sons Papn[oute (5) and] Epiphanius.

"Before [all] things, I [salute] the print of thy [fathership's] feet. Afterward: I would have thee know[2],

1 Almost certainly by scribe of an ostr. belonging to Prof. G. Jéquier (that cited in **397** n.), on *vo.* of which is a letter from Ep. and Jacob, greeting Papnoute, Philotheus and Macarius.

2 ⲧⲁⲙⲟ thus in **188** &c.

thou didst [? send[3] (saying,)] 'Come south.' At the time when Charis [?][4] was absent (?) I was not able to come until he should come south. (10) Now lo, he is come. The Lord knoweth, if thou hadst not sent, I had expected to come upon the first holiday[5]. For thou knowest our heart's desire [toward thee]. If thou hadst not sent unto us (saying,) 'Go [.....],' it is no thanks to us to fulfil thy behest[6]. (15) Now be not discouraged[7]; if the Lord will, [I will come] south upon the first holiday; [I will] come and carry out thy behest in [all] things, so that thy heart shall be at rest. [May] the Lord [preserve] thee unto me, my holy (20) father, me[8] Epiphanius. Farewell."

3 Or 'say to me,' or merely 'say.'
4 A man's name in *Jême* no. 48, 62, BM. Gk. iv, 1420, 116, *ST.* 242. Or ϫⲁⲣⲉϥ *Jême* no. 36, 4, which is of the same length. But the gap in following line seems to require a longer name: ϫⲁⲓⲣⲏⲙⲱⲛ *CO.* 492, ϫⲁⲣⲓⲥⲓⲟⲥ Cairo 8382 (stele). ϫⲁⲣⲓⲧⲟⲩ Hall p. 106, is prob. feminine.
5 *V.* **284**.
6 *V.* **327**.
7 Ἐγκακεῖν is one of the words adopted untranslated from the NT.
8 Showing that this greeting is not from both writers, but from E. on his own behalf.

458. (MMA. 12.180.283)—Original Monastery. Papyrus, 3 fragts. The largest 7.8 × 20 cm. By scribe of **531** and perhaps of others[1]. (Plate IV.)

"...] to the *vicar[ius*[2].....enquired ?] regarding the affair hitherto, but left the affair, delaying until [.....saying,] 'Let sureties be given them till (the month of) Tybi and let them bring pledges [.....] hitherto, nor have they brought pledges [.....] (5) in his house, he weaving for him for[3] [.....saying ?] Lo, a number of years hath he not entered [.....] working for him on thy account, (intending) to leave the affair [.....] the eyes of them that see, whilst my father and my brethren [.....] an old affair[4]. For thou knowest them, how they demand of thee [.....]. Be so [kind.....I prostrate myself at the] footstool of thy (10) feet and I entreat thee that thou wouldest do it for God's (sake) [.....] my affair [.....] not speak of my affair, they will —— me[5]; for they will not give any thing [.....] and (?) they will [say in] their heart, 'We have overcome Epiphanius[6].' (*Verso*) And moreover as to the box [that] thou didst send [, saying that it should be] given me, [....] lo, hitherto it hath not been given me[7]. God knoweth, for sure hath no one [.....], whilst (?) I attend service[8] in the monasteries, at the public festivals[9], and at [.....] (15) For if thou leave the affair to[10] the *vicarius* [.....]. And moreover as to the two garments of[11] [.....] Jacob (son of) Lelou and Philotheus [.....] no share in the clothes that were delivered[12] at the dwelling of [.....] the impieties too that he hath uttered thus. Be so kind therefore [.....] (20) and he forsake God [..."

1 This script much resembles that of **163**, **216**, **496**, likewise that of *ST.* 175, but identity is hardly assured. The unusual diaeresis in **163**, 3, 12 recalls the habit of the present scribe. A peculiar instance of it, Hall p. 59, shows a quite different script.
2 *V.* **156**.
3 Probably 'for the wage of...'
4 Or ⲛⲁⲥ 'for her,' instead of 'old.' But no woman is mentioned elsewhere in this letter.
5 This verb might be read ϫⲗ ⲁⲗⲱⲓ, though I have not found ⲁⲗⲱ, 'pupil of eye,' with pronominal termination; nor is it easy to find a meaning for ϫⲱⲗ (or ϫ. ⲉⲃⲟⲗ).
6 Does this indicate Epiphanius as the addressee? The language of reverent adulation usual in letters to him, appears here at most only in ll. 9, 10. But the opening and concluding formulas are lost.
7 *V.* Corrigenda.
8 The usual meaning of *συνάγειν*.
9 I cannot find the term *δημόσιαι ἑορταί*, to which this should correspond. It might refer to the principal festivals of the Calendar (*v. Can. Athan.* p. 27), as contrasted with local events. Several sorts of festival are named in *Jême* no. 76, 28. The form ϣⲁⲉ is written ϣⲁⲓ in *BKU.* 308.
10 Or 'of the *vicarius*.'
11 ⲛϩⲃⲁⲥ 'of linen' suggests itself.
12 Or possibly 'that were woven (*or* that [we] wove'). Two Balaizah fragts. refer to the tax for ⲧⲁⲗⲉ ϣⲧⲏⲛ: *v.* Ryl. 238 n.

459. (Cairo 46304.23)—Cell A. Pottery. From Isaac to Zebedaeus.

["This] humblest Isaac, [writeth[1] unto his beloved] brother, Apa Zebedaeus." Ll. 3–15 contain a citation of someone else's words (4), expression of Isaac's esteem for recipient[2] (5, 6), a narrative of past events (7 ff.) in which Apa John and "my mother Susanna" are named and perhaps a dispute as to money and

1 Or 'greeteth.'
2 L. 6, 'but thou art unto me as it were' (? ⲙ[ⲡⲉⲥⲙⲟⲧ ⲛ-); *cf.* Mat. xxi 26, Budge, *Misc.* 105 ⲡⲉϥⲛⲧⲟⲟⲧⲟⲩ ϩⲱⲥ ⲡⲣⲟⲫⲏⲧⲏⲥ. *Cf.* **103**, 28, 35.

property is in question (11), involving apparently a quotation of Jo. xv 22, "...they had not had sin[3]" (11, 12). "There was no blame on thee" and "thou didst plot against me" (13, 14) presumably continue Isaac's own words. From l. 15 the text is continuous, but unusually unintelligible. "...I say that, seeing[4] Enoch sent[5] to me (?) [.....] God knoweth my good-will toward thee and my affection. And moreover it will be found[6] that I sit in my dwelling, my heart troubled for thee, on account of thy children, because that I have not power to do thee a benefit (20), because that (?) thou doest the Lord's work[7] and I am not straitened[8] for thee. And besides[9] thou hast done many another thing unto him[10] (whereat) my heart is not content; and moreover thou hast done them by stealth; and moreover, my brother, he is at ease on that side[11] (25) more than thou. Farewell in the Lord.

"Give it unto Zebedaeus; from Isaac, this humblest sinner."

3 Reading пємⲁ, where мⲁ = м(м)п. Or perhaps пємⲁ(п) here, since that is the reading in the next line. For мⲁ, here and 19, *v.* **437**.

4 єпє thus, Hall p. 109; єпн in **179**.

5 Or 'said.' If so, what follows may be a quotation of his words.

6 *Cf.* **173** n., though here the fut. passive prefix makes 'suppose that, take it as if,' less likely.

7 Perhaps a Pauline phrase (*cf.* 1 Cor. xv 58). *Cf.* **384**.

8 A reminiscence perhaps of 2 Cor. iv 8, the 2d ϩ in ϩєϫϩωϫ being omitted, as in Eccli. xxxiv 15, Achm. Zeph. i 17. With тє = ϯ- *cf.* тє- in 15.

9 Or rather a contrast, 'but,' is implied here, supposing the preceding words correctly rendered.

10 ? Enoch.

11 Perhaps 'on his part.'

460. (MMA. 12.180.277)—Original Monastery. Papyrus. 18 × 15 cm. By scribe of **517**, *RE.* 3, 4, 15 *recto* (not printed by Revillout) and ? of **165**.

The writer[1] had received recipient's letters through "the pious priest," and had read them. He is as happy to have been worthy to receive them as if [[2].....]. He refers (4) to "the great Basil[3] of (Caesarea in) Cappadocia[4]." (5) ["Seeing that thy Godfearing]ness[5] [hath] written unto my insignificance[6] concerning the pillars[7] [....." The writer speaks of carrying out recipient's bidding; (7) he has hastened to write to Ape (Luxor), availing himself of the presence[8] of [.....]. He has requested the *vicarius* at Ape[9] to send (*or* to bid send) the waggon. (10) He begs for further instructions and promises to carry them out without delay, using a Greek phrase[10]—his letter is indeed full of Greek words—and perhaps again expressing his unworthiness, (12) "for I am in need of mercy."

"My holy and [.....] lord father [..."

On *verso* another writer, Zael, began a letter.

1 The author of *RE.* 4 is Abraham, of *RE.* 15 Psan; the hand therefore prob. a scribe's.

2 Perhaps 'as if [I had met with thee] in the body.' *Cf.* σῶμα in similar phrases, Leyden 484, *RE.* 22 *vo.*

3 Basil so called in *ST.* 31; similarly with ноϭ prefixed: Athanasius Appendix I 27, Macarius *BIF.* xiii 116, Hilarion Rossi *N. Cod.* 8.

4 Presumably likening recipient's eloquence to his.

5 Reading мптѳєосєвєстⲁтос (= θεοσέβεια), which is presumably intended in *CO.* 178, or ѳєотімнтос (as noun, *Jême* no. 106, 46), or ѳєофѵⲗⲁктос (*ST.* 170); otherwise, тєтпмптєιωт пѳєофιⲗ(сєв-)єстⲁтос, or the like.

6 Εὐτέλεια in *BKU.* 305.

7 Perhaps building operations are referred to, though Coptic scribes almost invariably write стѵⲗⲗос.

8 Παρουσία thus in *RE.* 7.

9 For the *vicarius* *v.* **156**. Here the title was preceded by an epithet.

10 ὃ ἐκέλευσας, preceded perhaps by стѵⲗос.

461. (MMA. 14.1.490)—E. Buildings, Tomb 4. Papyrus, 3 fragts.; the largest 5.5 × 7.5 cm.

L. 1 probably contained ["I have received the letters of your lord] fatherhood and have learnt [...(2)...] and according as ye did [bid..." L. 3 appears to show the end of a Greek phrase[1]; 4 relates to the burning of a ship; 6 names Christodorus; 7 speaks of coming northward; 8 tells of endeavors ? to] make peace. L. 9 perhaps names "the] κάστρον[2]" and "the congregation[3]," 10 "the dwelling of the children of Hello"; 11 "...] to Kôs. Be not troubled, nothing evil hath befallen." L. 12 contains an obscure, perhaps incomplete,

1 *Cf.* the Greek words in **460**. Here ἀκούσας, with κελεύειν (if so) in the preceding line, indicates perhaps something comparable to 'I hear and obey.'

2 I have not met with this word thus abbreviated. It may of course be simply the figure 26. But ll. 15, 16 make it likely that the gaps at beginnings of lines were but short, so that there would be scarcely space here for the words to be expected before a numeral.

3 *V.* **300**, **484**, **568**.

word[4]. The page ends with "Read on the outside[5]." On *verso* are concluding salutations[6], "...] I (?) will not remain away from you[7] [.....] I do obeisance unto the feet of your blessed[8] lord [fatherhood, until such time] as God make [me worthy] to fulfil this [face to face].

["To my] holy lord father [....."

4 If it ends in -ⲛⲥ, presumably Greek; otherwise possibly a name, with enclitic -ⲛⲉ.

5 *Cf.* **268**.

6 If ⲛϩⲟⲩⲛ is to be read, *cf.* perhaps *Jême*, no. 65, 89, where its use is somewhat similar. But ⲛϩⲟⲩⲟ may be preferable; it would emphasize the preceding verb, as in *ST.* 315.

7 *Cf.* **238**.

8 *V.* **254**, where (and in *RE.* 20, 44) it is applied to a bishop. The present letter may therefore address Pesenthius. The mention of Kôs makes this the more likely.

462*. (MMA. 14.1.488)—S. of Tomb 66. Papyrus, 5 disconnected fragts.; largest 7.5 × 11 cm.

From [.....], son of Mena (]ⲧⲁ̣[.]ⲓⲟⲥ[1] ⲡϣⲏⲣⲉ ⲙ̄ⲙⲉⲛ[ⲁ), to Cyriacus.

Above the text the monogram ⲓ̄ⲥ̄ ⲭ̄ⲥ̄[2]. Scarcely anything connected is to be gathered as to the contents. "Men of thine (ⲉⲛⲟⲩⲕⲛⲉ)"; "my mother-in-law" (ⲧⲁϣⲱⲙⲉ); "my sonship" (ⲧⲁⲙⲛ̄ⲧϣⲏⲣⲉ); ["if the Lord] prosper (ⲥⲟⲟⲩⲧⲛ̄ⲧⲛ̄) thy ways[3]"; an adjuration by "the habit that is on thee[4]" (ⲧⲉⲧⲁⲣ[ⲕⲟ.....ⲡⲉⲥⲭⲏⲙ]ⲁ ⲉⲧⲧⲱ ϩⲓⲱⲕ ϫ[ⲉ), perhaps relating to recipient's mediation (ⲛ̄ⲧⲉⲟⲩⲣⲏ[ⲛⲏ *sic* ϣⲱⲡⲉ...ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ). The phrase ⲙⲉⲓⲥⲧⲟ ϣⲁϫⲉ ⲁϫⲱⲕ may perhaps mean "I will not contradict thee[5]." The address is "to] my holy father [...Apa Cyr]iacus, the beloved of God (ⲡⲙⲉⲣⲓⲧ ⲛⲧⲉ ⲡ[ⲛⲟⲩⲧⲉ[6]) [; from .....], the son of Mena ["...

The dialect is characterised by ϩⲓⲁⲧⲉ, ⲧⲁⲙⲁ, ⲁϫⲱⲕ and ⲧⲉ- (1st sing.).

1 Eustathius, or Anastasius.

2 *Cf.* **145**, **294**.

3 *Cf.* **324**.

4 The σχῆμα is sworn by in B.M. Pap. lxxvii (Mitteis, *Chrest.* 372), BM. Gk. v 1729; *cf.* P. Cairo 67298.

5 The locution seems new. ⲧⲥⲧⲟ ⲉϫⲛ- is found in Junker, *Kopt. Poesie* ii 32, 'bring back to.' In BM. 635 (2) with ϩⲓϫⲛ- it may be comparable.

6 *Cf.* Rom. i 7.

463. (MMA. 14.1.525)—Cell A. Papyrus, 10 (out of many) fragts.; largest 3 × 8.5 cm. By scribe of **245** &c.

From Joseph to Epiphanius.

Beyond the opening words, "Before (coming to) the affair of my humility," little is to be read consecutively. Recipient is ["he that] truly [beareth Christ] and is worthy of all honor" (A). The honor of his name (F) seems to be likened to that of "Epiphanius the bishop" (G), presumably his namesake of Salamis[1]. His prayers are asked (E). A John is named (H).

Verso. "[Give it unto my] beloved father, him [that] truly beareth Christ, Apa Epiphanius; from Joseph [..."

1 Reading ⲡⲁⲉⲡⲓⲫⲁⲛⲓⲟⲥ. Epiphanius's eloquence is perhaps referred to in *CO.* 367. His *De Gemmis* (Zoega cclv &c.), *Ancoratus* (*ed.* Liepoldt, Leipzig Academy, 1902) and a Homily on the Virgin (Budge, *Misc.* 120) were known to the Copts, as well as his Life (*ed.* Rossi, *Nuov. Cod.* 7 ff.; *cf.* *Synax.*, 17 and 28 Bashans).

464*. (Cairo 44674.14)—Below W. Court + W. Rubbish Heaps + Original Monastery. Pottery.

The writer speaks (1) of words that recipient (a woman) had uttered (ⲉⲣⲧⲁⲟⲩⲟ ⲙⲙⲟⲟ[ⲩ) "concerning us" in men's hearing (ⲁⲣⲱⲙⲉ ⲥⲱ[ⲧⲙ) (8). He refers to his son (*or* children) (5) and names Pamin, son of Pos[1] (ⲡⲁⲙⲓⲛ ⲙ̄ⲡⲟⲥ) (9). In 13 he says, ["Whatsoever thou] wilt (ⲡⲉⲧⲉⲣ]ⲟⲩⲁϣⲥ), do it unto him." The phrase ⲉϣϫⲡⲉ ⲙⲛ̄ϭⲛ̄ⲧϥ may be noted.

1 The first is not met with at Thebes in Coptic times, and rarely before (*Theb. Ostr.*, Greek no. 93). The other perhaps = ⲡⲟⲩⲥ.

465. (Cairo 46304.71)—Cell B. Pottery.
From [. . . . .] to Epiphanius.

The writer styles Epiphanius his "dear brother" (2, 24) and speaks also (13) of "my holy father," who is probably not the same person[1]. He had written already regarding certain money with which Mena was concerned (6, 7); "I went forth to him yesterday." (9) A man (?Mena) and his wife are then in question[2] (10 ff.) and later, bread and clothing (16–20), probably with reference to the writer's needs. Recipient is begged not to delay[3] (21).

1 Yet 'our father and brother' are words in which recipient of BM. 467 (*ST.* 192) are addressed. In 12, 13 ⲟⲩ[ⲱϣ ⲟⲩ]ⲛ 'Please, then, my holy father,' would scarcely allow for a long enough lacuna. The verbs in 3d sing. (14, 15) might refer to the holy man, whose assistance is to be asked. It may be noted that in *CO.* 252 a 'God-serving and revered father,' besides 'my brother Epiphanius,' are mentioned. E. is called 'brother' now and then: **202**, **382**, **508**, *ST.* 246.

2 For ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ (if not ⲧ. ⲉⲃⲟⲗ [ϩⲛ]), *cf. CO.* 386.

3 Note ⲛⲥⲟⲩ- for ⲛϣⲟⲩ-, as in **177**.

466. (MMA. 12.180.276)—Rubbish Hole in 5. Papyrus, 3 fragts.; largest 10.5 × 16 cm.
From [. . . . .] to Pesenthius[1].

A narrative, in which the writer tells first how his eyes had been giving pain and then recounts various events which it is difficult to connect: (2) "I found them to be guilty of (*or* liable for[2]) [. . ."; "Afterward they adjured me by [holy ?] books[3] (?) [. . ."; "Apa Theodore, Apa Joseph, Apa David, Apa Paul [. . ."; (5) "and we (?) sat (*or* waited), for they were about to read the homily [. . ."; "the cells of the bakehouse[4], and we were five[5] [. . . ."; (8) "Apa Epiphanius [. . ."; "in prison, at[6] the [. . ."; (10) "father (?) Apa Abraham and they cast him into [prison (?). . ."; (*Verso*) "he shall write the conclusion unto[7] [. . ."; (15) "and the queen's man[8] [. . ."; "to the city[9]. Do not delay to enquire [. . .[10]"

["Give it unto my] beloved father, Apa Pesyn[thius. . ."

1 The word on A *vo.* seems not to be ἐπίσκοπος.

2 Or 'in custody for.'

3 *Cf.* an oath by the gospels, *RE.* 11. *Cf.* **162** n.

4 ⲣⲓ 'cell' may here mean 'oven,' as in Winstedt, *Theod.* 175, which Lemm, *Misc.* cix (10) needlessly emends to ⲧⲣⲓⲣ.

5 Supposing the writer's name added to the four above mentioned, the five here referred to may be intended. But one might read 'We passed 5 [days. . .'

6 Or prepositionally, 'in respect of'; *v.* **349** n.

7 Or 'of [the matter.'

8 Reading practically certain, but the form, with genitive and article, unparalleled. *Cf.* **369**. 'Queen's man' should correspond to δεσποινικός, used in certain 6th cent. papyri (from Middle Egypt) for officials of the empress's domain (*cf.* J. Maspero, P. Cairo iii, p. 15 ff.). In P. Cairo 67019 Theodora is certainly, in 67283 probably the empress intended. Supposing her to be here in question, the recipient of our letter could not be bishop Pesenthius of Coptos; for Theodora died in 548, whereas the bishop flourished some 50 years later. But subsequent empresses may have held Egyptian estates and the occurrence here of 'Apa Epiphanius' and 'Apa Abraham'—presumably the hermit and the bishop with whom we are familiar—besides the script of our letter, which much resembles that *e.g.* of Louvre R. 49 (addressed to bishop P.), combine to indicate a period later than that of Theodora.

9 *Cf.* **157** n.

10 Doubtless an appeal for intervention.

467. (Cairo 44674.35)—Rooms 1, 3, 4. Limestone.

The text of this fragment appearing, on reconsideration, to merit reproduction, it is printed in the Addenda and Corrigenda. The extensive lacunae make all translation uncertain.

["Before] my humblest affair, [I salute the] sweetness of your revered [. . . . .]ness. Hereafter: [I beg (?)[1]] your holiness[2] [(5). . . . .] take thought for a [[3]. . . . .], that they may be planted (?) and be brought [to the ch]urch on the Sabbath [. . . . .] one (?)[4] or two, on behalf of our [departe]d (?)[5] father, Apa Elias. [(10)

1 Or 'I inform. . .that [. . . . .have] taken thought.'

2 Note accent on ἁγιωσύνη.

3 ⲙⲁ [ⲛⲟⲩⲟⲟ]ⲧⲉ, 'vegetable garden,' is too short for what the gap appears to need; yet the following verb (if ⲧⲱϭ is here 'plant,' not 'fix') suggests this. In the plur. object of the 2 verbs the produce of the garden would be implied.

4 ⲟⲩⲟⲛ for 'one' is hardly permissible, while ⲟⲛ 'again, moreover' seems out of place, though the word is favored by this writer. Or possibly ⲥⲁⲃⲃⲁⲧⲟⲛ again is the word: 'on one Sabbath, or two.' Note form of breathing on ἥ; *cf.* **1** n.

5 Suggested by the subsequent lines.

. . . . .[6]], not by constraint, but as it pleaseth you, (*Verso*) [in accord with] God[7]. For [the] Canon[s] moreover of the A[postol]ic (Synod[8]) enjoin [(15) . . . . .] commemoration before [? God.] It is moreover [a] great comfort [and a] great profit[9] [unto us ? that] we [should[10]] do this (work of) comfort[11] [on behalf of them that are] fallen asleep, [. . . . .] Paul[12]."

6 **мпωр** 'nay' (μηδαμῶς), or γάρ seem the only possibilities. If the latter, a verb also is required.

7 *Cf.* **264**.

8 Uncertainty as to the sense of the lines following makes it difficult to identify this canon. Instead of σύνοδος, perhaps another fem. word, διάταξις, or διδασκαλία. The latter of these presumably intended in Leyden 385 and in the book catalogue, *Rec.* xi 134 (likewise from Thebes); correctly written in the book list, *BP.* 1069. A Phillipps frag. has **спаυ папостолік/ пмєϩр[апоп**. On the various collections of canons &c., subsequently ascribed in Egypt to the Apostles, *v.* Riedel, *Kirchenrechtsq.* 157 ff.

9 **солсл** and **ϩнυ** similarly together in Budge *Misc.* lii, *Papyruscod.* p. 47 (ii. Anh.). The position of **поϭ** in 17 is certainly strange, yet it can hardly be but the epithet of **ϩнυ**.

10 **єпϣап-**, or **ϩмпτрєп-**.

11 Difficult to translate. The following preposition might be **єϫп-** 'on account of,' instead of **ϩа-**.

12 There should be space here for **κατα пϣаϫє м]**, 'according to Paul's word.' The reference is probably to 1 Thess. iv 13–18. To take 'Paul' for the author of the letter is of course possible. The whole formula of address would then be contained in this last line.

468*. (MMA. 12.180.295)—Original Monastery. Papyrus. 12 × 6 cm. II by scribe of **410**.

Two letters. I. The older (fibers →), of some 18 lines in a hand much like that of **1**, is addressed by several authors to "our holy father," asks for (2) his "holy prayers" (**ϣлн]л єτουаав**) and shows the word **спорᴧυλо[п**[1], devoid of context.

II. The later (fibers ↑), written in 14 lines, upon an obliterated Greek text, may be by Lucianus[2]. It narrated what had been said by others (**аυϫоос оп ϫє[**), named Athanasius (]**пасιос м̄пєр[**[3]), the place Trakata (**ϩ̄птракατа**[4]), Petronius (**пєτρωпє**) and Phoebammon (**ϕоιв[**). The word **соϊ** 'beam' occurs, without context.

1 *V.* BM. Gk. v 1703, P. Cairo 67031, 67032; *cf.* Zachariä v. Lingenthal, *Gesch. d. Gr. Röm. Rechts*[3] 365. Fees, or bribes therefore are in question (*cf.* **спопτιлоп**, *Jême* no. 67, 121) and the following line with **тарєϥр**, 'that he would,' probably refers to a request, perhaps for recipient's intercession.

2 *V.* **410** &c.

3 One or two names begin thus: the commonest Perêt. But a place is not less likely; *cf.* that in **488**. 'The Persians' might be read, but is syntactically improbable.

4 Thus spelt *ST.* 352, 21; **τρακατє** in Tur. *Mater.* no. 18 (assuming it a place there). The forms **τρακατап**, *ST.*, *l. c.* 4, *RE.* 22 *vo.*, **τριкатап**, *RE.* 3 (**авраϩам патрікатап кпаϩє** *sic leg.*) and prob. in *ÄZ.* '85, 69 (*leg.* **τρнгатап**), recall the genit. Τρικατανις, *Mitth. Rain.* v 14 (Le Blant), where it is seen to be in the Coptite nome; and this is supported by its occurrence thrice in the Pesenthian correspondence. Note that in this nome also is a place Τρακαν, BM. Gk. iv, p. 408. **τрака** (*sic*) *RE.* 37, **τрυка** *Christ. Vostok* 1912, 207, are presumably forms of the same name. In *Jême* no. 94, 63 the form is doubtful and the place appears to be near Jême. **τρкωτ** Τερκῦθις in the Hermonthite nome (Hall p. 111) is of course a different place.

469*. (MMA. 14.1.53)—1st Tower, under floor. Pottery.

From ——— to bishop Pesenthius.

The writer, "this humblest one," addresses "my holy lord father, Pesynthius, the bishop," saluting (**асπасє**) also "brother [. . . . .]." Previous occurrences and communications with the bishop are recalled (]**пcаϥ аїϫоос пак** [. . . . .]**пϩωв єι єτмнтн**[1]). The words]**єυоυωϣ єпклнма** ". . . they desire (to bring) an accusation," and the request not to [. . . . .] probably show that the bishop is being applied to for his intervention.

1 'The matter [came ?] to be discussed,' as *e.g.* in *ROC.* 1913, 172 (=ἐγκύπτειν, παρεμπίπτειν). *Cf.* **кω єτмнтє** =προτεθῆναι *Miss.* viii 58. On the locution *v. Leont. Neap.* Gelzer 180.

470*. (MMA. 14.1.50)—1st Tower, under floor. Pottery. The right side of all the text has become illegible.

From Jacob to Jacob.

"I, Jacob, the [. . . . .], I write unto Jacob, (son) of Jeremias[1] [. . ." Beginning with the formula **прос θє птак[**[2], he speaks of a woman who had come to him (]**п̄тсιмє** *sic* **атот**) and of the dwelling of the *vicarius*[3]

1 This man in **99**.

2 *Cf.* **431** n.

3 *V.* **156**.

(пв̄ткар/). He perhaps undertakes to bring [? her] (ϫеітм̄п̄т[) next day. He speaks further of coming to Jême and of [not yet] attaining to come south[4] (та]ϩо еі ернс).

4 As in **275**.

471. (MMA. 12.180.129)—Below 1st Boundary Wall Pavement. Pottery.
From Phoebammon to John (?).

"...], for I have [.....] your welfare. As to [.....[1]], the truth is, (5) God knoweth, I examined[2] all the place, whilst your man sat (waiting), and I found not one (?) remaining[3]. But (10) if God ordain, by the 5th, or the 10th (of the month[4]), whatsoever I shall find (*Verso*) (15) I will buy it and will send it you. (20) If ye will enquire of this letter-carrier, he shall relate unto you how it is. I do obeisance (25) unto your fathership before all things. Farewell in the Lord.

"My holy lord father, Apa [Johann]es[5], the priest; (from) Phoebammon."

1 If one reads [те]в̄рі, 'the seed-corn' (so in *CO.* 219, 306), та must be poss. art.; but of this with ме I cannot find an instance. ката тме ⲇе occurs Budge, *Misc.* 292 *supra*, but could not be read here. In *ÄZ.* '92, 42 is тмете таі and in *CO.* 178 тме[те]. Possibly we should read таті̄меⲇе 'the (one) in the middle' (*ST.* 109), though such a phrase seems inapplicable here. Moreover the scribe spells otherwise correctly.

2 *Cf.* моущт in **368**.

3 *Cf.* the use of оүнϩ in **327**. But if еоүω (=ееүω) were read, we should translate 'I found no pledge left (deposited),' оүнϩ being used thus in *ST.* 370, 391, *Tor.* 38 &c.

4 Presumably the name of the current month is understood; so too in *CO.* 327. For ϣа- *v.* **361**.

5 The gap is rather short for this name.

472*. (MMA. 12.180.320)—W. Rubbish Heaps. Papyrus, 2 fragts.; the larger 16 × 18 cm. Fibers ↑→.

"When (епеⲇн) we received the letter (п̄сϩа[і) of thy [.....] lordship, our heart was very, very glad (еүфран[е] емате е̄ма[те) [..." The letter in question related apparently to a brother (псон) Petronius and contained a request (еі[п]аракa[λеі) regarding him: "lest he forfeit his soul (ϫенеqϯ ᾱсе п̄теqψү[хн[1]])." ["Under] thy subjection (т]екϩепотакн[2])" and the opening phrases show recipient to be an ecclesiastical, or monastic superior. In the last line he is called "holy father." The writer's dialect is displayed in коүмаеіт[3] and асе.

On *verso* of the larger fragment is an account; *v.* **565A**.

1 As in Mat. xvi 26 &c.

2 *Cf. CO.* 284, 'paternal (*i.e.* filial) ὑποταγή.'

3 Apparently here, as in **200**, meaning 'place.'

473. (MMA. 12.180.280)—Original Monastery. Papyrus, 3 fragts.; the largest 5.5 × 16.5 cm. Perhaps by scribe of 130 &c.
From Cyriacus[1] to Epiphanius.

The writer mentions "the monastery of [.....][2]" and regrets having been prevented by the fatigues (*or* difficulties) of the road from visiting "thy holiness." He therefore sends (5) [.....] and he adjures Epiphanius in God's name [.....] to (?) hearken unto the word that he (? God) hath spoken [...

Verso. "[Give it unto....., who] in truth [beareth Christ] and is perfect in all virtue[3], Apa Epiphanius, the anchorite; from Cyriacus, [the man of] Koeis[4], thy humblest servant."

1 The final words prob. show this to be the author of **430** &c.

2 Possibly 'the Martyrs,' assuming 2d н to stand for м, as often in these texts. *Cf.* the famous monastery near Esne. ϩме ммартүрос 'Forty Martyrs' (whose τόπος at Ermont occurs in another of these texts, *ST.* 46) will not suit, as the sing. article would be needed. напостоλос, or непеіоте нап., 'The Apostles,' at Ermont (*Jême* no. 109, 7), is possible. It is however not necessary to assume a further name; a fresh clause, beginning with plur. noun, or verbal prefix, may follow.

3 *Cf.* **130**.

4 This would be the first occurrence of this distant town in Theban documents. коеіс, 'wine-jar,' would here require [пекωт нкаү] to precede it: *v.* Krall clxxxii, ccxxiii (*cf.* **268** n.); and for that there is not space. [псан] 'jar dealer,' is possible, but not found hitherto.

474. (Cairo 46304.11)—1st Tower, under floor + Room 10. Pottery.

From [. . . . .] to Epiphanius, "the man that [truly] beareth Christ." The names Paul and Peĝôsh (son) of Cyri[acus ?[1]] occur and a camel is mentioned (7). The previous carrying out of recipient's instructions is perhaps in question: *cf.* l. 4, ". . . thou didst send us forth on account of [. . ."

1 *V.* 527.

475. (MMA. 12.180.185)—Original Monastery, Room 5. Pottery. By scribe of **245** &c.
From Joseph to (?) Epiphanius[1].

The writer, who [does obeisance at the foot]stool of recipient's feet, appears to ask assistance, and that quickly (3). In 9, 10 someone is spoken of who has been (*or* is to be) mulcted of a fine[2] and for whom the writer—perhaps an official—had had consideration (7) on recipient's account.

1 L. 11 has not the appearance of the concluding formula, required if recipient's name is to follow in 12.
2 *V.* **146** n.

476. (Cairo 44674.8)—Under floors of 1 and 3. Pottery.
From Joseph[1] to [. . . . .] and John[2].

"This humblest" Joseph does obeisance to his holy fathers (2) and asks their prayers (3, 11). He seems to express regrets (6) for something left undone—relating perhaps to clothing (8)—and to promise completion by Sunday (9).

1 ⲁⲉⲓ- for ⲁⲓ- in 6 may point to the writer of **245** &c.
2 Perhaps Enoch and John (*v.* **116**), whom the above Joseph addressed in **124**, **185**. That there are two recipients is made probable by ⲛⲉⲧ]ⲛ- in 3 and would be certain if ⲉⲓⲟⲧ]ⲉ were read in 2.

477*. (MMA. 12.180.210)—Original Monastery. Pottery. By scribe of **1**. (Plate XII.)
From[1] Elias to [. . . . .].

"Before (coming to) the affair, we greet thy revered brothership and [we] pray, according to the measure [of our] humility[2] (ⲕⲁⲧⲁ ⲡϣⲓ [ⲛⲧⲉⲛⲙ]ⲛⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ), [that] the God of our [fathers (ⲛⲛⲉⲛ[) may keep] thee and [all the brethren"]. The writer is sending something[3] to recipient, probably by Apa Apollo[4]. The address is to recipient and his (spiritual) sons (]ϣⲏⲣⲉ).

1 For ϩⲉⲧⲛ in the address *v.* **1** n.
2 *V.* **416** n. 3 Perhaps ⲥ[ⲛⲁⲩ, 'two.'
4 It is to be noted that the messenger in **348** (*v.* note there) is named Apollo and that an Apollo is named in **544**, both by this scribe. 'Our brother Apollo' (as in **348**) in *BKU.* 305, perhaps also by the same.

478*. (MMA. 12.180.179)—W. Rubbish Heaps. Pottery.

Perhaps to Peter, whose name is in l. 2. The narrative refers to the place [Pete]mout[1] and names the son of Erythrius[2] (ⲉⲣⲏⲑⲣⲓⲟⲥ), Papnoute and Papa[3]. A request is made (ⲛⲅⲣ ⲡϩⲱⲃ[4]); someone is to go south to recipient, who is [asked to be his ?] patron (ⲡⲣⲟⲥⲃⲏⲧⲏⲥ)[5]; "we have heard that thou art a godly man (ⲛⲧⲕ ⲟⲩⲣⲙⲛⲛⲟⲩⲧⲉ[6]). Farewell in the Lord." A locution worth noting is]ⲉϊⲧⲟⲧⲕ ⲛϯⲛⲟⲩ[7].

1 *V.* **278**.
2 Recurs BM. Gk. iv 1594, P. Cairo 67355.
3 As a name in **184**, *ST.* 267.
4 *V.* **193** n. and add Ryl. 360, prob. *CO.* 122, 4.
5 *Cf.* the forms ⲡⲣⲟⲥⲃⲏⲧⲉⲣⲟⲥ &c., *ST.* 233, 300. Apparently used here as the frequent προστάτης.
6 Translates εὐσεβής (Is. xxvi 7, Prov. xii 12) and θεοσεβής (Joh. ix 31). A similar compliment in **327**.
7 ⲉⲓ for ⲉ occurs here also in ϣⲉⲓ, 'son.' This characterises also **419**, *ST.* 94, 98, *RE.* 37, besides the writer of **245** &c. For ⲛϯⲛⲟⲩ *cf.* *CO.* 160, 385.

479*. (MMA.14.1.43)—Lower E. Buildings. Pottery.

L. 2 refers to some thing (*or* person) sent to the writer (ⲛⲁϊ) by Moses; 3 seems to speak of ["our] holy [fathers] the patriarchs" having received marriage-portions[1] (ⲉⲧⲟ]ⲩⲁⲃ ⲙ̄ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ϫⲓ̈ ⲥⲭⲁⲧ); 4 "for he

1 Πατριάρχης may here be sing. or plural. The biblical patriarchs seem more probable than those of Alexandria (unless the reference be to some judicial action, or occurrence regarding the reigning patriarch). It is of course not impossible that l. 2 should be ". . . been show]n unto me (ⲟⲩⲟⲛϩ]ⲟⲩ ⲉⲃⲟⲗ ⲛⲁϊ) through Moses," referring to something enjoined in the Pentateuch. ⲥⲭⲁⲧ as given to a man, *CO.* 131; less certainly, *Jême* no. 76, 43 (*cf.* no. 66, 39). That it may be the husband's bridal gift is clear from *ST.* 48.

came in (ⲉⲓ ⲉϩⲟⲩⲛ) to us and told [. . .”; 5 “lo, I have written out[2] unto you (ⲁϊⲥϩⲁϊ ⲛⲏⲧⲛ̄ ⲉⲃⲟⲗ)”; 8, 9 “he said, ‘I will not see (ⲙⲁϊⲛⲁⲩ) my son [. . . . .] until (?) now.’ See, I have given his deed[3] (ⲡ̄ϥⲭⲁⲣⲧⲏⲥ) (and) he hath [. . .”; 10 “put them in his house, nor [. . .”; 12 “[the] charge (?) that is against him (]ⲓⲙⲁ ⲉⲧⲁⲣⲟϥ)[4] [. . .”

2 *V.* 182 n. 3 Χάρτης a legal document in **98, 146, 434, 523**. 4 Assuming κρ]ῖμα, or ἔγκλ]ημα.

480. (MMA. 14.1.10)—Tombs 65, 66. Limestone.

“And as concerning the matter[1] regarding which thy fathership did send southward unto me, I asked the man and he declined[2] the affair. (5) Enquire therefore[3]: thou shalt[4] [. . . . . I] salute thy holy fathership . . .[5]”

1 *Cf.* **253**.
2 *Cf.* **272**.
3 If this be an ethic dative (though here it is not necessarily so), *v.* **404**.
4 ϣⲓⲛⲉ ⲉ- does not allow of ‘Seek therefore for thyself another [. . . . .].’
5 Possibly a word or two lost.

481*. (Cairo 44674.71)—Original Monastery. Pottery. From David to Esdra.

Begins perhaps with an apology for not using papyrus[1] (ⲕⲱ[). Recipient had sent [. . . . .]; now he is asked (ⲧⲉⲛⲟⲩ ⲁ[ⲣⲓ) to [? go to] the dwelling of Psabêt (]ⲙⲁ ⲙ̄ⲡⲥⲁⲃⲏ[)[2]. Nothing further is intelligible.

1 *V. CO.* 97 n.
2 Ψαβῆτ is a name at Aswân (P.Monac. 14). Or perhaps here a place, named Pma npsabêt, or psabês. Places ⲡⲙⲁ ⲡⲥⲁⲃⲏⲥ (in a Balaizah fragt.) and ⲡⲙⲁ ⲥⲁⲃⲏⲥ (BM. Gk. iv, 1619) occur, but considerably further north.

482. (MMA. 12.180.323)—Original Monastery. Papyrus. 6.7 × 8 cm. By scribe of **84** &c. From An(?)[. . .] to Epiphanius and Psan[1].

“According as[2] I said unto thy fatherhood, ‘If the great man come, I will send unto thee’; now he is come (5) since the Sabbath. If he shall meet [. . . . .] today, or tomorrow, [. . . . .[3]] forth[4]. We do obeisance unto your piety (both) together[5]. (10) Marcus, this humblest one[6], I do obeisance unto your fatherhood. Farewell in the Lord.

“The pious father (*sic*) Apa Epiphanius and Apa Psan; (from) An[. . .][7], this humblest one.”

1 As in **123, 417**. 2 *Cf.* **431**.
3 Various verbs suggest themselves: ‘I will . . .,’ or ‘do thou . . .’
4 ⲉⲃⲟⲗ must here be part of a verb, in imperat., fut., or optative.
5 ϩⲓⲟⲩⲥⲟⲛ thus in **318, 416**.
6 Mark is the scribe; *cf.* **84**.
7 The name begins with Al . . ., An . . ., or Da . . .

483. (MMA. 12.180.310)—W. Rubbish Heaps. Papyrus. 4 fragts.; largest 8.5 × 12 cm. From [. . . . .] to Epiphanius.

This letter may be a response to [“thy] holy letter[s” (5). The only feature to be noted is the mention of [the monastery, *or* church of] St Phoebammon[1] (6), whither someone appears to be going, or to have gone. In l. 2 “the] bid[ding of thy] holy fathership” is probably referred to. The sequence of the upper fragments is not certain.

[“Give it unto my] holy [father, perfect in] every virtue[2], Apa Epiph[anius . . .”

1 It is possible that the martyr, not his τόπος, is in question, though it would be difficult to suggest a likely verb followed by ⲉ-. His monastery is named as here in *CO.* 482, *Jême* no. 75, 17; his church in *Sphinx* x 149 (13, *sic leg.*).
2 *Cf.* **130**.

484*. (MMA. 12.180.316)—W. Rubbish Heaps. Papyrus, 2 fragts.; the larger 7.5 × 9.5 cm. Fibers ↑→.

Addressed to a revered personage[1], “[my] holy lord father,” whose [“former ?] letter” (ϣⲟⲣⲡ] ⲛ̄ⲉⲡⲓⲥⲧⲟⲗⲏ) is perhaps referred to. The nome (?) of Keft is named (ⲡⲧⲟ]ϣ ⲕⲉⲃⲧ), also “the congregation” (ⲧⲥⲟⲟⲩϩ̄ⲥ̄[2]), “the tomb” (ⲡⲧⲁⲫⲟⲥ), and “the (gospel) according to John.” In 10 the writer promises (?) to fill some vessel with oil (]ⲧⲁⲙⲟϩ̄ϥ̄ ⲛ̄ⲛⲉϩ ⲛⲁϥ) and then concludes with greetings.

1 The epithets used and the mention of Keft might point to bishop Pesenthius. 2 *Cf.* **300, 461**.

485. (MMA. 14.1.107)—Cell A. Pottery, 2 fragts. Probably by scribe of **186**, *q.v.*

From his mother to Epiphanius[1] (A *vo.*).

No connected sense can be made. In 5, 6 it is said that someone is, or will be regarded as "pagan[2]" and "godless." In 22 "thou, her father," shows that the writer is referring to another woman. In 13 the "monk, Apa Ananias" is named.

1 Unfortunate that the text is so imperfect. Epiphanius the anchorite with a daughter is problematical. Perhaps a spiritual daughter is intended.

2 There is no reason here to translate otherwise. *Cf.* Bell in BM. Gk. v, p. 62 n.

486*. (MMA. 12.180.325)—Original Monastery. Papyrus, several fragts.; largest 11 × 4 cm. Fibers ↑→.

From Bartholomew to [El]isaius.

Recipient is addressed as "holy father," the dust of whose feet the writer salutes (ⲁⲥⲡⲁⲍⲉ), in sending him ["this] humblest letter" (ⲥϩⲁ]ⲓ̈ ⲛⲉⲗⲁⲭ[ⲓⲥ]ⲧⲟⲛ)[1]. His heart is troubled (ϩⲟⲥⲉ), owing to an accusation brought against him (?)[2] (]ⲁⲣⲓⲕⲉ ⲉ[ⲣⲟ]ⲓ). He speaks (6) of coming south and refers (C) to the "men of Ermont."

1 As in *CO.* 329. But *cf.* **245**, **246**, *Jême* no. 67, 17, *CO.* 256, which make 'humblest little (ⲕⲟⲩⲓ) present' not unlikely here.

2 'him,' or 'me'; reading doubtful.

487*. (MMA. 12.180.297)—Original Monastery. Papyrus. 7.5 × 10.5 cm. Fibers ↑→.

The recipient, Apa [. . . . .], is addressed as "holy lord father" and "good shepherd[1]" (ⲡϣⲱⲥ ⲉⲧⲛⲁⲛ[ⲟⲩϥ]). The subject of the letter appears to be "the affair of the men of Jême[2]" (ⲡϩⲱⲃ ⲛ̄ⲛ̄ⲣ̄ⲙ̄ϫⲏⲙⲉ). In the next line,]ⲡⲉⲓⲱ ϣⲙⲙⲟ, "the foreign ass," recalls *ST.* 222, ⲕⲁⲙⲟⲩⲗ ϣⲉⲙⲙⲱ[3], with which *cf.* **413**. The next words, ⲉⲓϩⲙ̄ⲡⲡⲁⲡⲉⲓⲣⲁⲥⲙⲟⲥ might mean "whilst I was in sickness," though ⲉⲓⲁⲓ̈ⲧⲉⲓ̈ ⲙ̄ⲫⲁⲡ, "I demanding justice," in the line following, may show that πειρασμός has its more literal sense.

1 *Cf. CO.* 286, where a similar phrase points to a bishop; perhaps too in **164**.

2 The inhabitants as a body; *cf.* **134**, **436**, Hall p. 119.

3 ϣⲙⲙⲟ, without ⲛ-, seems here (I can find no other instances) to be treated as ⲛⲟϭ &c. occasionally are; *v.* Stern p. 370 n.

488*. (MMA. 14.1.508)—1st Tower. Papyrus. 2.5 × 15 cm.

I. Fibers ↑. The writers ask instructions (ⲁⲣⲓ] ⲡⲛⲁ ⲛ̄ⲧⲉ[ⲧⲛ̄]ⲉⲡⲓⲧⲣⲉⲡⲉ ⲛⲁⲛ ϩⲛ̄ⲛⲉⲧⲛ̄[) and say they will come south and [. . .

II. Fibers →. In a different hand. Perhaps a legal deposition[1], whereof the 1st line was ". . .] John (son) of Sophonias, of ⲡⲉⲣⲁⲃⲉⲛⲧⲁ[2], and Colluthus the [. . .," and the 2d ". . .] they entered the church of (ⲙⲁ ⲛ-) Apa Pathermouthius[3], of Pasaft (ⲙ̄ⲡⲁⲥⲁϥⲧ)[4]. The next line shows]ⲛⲕⲉⲥⲕⲉⲩⲏ, suggesting that either a theft, or a dispute as to property is in question.

1 If this were the earlier of the two texts, the other might be a covering, or explanatory letter sent with it.

2 ⲡⲁⲣⲁ- may equally be read. No such name—it looks more Greek than Coptic—is found elsewhere. Leo Africanus (*ed.* R. Brown for Hakluyt Soc., iii, p. 902) describes a city 'Barbanda,' facing Kenah. But D'Anville (*Mémoires*, 1766, p. 195) is prob. right in taking this as=Denderah.

3 Assuming ⲙⲁ to be 'church,' as in *CO.* 32, 105, 290, this would be the oft-named τόπος at Jême, *Jême* no. 21, 37, no. 35, 96 &c., and prob. same *ST.* 115.

4 This recalls ⲥⲁϥⲧ, *Tor.* 27. *Cf.* Nag' as-Sabtiyah, a hamlet whose situation, at SW. corner of the *temenos* wall, Karnak (*Ann.* xxi 61), may explain its name. Of the various village-names involving the word *Saft* one is recorded (Baedeker's map, *Thebes*) N. of Gurnah, as Saft el-Leben.

489*. (MMA. 12.180.318)—Modern Dumps over Original Monastery. Papyrus, 2 fragts.; the largest 7 × 7 cm. Fibers ↑→.

From ——— to ———.

From a woman to a monk, or ecclesiastic, no names being used. The letter begins "My beloved, revered father, I inform (ϯⲧⲁⲙⲟ[1]) thy fatherhood, be so good and do thou. . ." (ϫⲉⲁ[ⲣⲓ ⲧⲁⲅⲁⲡⲏ] ⲛ̄ⲅϫ[). The writer refers to her sister and to her mother's death and concludes, "If thou send me, I will. . ." (]ⲕϣⲁⲛϫⲟⲟⲩⲧ ϯⲛ[ⲁ). The address is ["Give it unto] my beloved, revered father; (from) his [? humblest] daughter."

1 *V.* **188** n. For the following ϫⲉ *v.* **455**.

490*. (MMA. 12.180.93)—W. Rubbish Heaps. Pottery.

In l. 2 the *κύριος* Theodore[1] is named; l. 3 is "in the name of the principal men (?)" (ϩⲙⲡⲣⲁⲛ *sic* ⲛ̄ⲙⲡⲣⲱⲧⲉ[.])[2]; l. 4 "He said, 'I will send to Patoubastion[3] and will send thee them.' For indeed he himself it was that said[4] unto me (ⲙⲙⲟⲛ ⲧⲟϥ ⲁϣϫⲟϥ ⲉⲣⲟⲓ̈ ϫⲉ), 'Let him [send them] unto me [.....] (10) Fare[well in the Lord.]"

1 A '*κύριος* Theodore' occurs in *CO.* 370.

2 Possibly abbreviated from *πρωτοκωμήτης* (as in *Jême* no. 105, 46), though the last visible letter does not look like ⲟ. In Hall p. 1 (= Lefebvre no. 561) perhaps the same word abbreviated, or merely *πρῶτος*. In the Berlin Festal Letter (*Berl. Klassikertexte* vi 62, 91) the same abbreviation. In Clugnet's *Daniel* 19 *πρῶτος* as a monastic title (= archimandrite). Its military use (*v.* P. Monac. p. 33) seems unlikely, though as here spelt, the form recalls *πρωτης* in BM. Gk. v 1711, 90.

3 Presumably the correct form of this frequent name (*v.* 147). In *ST.* 41 it is [ⲡϫⲱ]ⲣⲓⲟⲛ (?) ⲡⲁⲧⲟⲩⲃⲁⲥⲧⲛ.

4 For ⲁϣ- *v.* 544.

491*. (Cairo 44674.67)—Original Monastery. Pottery.
From Isaac to Aaron.

Isaac has now received back something[1] which he had left with recipient (]ⲗⲉⲥ ⲉⲧⲁⲓⲕⲁⲁϥ ϩⲁϩⲧⲏⲕ). In 6 Isaac says that he is (at present) "abroad" (ϫⲉⲉⲓϩⲙⲡϣⲙⲙⲟ)[2].

1 No masc. word ending in -ⲗⲉⲥ suggests itself. The correct termination might indeed be -ⲗⲓⲥ.

2 In *Jême* no. 123, 9 this is contrasted with 'in Jême.' *Cf. ib.* 67, 79. In *ST.* 228 the writer says, 'We have thee greatly in remembrance, ϫⲉⲕϩⲓⲡϣⲙⲙⲟ.'

492*. (Cairo 44674.109)—W. Rubbish Heaps. Pottery, 2 disconnected fragments.
From Paul and Esdra[1] to 'my father,' Ananias.

["Before (coming to) the affair] of my humility, [I.....your] revered [fathership ?] in the fullness [of my soul. Be so] kind and remember us [in the raising up of your] hands. I inform [..." A sack is mentioned (]ⲟ ⲉⲛⲥⲟⲕ[2]). The form ⲉⲥ ϩⲉⲛⲉ occurs[3]. In the concluding line is an obscure, perhaps miswritten, verb (ⲉⲧⲣⲉⲛⲥⲉⲙ̄ⲛⲁⲩ ⲛⲁϥ).

1 These two names occur together in **95**.

2 *Cf.* **368** n., *BKU.* 306, where it holds fodder, or corn.

3 As in **151**, *CO.* Ad. 34.

493. (MMA. 12.180.296)—Original Monastery. Papyrus. 5 × 13.5 cm.

L. 2 "...] It is not possible[1] for man to pass by [..." L. 3 "...] even as the parable of the men [..." L. 4 "...] not honored (to which in 6 ⲧⲕⲁⲓ̈ⲏⲩ may be the contrast). But[2] if [..."

["Give] it unto my holy lord father [..."

1 ⲟⲩ]ⲛϣϭⲟⲙ, 'it is possible,' might equally be read.

2 Presumably elided before a vowel: a Greek usage rarely adopted in Coptic, *e.g. Theol. Texts* pp. 20, 21. In *RE.* 3 *vo.* ⲁⲗⲗ ⲑⲉ ⲉⲧⲉⲣⲁⲛⲁϥ (*sic leg.*) is remarkable.

494*. (MMA. 14.1.514)—W. of 1st Tower. Papyrus, 2 fragts.; the larger 4 × 7 cm.
From Cyriacus to bishop Pesenthius[1].

Cyriacus speaks of having left Pesenthius and "come in" (ⲛⲧⲉ]ⲣⲓⲉⲓ ⲉϩⲟⲩⲛ ϩⲓⲧ[ⲟⲟⲧⲕ)[2]; scarcely a word more is intelligible. Ll. 6, 7 tell how someone had sent "his (*plur.*) [........] (ⲛⲉϥⲙⲟ[)[3]" and they had fetched away (ϥⲓ) David. "Many are scandalized" appears to end the text.

Verso (palimpsest) ["Give it unto.....], Apa Pesynthius, the bishop, [from Cyri]acus, thy servant."

1 *Cf.* 430.

2 Assuming a use of ϩⲓⲧⲟⲟⲧ as discussed in **431** n., though ⲉϩⲟⲩⲛ in such a locution is peculiar. *Cf.* perhaps *Jême* no. 74, 19. *Cf. BP.* 1035 ⲉⲛⲛⲏⲧⲛ ⲁⲓⲉⲓ ⲉⲃⲟⲗ ϩⲏⲧⲟⲧⲕ ϫⲉⲉⲓⲉⲓ ⲉϩⲟⲩⲛ ⲛⲁⲕ.

3 ⲙⲟⲛⲁⲭⲟⲥ seems improbable, but an alternative is hard to find.

495*. (MMA. 14.1.505)—E. Buildings. Papyrus. 4.5 × 4 cm. Fibers ↑→.

Addressed to "your holiness," "your lordship." In 6 ⲗⲓⲕⲧ appears to be a verb:]ϯⲛⲁⲗⲓⲕ̄ⲧ̄ ⲉⲣⲟϥ[1], "I will ——— it (him)." The line preceding is "...command us and..."

1 If a verb, possibly reflexive. The noun ⲁⲗⲓⲕⲧ, *CO.* 477, is masc., so that here ϯ(ⲉ) ⲛⲁⲗⲓⲕⲧ is inadmissible. Nor are we justified in connecting the word with ⲗⲓⲕⲧ 'veil, covering.'

496. (MMA. 14.1.173)—E. Buildings. Pottery. By scribe of MMA. 14.1.182 (discarded) and possibly of **458** &c.

L. 1 "The deacon Theodore informed me lately[1] and said [...," something relating to [Epi]phanius. The writer had intended to report the words to recipient, "thy fatherhood[2]."

1 As in *Jême* no. 66, 46, *Theol. Texts* 66, *Miss.* viii 208 &c. That 'lately' can be the meaning is clear in MS. Borg. 248 ⲍ̄, ⲉⲓⲥ ⲟⲩⲛⲟϭ ⲛⲟⲩⲟⲉⲓϣ ⲁⲩⲱ ϩⲁⲑⲏ ⲙⲡⲟⲟⲩ ⲁⲛ ⲙⲙⲁⲧⲉ.

2 Epiphanius may therefore be the recipient.

497*. (MMA. 12.180.52)—Rooms 1, 3 + W. Rubbish Heaps. Pottery.

The text begins: "Seeing how that Patermoute hath come unto us, saying, 'Give (a) promise unto his [... (ϫⲉϯ ⲗⲟⲅⲟⲥ ⲛ̄ⲛⲉϥ[) in unto your [.....[1]]." The writer then perhaps suggests that a formal promise, of the type familiar elsewhere[2], should be given him (ⲧⲉⲛ[ⲟⲩ..... ⲛ̄ⲗⲟⲅⲟⲥ] ⲛ̄ⲧⲟⲟⲧϥ̄ ⲛ̄ϥⲉⲓ [).

1 'Fathership' is unlikely, as documents of the type here in question are rarely issued by ecclesiastics (*BKU.* 37, perhaps *CO.* 206).

2 A guarantee, or exemption, as in **96** &c.

498. (Cairo 46304.94)—E. Buildings. Pottery.

"For the love toward Our Lord Jesus Christ, take courage, endure joyfully[1] yet this week[2]. Pray for us. Farewell."

1 Or 'willingly.' *Cf. Jême* no. 36, 36.

2 *Cf.* **221** for a similar phrase; also **396** and ὑπομένειν in **384**. In **221** 'week' seems to be expressed by κυριακή, as in *WZKM.* xxvi, 339, *CO.* Ad. 38. *Cf.* σάββατον, **171** n.

499*. (MMA. 14.1.538)—W. of 1st Tower. Papyrus. 6 × 4 cm. Fibers ↑→.

Narrates the doings of a woman who had gone to Pmilis[1] (ⲁⲥⲃⲱⲕ ⲉⲡⲙⲓⲗⲓⲥ). Recipient's prayers are asked (ⲛ]ⲧ̄ϣⲗⲏⲗ ⲉϫⲱⲓ̈).

1 *Cf.* **161**.

500*. (MMA. 12.180.127)—W. Rubbish Heaps. Pottery. By scribe of **1**.

Possibly, though not probably, a part of **349**, which is by the same scribe. Perhaps therefore not a letter, but some sort of record, or ledger of transactions[1], such as payments to Psês (ⲙⲏ]ⲧⲉ ⲙ̄ⲯⲏⲥ) and Pameus (]ⲙⲛ̄ϯ ⲙⲡⲁⲙⲉⲩⲥ). Going to Denderah[2] is mentioned (ⲃ]ⲱⲕ ⲁⲛⲓⲧⲛⲧⲱⲣⲉ) and probably the place ⲡⲁⲧⲟⲩⲃ[ⲁⲥⲧⲛ.

1 *Cf.* **532–534** (by this scribe), where the measure ⲙ/, which occurs here, is also found.

2 Not elsewhere in such texts, unless possibly in Hall p. 86 (21166). For the varying orthography *v.* Amélineau *Géogr.* 140.

501*. (MMA. 14.1.109)—Cell A. Pottery.

Recipient is addressed as "revered fathership," while "my dear father Apa Moses and Apa John" (ⲓ̈ϩⲁ[ⲛⲛⲏⲥ])[1] are also greeted. A measure (?)[2] of something (ⲉⲓⲥ ⲧⲉⲓ̈ⲙⲁⲃ[.]ⲉ ⲛ̄ⲕ[) is being sent and Apa Euprepius is mentioned.

1 For the spelling *cf.* **640**, *CO.* 255, 256.

2 Supposing ⲙⲁⲁϫⲉ to be the correct reading, though ⲙⲁⲃϯⲉ, 'thirty-five,' is equally possible.

502. (MMA. 14.1.504)—E. Buildings. Papyrus. 3.5 × 10 cm.

From a narrative regarding efforts made to reconcile a man and woman[1]. L. 2 "...] said (?), Let her be reconciled to him." The woman had refused: 3, "...] I will never be reconciled unto him." The writer had been involved in correspondence (4) on the matter.

1 Similar affairs are the subject of **315 A**, *CO.* Ad. 29, *RE.* 17, 18 *ter*, in each of which ϩωτπ is conspicuous.

503*. (MMA. 12.180.130)—Original Monastery. Pottery.

The writer does obeisance, calling recipient "fathership," or "lordship," τεκⲙⲛ̄τ[. He refers to someone who he fears will tell lies (ⲙⲏⲡⲟⲥ [?] ⲛ̄ϥⲧⲁⲩⲟ ϭⲟⲗ). Noticeable are the words ⲧϩⲓⲣϩⲓⲣⲉ[1] and ⲉϥⲥⲓⲧⲟⲩ[2].

1 For this word for 'street, lane' *v.* *Jême*, Index p. 469.
2 Context lost. *V. CO.* 287, 370 and with the last *cf.* a discarded Eg. Expl. Soc. fragt., ⲙⲡⲣⲥⲓⲧ ⲛϩⲱⲃ[.

504. (MMA. 12.180.288)—Original Monastery. Papyrus. 5.5 × 6.7 cm.

From ...]iônistus[1], "his son," to Epiphanius. Nothing is intelligible in what remains of the text, which opened without preliminary greetings, or compliments.

1 If, for the *stigma*, apparently here used, ⲥⲓ̈ could be read, the name might be Dionysius. It is hardly possible to read ἐλάχιστος. The amount lost from this line is uncertain.

505*. (MMA. 14.1.526)—1st Tower, D. Papyrus, several small fragts.; largest 4 × 3.5 cm. Fibers ↑→. *Recto* probably by scribe of **130** &c.

The script of *recto* makes John the probable writer, as in **130** &c. Further the mention of the archimandrite ⲉⲧⲟⲩⲁⲁ]ⲃ̄ ⲡⲁⲣⲭⲓⲙ[ⲁⲛⲇⲣⲓⲧⲏⲥ and the epithet ϩⲟⲥⲓⲱⲧ[ⲁⲧⲟⲥ recall these texts. On the *verso* are the remains of a letter in a different hand.

506*. (MMA. 14.1.110)—Cell A. Pottery.

This letter spoke of a [document] drawn up (ⲥⲙ̄ⲛ) by Callinicus when he (?) was sailing south (ⲉϥⲥⲉⲕ ⲣⲏⲥ[1]) and of his (?) mulcting the writer of a sum of money (ⲁϥϣⲓⲧ ⲛ̄[?]ⲛ̄ⲟⲩⲛⲟⲩⲙⲟⲩⲥ)[2].

1 ⲥⲉⲕ for ⲥⲏⲕ. This verb thus BM. Gk. iv 1632, *ST.* 171, *CO.* Ad. 40 (*leg.* ⲉⲣⲏⲥ), Ryl. 144.

2 *Nummus* thus spelt *BKU.* 65, ⲛⲟⲙⲟⲩⲥ in *Jême* no. 67, 99, ⲛⲟⲩⲙⲟⲥ in **542**.

507. (MMA. 14.1.47)—E. Buildings. Pottery.

"I have heard that thou art much grieved at the thing that hath befallen. For I had not heard, except the brethren had come out[1] [..."

1 Εἰ μήτι is constructed with conjunct., or with ϫⲉ- (Stern § 632); here therefore the reading must be corrected to ϫⲉⲁⲛⲉⲥⲛⲏⲩ.

508. (MMA. 12.180.106)—Original Monastery. Pottery.

The writer, styling himself "my humility," sends greetings to [.....] and to [his?] "brother[1]" Epiphanius. The subject of the letter is perhaps sand (5).

1 *V.* **447** n.

509*. (MMA. 12.180.304)—Original Monastery. Papyrus. 4 × 6.5 cm. Fibers ↑→.

Only worth preserving for the incidental name **ⲑⲉⲟⲫⲁⲛⲏⲥ**, rare in these texts[1]. The narrative appears to relate to a woman (]ⲛⲧⲁⲥⲉⲓ).

1 *Cf.* ⲑⲉⲟⲫⲁⲛⲏ *Jême* no. 67, 30, ⲑⲉⲟⲫⲁⲛⲓⲟⲥ Hall p. 28.

510. (MMA. 12.180.306)—Original Monastery. Papyrus. 7 × 5.5 cm.
From Moses to Epiphanius.

The first visible line ("I was willing...") is not by the scribe of the remainder: a fact difficult of explanation in what appears to be but a letter, the usual compliments whereof begin perhaps in l. 2: ["I do obeisan]ce unto thy fatherhood." L. 3 refers to "the devil that doth inspire" certain evildoers, who (?) had robbed[1] [...

1 **ⲡⲣⲁⲓⲧⲁ** as a verb should be, like **ⲡⲣⲉⲧⲉ**, *ST*. 398, intended for *πραιδεύειν*, which recurs perhaps as **ⲡⲣⲩⲇⲟⲩ** in *RE*. 5. Otherwise found in Coptic only as noun: **ⲡⲣⲉⲇⲁ** Paris 44, f. 59 b, **ⲡⲣⲁⲓⲧⲉⲓ** *Jême* no. 52, 9 &c., **ⲡⲣⲉⲧⲁ** Zoega 240, *Miss*. iv 112, **ⲡⲣⲉⲧⲏ** Budge *Misc*. 164, **ⲫⲣⲉⲧⲁ** *CSCO*. 41, 44.

511*. (MMA. 14.1.543)—E. Buildings, Tomb 4. Papyrus. 2 × 9 cm. Fibers ↑→.

Of the two lines visible]ⲓ̈ **ⲉⲧⲃⲉⲥⲁⲃⲁⲛⲉⲩ ϫⲉ** [is worth recording, as showing the presumptive plural of *σάβανον*, a word not unknown to the Copts[1].

1 Such a plural for such a Greek word would lack indeed a parallel. Sing. **ⲥⲁⲃⲁⲛⲉ**, as Ryl. 243, or **ⲥⲁⲃⲁⲛⲏ** BM. 480, may be presumed, though a simpler explanation is to correct the reading to **ⲥⲁⲃⲁⲛⲉⲛ** (*cf*. forms in Ryl. 246, 282, 334). Indeed, since **ⲉⲧⲃⲉ-** begins a phrase, a proper name might be thought of.

512. (Cairo 46304.100)—E. Buildings. Pottery.

"I know not what thou wouldest[1]." The text is complete. Presumably the reply sent to a previous message, or request.

1 More literally: 'I knew not.' *Cf*. Stern § 394 and perhaps the uses of this neg. prefix in **359** &c.

513. (MMA. 12.180.158)—Original Monastery. By scribe of **1**.

This is possibly the upper part of **456**, though the two cannot be joined.

["Before (coming to) my] humblest affair, [I greet ?] much thy [brother ?]ship. I would [that] (5) thou shouldest[1] know the [certainty[2]] of what I write [unto] thee in my [poor[3]] letter, that is to say: wherefore [........] our brother did[4] (10) [..."

1 An elliptic form of this phrase begins **314**.
2 Perhaps **ⲡⲱⲣϫ**, *τὸ ἀσφαλές*, as Ac. xxi 34, xxii 30, or **ⲡϫⲱⲕ** 'the conclusion, result.'
3 **ⲉⲧϭⲁϫⲃ**, or the like: *cf*. *ST*. 212, 301.
4 **ⲉⲁⲡⲉⲛⲥⲟⲛ** should prob. be read: *cf*. **260** n.

514. (Cairo 44674.150)—W. Rubbish Heaps. Pottery.

"We know that ye are in straits[1] on our account. Lo, we have left the place (free) to you[2]."

1 *Cf*. **271** n.
2 *I.e*. 'ye have freedom of action.' *Cf*. *ÄZ*. '92, 43, 'lo, the place is left to thee to speak with him,' *i.e*. thou art free to speak. A good instance, *Papyruscod*. 9 (27).

515*. (Cairo 44674.114)—Original Monastery. Pottery.

Addressed on *verso* to "my [.....] father, my father [that] truly [beareth] Christ, [Apa] Pesynthius" (**ⲡⲉⲥⲩⲛⲑⲓ[ⲟⲥ]**).

516*. (Cairo 44674.110)—Original Monastery. Pottery.

Relating to legal matters, since it refers (4) to things which ["? his ? my] son [will] cede[1] to her on the day whereon he shall lay down the body[2]" (**]ϣⲏⲣⲉ ⲟⲩⲱⲣϩ ⲛ[ⲥⲕ]ⲏⲩⲉ[3] ⲛⲁⲥ ⲙ̄ⲡϩⲟⲟⲩ ⲉⲧⲉϥⲛⲁⲕⲱ ⲥⲱⲙⲁ ⲉϩⲣⲁⲓ ⲛϩⲏⲧϥ**).

1 *Cf*. **ⲟⲩⲱⲣϩ** in **277**, *ST*. 448.
2 Recalls the formula on epitaphs, rare at Thebes (? Cairo 8719), common at Saqqara (nos. 32, 44, 56, 170 &c., Hall p. 9, Mallon *Gram*.[2] 132). *Cf*. the phrase in *Jême* no. 65, 42, no. 67, 112.
3 Or **ϩⲃⲏⲩⲉ**.

517. (MMA. 12.180.301)—Original Monastery. Papyrus. 1.5 × 7.5 cm. By scribe of **460**.

The two names, which are all that remains of the text[1], are "the *κύριος* Aspar[2]" and "...]astrepheal." The 2d may indeed be merely Pheal, since ⲁⲥⲧⲣⲉ- is a possible verbal prefix: "she caused Pheal to..."

1 That the first is preceded by a preposition, the second followed by *οὖν* shows that this is not the remnant of a mere list.

2 This Gothic, or Alan name may be compared with the Germanic names in **630**. 'Scythian' troops are found, under, or after Justinian, as far S. as Edfu (Grenfell *Gk. Pap.* ii xcv, where read *βαν*≠*β*/, and Rigimer's epitaph, *PSBA.* xxiv 233) and in Middle Egypt (P. Cairo 6002, 67057). The Gothic MS. from Antinoe (*ZNTW.* xi 4) is similar evidence. For the second name I have not found anything comparable, though the termination might recall Ριανεφιελ, Lefebvre 161 (Νεφιελ Preisigke, *Namenb.*), one among the many strange names from Tehnah.

518. (MMA. 12.180.173)—W. Rubbish Heaps. Pottery.

Preserves the name Epiphanius, probably that of the recipient, since in the preceding line is the word "father[1]."

1 L. 1 should prob. be read + ⲧⲓ[; it would then be the beginning of the text.

VI. ACCOUNTS AND LISTS

519. (MMA. 12.180.51)—W. Rubbish Heaps + Original Monastery. Pottery.

"The account of [what I] spent since[1] I came in. [. . . . .[2]]. Other[3] seven [*solidi* . . . . .] camel. 8 *solidi* [. . . . .] for (?) the camel. A *solidus* [. . . . .]. A *solidus* that I paid unto [. . . . .], the man of Tabenêse[4], for (?) [. . . . .]. (5) A *solidus* unto John[5], the man of [. . . . .[6]]. A *solidus* [. . . . .]. A *solidus* unto John, the man of Thône[7]. 3 [. . . . .] of ———[8] unto Psan, for corn. Other 3 [. . . . . of] loaves, for corn. 3 unto Jeremias, the oil-deal[er. A *sol*]*idus* in respect of[9] Ananias of Pshatbante[10]. 2 [. . . . .] (10) unto Jacob, (son of) Shenetôm. 3 *solidi* unto Victor, [. . . . ., for] corn. 3 *solidi* unto Moses, (son) of Ka[. . . . .[11]] unto Theodore, the man of Pho (?)[12], for lentils. 5 [. . . ?] for figs (?) [. . . . .]. 30 *artabae* of corn that I [. . . ?] I fetched (*or* brought) them in respect of Azarias, the man of Temamên[13]. [(15) . . . . .] of money I paid [. . . . .] *solidi* I paid [unto . . .]ês[14] and his sister [. . . . .] the deceased[15] Peter. Likewise other [. . . . . unto] Apa Psan, for (a ?) shroud[16] for my daughter. Likewise another *solidus* I paid [. . . ?] *solidus* I paid as fine."

1 Reading ⲕⲉⲛ- as ϭⲉⲛ- = ϫⲓⲛ-. *V.* **216** n.

2 The amount lost on right of all lines is uncertain; possibly here nothing; in 8 and 9 perhaps little, but in 11 it must be considerable.

3 This sentence added later.

4 *V.* **163** n. For ⲣⲙ- without ⲡ- *cf.* **369** n.

5 With ⲟⲩϩⲁⲛⲏⲥ (also in **533**) *cf.* ⲟⲩⲥⲏⲡ, ⲟⲩⲥⲏⲫ = ⲓⲱⲥⲏⲫ **99**, *Jême* nos. 11, 63 and 57, 4; also the form ⲓⲟⲩϩⲁⲛⲏⲥ, *ST.* 424, *Jême* no. 90, 47, *CO.* 469.

6 Possibly ⲡ[ⲧⲏⲛ]ⲉ, or ⲧⲙ[ⲛⲕ]ⲉ, *CO.* 53, Hall p. 80, or ⲧⲙ[ⲏⲣⲣ]ⲉ, which seems to be a place in *BKU.* 126. ⲧⲕⲁⲓⲉ, Hall p. 76, is too short for this gap.

7 Recurs (with others of the places here named) in **526**; also *ST.* 424 (letter sent thence to Jême), perhaps Hall p. 59 (5873). The context in these texts shows that Thône, in the nome of Ashmunain (Tûnah el-Gebel), is too far distant; here it must be a village near Thebes. Mr J. G. Tait cites a Bodleian ostr. (882) and P. Lips. 92 (*cf. Archiv* iv 482) for a Θῶνις near Thebes. In Krall cxxxiv yet another Thôni, in the Fayyûm, is named. The name (ⲧ-ϩⲱⲛⲉ) may be demot. *t-hnyt*, 'canal'; *v. Ryl. Dem.* iii, p. 372, *Mag. Pap.*, Gloss. 587.

8 *Cf.* ? ϣⲟⲩⲕⲣⲉ Zoega 596, a ἅπαξ λεγ. of unknown meaning.

9 Or ⲙⲁ ⲛ- '(to) the dwelling of.' So too in 14.

10 *Cf. ST.* 437, where Pshatbampe is a place-name. Were ours certainly so—other places in this text are preceded by ⲣⲙ-—one would suspect the two of being identical; or one might compare شطفنية (*leg.* ? شطفنتة), Ibn Gi'ân 193 (province of Ḳûs), with the present word. (Boinet however shows that شطفية must prob. be read here.) ϣⲁⲧ- is found in local names: ϣⲁⲧⲱⲛⲉ Jud. vi 2, ϣⲁⲧϣⲉ Job xv 32.

11 *Cf. CO.* 168 ⲙⲱⲩⲥⲏⲥ ⲛⲕⲁⲧⲏⲣ.

12 For ⲡϩⲟ read perhaps ⲧⲥϩⲟ. Even ⲧϩⲟ might prob. be read and compared with Θυ, BM. Gk. i 46.

13 Now Damamêl, formerly Damâmîn (Ibn Duḳmâḳ v 31, Ibn Gi'ân 193), S. of Ḳûs. It should be read in *CO.* 470 (see *Final Additions*). Further occurrences: *WZKM.* 1902, 261, Hall p. 105, Budge, *Apoc.* 121 'the ferry of Timanen.' In *Jême* no. 100, 3 it is assigned to the nome of Ermont.

14 Probably ⲟⲩϩⲁⲛⲏⲥ John.

15 This word inserted later.

16 *Cf.* ⲕⲉⲓⲥⲉ for ⲕⲁⲓⲥⲉ *CO.* 352. For its meaning *v.* Budge *Mart.* 43, 136, *Misc.* 168.

520. (MMA. 12.180.90)—Original Monastery, Room 5. Pottery.

A very obscure text; probably[1] an account of monies received, or expended.

"The man announceth[2] 2 *solidi* (and) do ye take them and pay[3] them for usury[4]. (For) the hill of Tnouhe[5]: 2 *tremis*, one in respect of Pausire[6], one in respect of Psate. (5) [The[7] mother-in-law (of ?) the man[8]]

1 The 2 plur. subjunct. in l. 2 might suggest a letter. *Cf.* **309**, **349**, where the character of the text may similarly be questioned.

2 ⲧⲁⲙⲟ, if a verb, is difficult. Perhaps 'make a declaration, a return.' Again in 5, where it seems still less like a verb.

3 *Cf.* **287**, *Jême* no. 18, 67, no. 113, 9, *ST.* Index for similar forms.

4 *Cf.* **260** n.

5 In Tur. 7 'the clergy of Tnouhe' are referred to; 'the hill' was presumably a monastic settlement. Named ? in *BP.* 9419 *vo.*, ϯⲣ ⲟⲩⲱϣ ⲉⲣⲟⲕ ϩⲛⲧⲛⲟⲩϩⲉ (*cf. CO.* Ad. 47, 9). The monastery of Dêr Nûhy (Amélineau *Géogr.* 135) may be in the neighborhood of Ḳûs and so identical with ours. *Cf.* **78**, 'the hill of the Persea, ⲡϣⲟⲩⲏⲛⲃ̄.'

6 Whence Παυσῖρις.

7 Words in heavy brackets have been crossed out.

8 Just possibly ⲡⲣⲱⲙⲉ is not cancelled; *cf.* 1 (the scoring-out seems, here and in 7, to be either not all by one hand, or not done at one time).

announceth [either dates, or money[9]] 20 *she*[10]. Rachel [dates] the daughter of Galan[11]. The sister of Abraham (son of) Ptêl[12]: a *tremis*, less 3½ (10) carats of bronze (money). Likewise also[13]: 32 (?) *she*."

9 For this contrast *cf.* **174**. The meaning was perhaps, 'The man declares, either in dates or in coin, 20 *she*.' The payment next following had been in dates.

10 *Cf.* **168**.

11 An unlikely name. For ϫ=ⲧϣ *cf. CO.* p. xx, n. 11, and add ϫⲛⲕⲉⲣⲱⲛⲧⲥⲉ (*sic leg.*) Hall p. 113, ϫⲛϩⲱⲣ *ST.* 137, ϫⲉⲙⲙⲁϩⲱⲣ Cairo 8484, Alexandria 164 (but ϫⲓⲙⲁϩⲟⲣ BM. 1092 is masc.), ϫⲉⲛⲁⲙⲱⲛⲉ *ST.* 91.

12 Assuming that this = ⲡⲧⲁⲗ, which *ST.* 437 proves to be a personal name.

13 Reading certain. Should be a name, with ⲃⲁⲙ as father. But since ⲥⲛⲟⲟⲩⲥ involves a numeral between 10 and 90, ⲙⲁⲃ for ⲃⲁⲙ seems probable. ⲧⲁⲥ is puzzling; if for ⲧⲁⲁⲥ, to what does the suffix refer?

521. (Cairo 44674.94)—Original Monastery. Pottery. Palimpsest.

"Apa Elias, 9 *she*[1]. Apa Abraam, 5 *she*. (5) Apa Peter, (a) carat[2]. Isaac, 5 *she*. Elias, 5 *she*. Brother Anania(s), 5 *she*. Brother (10) David, 5 *she*. Brother Joseph, 16 *she*. Brother Constantine, a carat. Brother [. . . . .], 5 [*she* . . ."

1 *V.* **168**.

2 The form here, as sing., only in **298**; that in 13, as sing., in **547**, elsewhere plur., **535**, *CO.* 454.

522. (MMA. 12.180.166)—W. Rubbish Heaps. Pottery.

". . .] 1 *solidus*. Apa John of Pshêb[1], 1 *solidus*. [. . . . .]re, the man of Apê[2], 1 *solidus*. [. . . Pat]lôle[3], a *tremis*. [. . ., son] of Dioscorus at Kalba[4], half [a . . . . . (5)] 3 pairs of linen clothes and 40 *she*[5] [. . . . .] my son [. . . pairs (?)] of linen clothes. [. . . . .] 4 [. . ."

1 Doubtless = ⲡϣⲟⲩⲏⲛⲃ. *V.* **78**, **296**; in the latter this same John.

2 For ⲣⲙⲛ- *v.* **369**.

3 *Cf. CO.* 304 n., *Jême* no. 96, 93, *ST.* 43, *BKU.* 36 and *Mus. Guim.* xvii 133 (the MS. has indeed ⲡⲁⲧⲁⲟⲗⲓ, but Cod. Vatic. of the Arabic, f. 56 b, gives باطلولا with the gloss ⲡⲁⲧⲗⲟⲗⲉ), also *Epist. Ammon.* § 2 Πατελλολι.

4 *V.* **302**. This Dioscorus prob. in **308**.

5 *V.* **168**.

523*. (MMA. 12.180.159)—W. Rubbish Heaps. Pottery. By scribe of 94, 535, MMA. 14.1.170, Cairo 44674.189 (both discarded).

"In [the] deed (ϩⲣⲁⲓ ϩ[ⲛⲛⲉ]ⲭⲁⲣⲧⲏⲥ) of Isaac[1]: We paid (ⲁⲛϯ) 40 *she* unto Aaron. We paid 28 (5) *she* unto Presbyterus (ⲡⲣⲥⲃ/). We paid 25 *she* unto John, for (?) [. . . . .] 6 *she* [. . ."

1 If rightly interpreted, this would be an extract copied from a papyrus belonging to Isaac. *Cf.* the Isaac in **535**, by this same scribe.

524. (Cairo 44674.135)—Original Monastery, Room 6. Pottery. By scribe of 1. This is the *verso* of 4.

"I (*or* we) received 3 [. . . . .] Theodore, 7 *she* (?) unto each one. I (gave[1]) him (5) 14 *she* (?) at present[2] and had (given) him other 5 *she*, that he might take them (to) the dwelling of[3] the deacon George."

1 For this ellipse (and in 6) *v.* **532**.

2 *Cf.* ⲙⲡⲉⲓⲛⲁⲩ, **243** n.

3 Or 'in respect of.'

525. (Cairo 46304.97)—E. Buildings. Pottery.

"Concerning the book[1]: the 1st time[2] they sent[3] 75 with a camel[4], at the time that I went south. I brought 12 silver (pieces[5]) with my brother (5) Theodore. They sent [. . .[6]] 54 and [a] half with Aquila. Concerning the *solidus* of 51 silver (pieces) [. . . . .] with my brother [. . . . .] sent [. . .] 54 [. . . . .] Aquila; the 50 less [. . .], 5[4] less 2, with [. . ."

1 Account-book? *Cf.* Cairo 44674.170 (discarded) ϩⲙⲉ ϣⲟⲙⲧⲉ ⲛϣⲉ ⲁⲛϥⲓⲧⲟⲩ ϩⲙⲡϫⲱⲱⲙⲉ. For initial ⲉⲧⲃⲉ *cf. ST.* 438.

2 The sequel makes it of course possible to read (as written) 'the 1st brother.'

3 Omitted letters, here and in 4, recall **455**, *q.v.*

4 ⲙⲛ- (here and in 4, 6, 7) 'by means of,' 'at the hands of,' is not common: **283**, 11, **333**.

5 If this = ἀργύριον, a coin, it would be a unique survival in Coptic, where the word 'silver,' with reference to money, is only found joined with a coin name and that very rarely: *ÄZ.* '83, 144, Hall p. 21 ⲥⲁⲧⲉⲉⲣⲉ ⲛϩⲁⲧ.

6 Either ⲥⲉ, 'sixty,' was corrected to ⲧⲁⲓⲟⲩ, 'fifty,' and then erased, or we may read ⲕⲉ, 'other 54.' *Cf.* however l. 8, where the same sum and same person seem to recur.

526*. (MMA. 12.180.123)—Below 1st Boundary Wall Pavement. Pottery. Probably by scribe of **3** &c.

A list of names, to the last (at least) of which a sum of money is attached. The names legible are: George, Jonas, Victor, .rbasius[1]; the places whence they come Temamên, Thône, Tabennêse[2]. Two of the men have the office of *γεωμέτρης*[3].

1 .ρβασιος. I had first read ⳩, not ρ; but as a chrysmon here could not be accounted for and as a name Basius is not found (ρασιος cannot be read), Oribasius suggests itself, though not met with in Egypt, unless it be as Orbasus, of the *Mart. Hieron.* (Delehaye, *Les Mart. d'Ég.* 46), with which *cf.* Ορβας, BM. 1078. On the photograph no letter is visible between ρ and β, but there is space for one.

2 Note that these all occur in **519**.

3 Written κοιωμητρηc and κοιωμ/. *Cf. CO.* 308.

527*. (MMA. 14.1.94)—Cell A. Pottery.

An account consisting of names and sums of money[1]. The former are: Joseph son of Pheu (φεⲩ), Constantine, Papnouthius son of Daniel from Tanêou..[2] (ταнηоⲩа.), Pegôsh son of Cyriacus[3], P[.....]b[4] (son of) Pahôm from Psyn[...[5]

1 The numeral in 2 cases followed by ορθ/ = ὀρθόν; *cf.* **93**.

2 No similar place-name occurs.

3 Recurs in **474**.

4 Pshouêb is a place-name; *v.* **78**.

5 If a place, *cf.* ⲯⲩⲛⲁⲛⲧⲱⲛⲉ *CO.* Ad. 17; but it may be the father's name.

528. (MMA. 12.180.197)—Original Monastery. Pottery.

"Eight *she*[1] have I paid (*lit.* given) unto Ananias, on behalf of Joseph. Lo, other 20 *she* do I receive[2]."

1 *Cf.* **168**.

2 So strictly, since a past tense cannot be read.

529. (Cairo 44674.129)—W. Rubbish Heaps. Pottery.

"Isaac's flax[1]: 6 *she*[2], 8 *she*." The text is complete.

1 *Cf.* **350**, **360**, **530**. ειω might of course be 'ass(load)', but this, with a statement of money attached to it, seems less likely.

2 This again might be 'hundred,' rather than the coin (*v.* **168**).

530. (Cairo 46304.131)—E. Buildings. Pottery.

"2 (measures ?) of flax[1] and 2 liters." The text is complete.

1 *V.* **529**. The same dilemma here as to the meaning of ειω. The preceding numeral recalls **372**.

531. (MMA. 12.180.203 + 14.1.51 + Hall pl. 34, 19698)—Original Monastery. Pottery. The British Museum's fragt. (Hall) is reprinted here, to the left of the dotted line. The text was divided by a perpendicular line into 2 columns. By scribe of **458**.

This seems to be a record of money transactions, perhaps a pawnbroker's journal, if the verb ϭαλο (here καλω, κελω) may be taken to refer to deposits of that nature. Col. 1, l. 6 "*Item* another woman deposited (10) loaves and corn with me; she declared them[1] and took the half thereof. After that she went[2] in [...]"

Col. 2, l. 4 "...] for dates [.....] (5) Likewise she took (?) other 6 things; they were not declared unto me. *Item* I (paid) her[3] 10 baskets[4] of loaves and she ate them in 2 months. She will bring one into my house and leave (10) another in the ———[5]. *Item* I became indebted for another measure[6] of corn to her

1 *V.* **299**, n. 5 and add Balestri, *Sacr. Bibl. Fr.*, p. xliii, πετναϭωλπ ποⲩηρπ 'he that shall broach (?) wine' at a festival.

2 *V.* **245**. With the form ϣαι *cf.* a parallel case, **458** n.

3 For the ellipse *v.* **532**.

4 cαλω, *ST.* 263, *RE.* 30 (*sic leg.*), cαλο Krall ccxlvii (fem.). cαρο BM. Gk. iv 1610 doubtless the same. *Cf.* Semit. *sal, salla, sallah*, translated *κανοῦν*, *e.g.* Gen. xl 16.

5 *Cf.* **338**.

6 ϫι εϫπ- = δανείζεσθαι, Ps. xxxvi 21 &c., *Aegyptus* iii 280. For ϫο, *i.e.* ϩο, *v.* **532**.

and she ——[7] it and took another bushel[8] of corn and paid it for dates and she ate it[9]. A woman deposited certain wines[10] with me. She took the one (jar) of them and she paid 2 (15) wild[11] [. . . . .] for dates. *Item* she went to the dwelling of [. . . . .] a woman and she bought[12] 4 [. . . . .]. Thereafter, lo (?), a man (?) [. . . . .] them me[13], sealed [. . . . .] and she took the half thereof [. . ."

7 ϩⲟⲧⲛ, an unknown verb.

8 Taking ⲙⲉⲛⲧ for ⲙⲛⲧ: *ST.* Index *s.v.*, Hall pp. 83, 108, 130 and in **84 A**, **532**. On its weight *v.* Bell, BM. Gk. v 160.

9 The masc. accus. should mean that it was the corn (or its price) that she ate.

10 Wine as plur. thus: **336** n. The following fem. 'one' may imply διπλᾶ, διπλῆ, always fem. in Coptic, *e.g.* **548**, *ST.* 255, 327.

11 Either 'wild' as epithet of an animal (as ⲣⲓⲣ ϩⲟⲟⲩⲧ), or substance (ⲉⲃⲓⲉϩⲟⲟⲩⲧ), or 'male' of an animal (as Hall p. 121 *inf.*).

12 Or ϫⲓ ⲉϫⲱϥ 'borrowed,' as in 10.

13]ⲩ, not]ⲕ, as printed, is the true reading.

532. (MMA. 12.180.233)—W. Rubbish Heaps. Pottery. By scribe of **I**.

A record of receipts and payments.

"The account of the corn:—The priest Victor (paid[1]) me half (?) a *tremis* for bandages[2]. I (paid) him 4 pair. (5) He (paid) me 21 *maaje*[3] and I sent them to the great jars of the towers[4]. He (paid) me other 8 measures[5] for another *tremis*, which I had paid him (?) besides in grave-clothes. I (paid) him other 8. I paid him 1 (?) as well and I put them in the strong (10) chest[6] with (?) the bread, (belonging) to Severus. Paham sent me other 28 *maaje* by Kôs, for 5 pair, in Paôpe; I paid a bushel unto Kôs therefrom, because he was departing, and he[7] laid them in the (15) pot[8] and the vessel (?). There are[9] other 5 *maaje* of old (corn) there.

What I expended:—A *maaje* (and) a half for wine. Two (*maaje*) for reed gathering. A *maaje* for the 2 *maaje* of lentils which [. . ." L. 27 "2½ to Matthias for work[10]. A *maaje* to Tanasta for work. 2 to Pkalê for ———[11]. (35) A *maaje* to Koulôje[12] for work. He sent me other 17 *maaje* by Kôs (40) on the 23d of Emshir. I (paid) 2 for him unto Kôs[13] (?) therefrom, because he was departing northward."

1 In a number of these texts (especially in accounts and the like) a remarkable ellipse is to be observed: that of the verb 'give, pay.' A mere verbal prefix suffices to indicate the payer, the dative the payee. Most forms, except present, seem liable to this abbreviation; (*a*) perfect: ⲁ ⲛⲁⲓ, ⲁⲓ ⲛⲁϥ, ⲁⲕ ⲛⲏⲓ, ⲁϥ ⲛⲏⲓ &c.: **532**, **534**, **535**, **537**, **540**, **542** (?), *CO.* Ad. 15, *ST.* 129, 292, Hall p. 96 *sup.*; (*b*) future: Ryl. Supplem. 23 (a Jême deed) ⲉⲓⲛⲁ ϣⲟⲙⲛⲧ ⲛϩⲟⲗⲟⲕ/, *CO.* 244 ⲟⲩⲁⲕ ⲛⲏⲓ; (*c*) subjunct.: **145**, *CO.* 157, 403, Hall p. 36 *inf.* ⲛⲧⲉ ⲛⲏϥ, *ib.* 117 ⲛⲧⲁ ⲛⲏⲕ; (*d*) imper.: **403**; (*e*) condit.: *ST.* 252 ⲉϥϣⲁⲛ ⲛⲁⲕ; (*f*) negat.: **338**, 15 (?), **384** (?), *CO.* 403, 5; (*g*) infin.: **294** ⲛϣⲟⲩ ⲛⲉϥ ⲥⲟⲩⲟ (but ⲛϣⲟⲩⲛ ⲛⲉϥ is more prob.). Further, there are cases of this ellipse in which the accusative is added to the dative in the form of a suffix: **332** ⲛⲏⲕϥ, **403** ⲛⲏϥⲥ, *ST.* 40 ⲛⲉⲕⲥⲟⲩ, Hall p. 87 ⲛⲏⲓϥ, ⲛⲏⲓⲥⲟⲩ. With which *cf.* the double suffix of the nominal verb (Stern § 316, Steindorff[2] § 370). The only instances of this which I have noticed in literary texts are ⲙⲁ ⲛⲁⲓϥ, 2 Kingd. xx 21 (Lemm's print, *Sah. Bibelfr.* iii, scarcely represents the aspect of the MS.) and ϥⲛⲁϯ ⲛⲁⲕⲥⲉ . . . ⲛϥⲧⲟⲕⲥⲉ Eccli. xx 14 (*cf.* Sethe, *Gött. Nachr.* 1919, 141).

2 *Cf.* **348** n.

3 Here and in **500**, **533**, **534**, this is fem.; *μέτρον* (rare in Coptic texts) is therefore excluded. The latter is moreover a liquid measure (*WS.* p. 24), while ⲙ/ always relates to grain.

4 Taking ⲟⲩ for ⲱ, as in **540**, *CO.* 450 *vo.*, *ST.* 226, 261, *RE.* 20 ⲛⲏⲥ(ⲧ)ⲉⲓⲁ ⲟⲩ. The suggested emendation, reading one tower instead of two, is not necessary; both 1st and 2d Towers may have had grain-bins; those found in the former are described in chh. II and III of Part I (*v.* Pll. x, xiii, xiv). For ⲗⲁⲕⲱⲛ *v.* **283** n. It seems to be a jar of varying size; that in *ST.* 284 contains corn.

5 For ϩⲟ *v.* *CO.* 309 n. Since it is masc. (*ST.* 93, Hall p. 87, *CO.* 497), ϣⲙⲟⲩⲛⲉ should be an error.

6 One can hardly suppose this to be a cupboard, such as were hollowed in the walls of the granary in the 1st Tower (*v.* Part I, Pl. vii B). The word translates *θήκη* and *κάψα* and is not found elsewhere for a corn box. A difficulty lies in the ⲁ- following ⲧⲏⲕ. If this participle means 'sound, strong,' what can be the meaning of the preposition? But if ⲧⲏⲕ is for ⲧⲏϭ, the following ⲁ- compels the meaning 'attached to,' possibly 'intended for,' though I can give no instance of this last meaning. To read ⲉⲧⲧⲏ, 'there' (*cf.* ⲉⲧⲧⲁⲓ Ac. ii 10) leaves ⲕⲁⲛ to be accounted for. ⲧⲏⲕⲙ (*cf.* **534**) cannot be read.

7 Whether 'he,' or 'I' depends upon the reading preferred.

8 Written ϯϩⲙⲉ *CSCO.* 73, 138, where it seems to be a large vessel, ⲧⲉϩⲙ *ST.* 189, where 'large' and 'small' are named. In *RE.* 46 it holds cumin. Presumed to be the same as ϯϩⲙⲉϥ.

9 Reading ⲟⲩⲁⲛ ⲕⲉ-. The preceding noun is ⲕⲉⲧⲱⲛ, as in **543**, *q.v.*

10 ϩⲓⲥⲉ may be 'toil,' or 'spin'—there is some confusion between 2 distinct verbs (*v.* Spiegelberg, *Kopt. Etym.* no. 36, *cf.* *JEA.* viii 188). If the former, *cf.* *ST.*, 37 and P. Cairo i, pp. 97, 99, ὑπὲρ σπουδῆς.

11 Prob. the verb rather than the noun 'sycamore.' Some task of separating, sorting, or sifting is perhaps paid for.

12 Forms of this name (the origin of Colluthus) with final ⲉ seem fem.: as here *Jême* no. 3, 42, *ST.* 420, Kouloutse (?) *CO.* 60 (*cf.* **624**); Kelôje, Cairo 8726, is doubtful. On masc. forms *v.* *CO.* 229 n., adding Kellouj (Boh.) Budge *StG.* 172, Kelouj *ST.* 268. In Middle Egypt the form is Klouj, Krall xlvii, *Saqqara*, Tur. *Mater.* 36 and prob. in Cairo 8324, and this subsists in كلوج, name of a martyr in the Delta, *Synax.* 10th Mesre. On the demotic prototype *v.* Spiegelberg, *Eigenn.* 18*, Griffith, *Ryl. Dem.* iii 259 n.

13 Scarcely intelligible (despite ll. 13, 14). ⲕⲱⲣ (*v.* **535**) would be an improvement and may, I think, be read.

533. (MMA. 12.180.183)—Rooms 1 and 3. Pottery. By scribe of **I**.

"The *solidus*(-worth) which I bought[1] on the ship: 8 *artabae*, whereof I ———[2] a *tremis*(-worth) at the door, on account of the *tremis* which I had received for (5) the garment from Severus the carpenter. I paid it (?)[3] unto the ——— -maker[4] (of) Papar[5], for ———[6] of meat (?). I put 4 *artabae* thereof in the chest[7]. I paid 2 *maaje* thereof unto Moses (10), for his dates. I paid 2 *maaje* for ——— fish[8]. I paid 1½ *maaje* for firewood[9] to John[10].

Tkalê[11], 8½ *litrae*[12], 14. . . . . ; he (paid) her 7 *she*. 11 *litrae*, 18 ———; he (paid) her other 15 *she*; further 14 *litrae*. Zacharia, 8 *litrae*. Toulitta[13], 8 *litrae*, 19 ———, 6 *maaje* of corn; further 7 *litrae*."

1 ⲧⲟⲟⲩ is so rare a verb (in such texts especially), that one doubts it here. It occurs *BP*. 4929 ⲡϭⲱⲙ ⲛⲧⲁⲛⲧⲟⲟⲩϥ, Ryl. 332.

2 ⲧⲱⲕ 'fix, set,' is not more intelligible here than ⲧⲱϭ 'bake,' though where corn is in question, the latter might be presumed. *Cf.* **309**.

3 Reading ⲁⲓⲧⲁϥ in 6, where the surface is broken and all uncertain.

4 Might = ⲥⲟⲗϥ 'sieve,' which in Hall p. 32 is a kind of measure; though ϣ for ⲥ is hardly likely.

5 Recurs *Jême* no. 97, 91, beside Pisinai (*v*. **433**); so perhaps in the neighborhood of Kôs, or Koptos.

6 What ⲉⲡ/ abbreviates I know not. Presumably a Greek word. Here apparently a measure, or quantity. In 13, 15, 22 it follows an amount in *λίτραι* and is itself followed by a numeral; thus it might be a measure less than a liter. But in 7 this explanation seems unfitting. Possibly (*v*. ll. 20 ff.) the liters are of wine, the *maaje* of corn and ⲉⲡ/ the name of a 3d substance.

7 *Cf*. **532**. 'Thereof,' here and in next line, should refer to the meat; but can meat be measured by *artabae* and *maaje*? If not, ⲛⲁϥ is wrongly translated, or read; as dat., 'for him,' it does not seem apposite.

8 In *BP*. 5181 ⲥⲟⲩⲟ ⲛⲁⲃⲏϣ is named; so an epithet indicating some quality, or condition, but otherwise unknown.

9 *Cf*. **94**.

10 *Cf*. **519** for this form.

11 *Cf*. **361**.

12 The sign for ½ is angular, just as in *CO*. 480 (*v*. Sethe, *Von Zahlen u. Zahlworten*, p. 71).

13 *Cf*. ⲧⲉⲩⲗⲓⲧⲁ *Jême* no. 32, 14. Formed from Ἰούλιττα (*cf*. the martyr, 25th Abîb), like Thelena, Teugenia, Tsophia, Tsitra (MMA. 12.180.164 = Tisidora), Therebeka &c., each showing a prosthetic *t*- before a female name.

534. (MMA. 12.180.95)—W. Rubbish Heaps. Pottery. By scribe of **I**.

"[I ?] sent Constantine and Jacob in Mesore. I (gave) to them[1] 12 pair. They brought 16 (5) *maaje*[2] of *ricinus*[3] and 400 *kôr*[4]. They gave another 'hand[5]' to a poor man. They made 5 pair[6] and I allowed[7] 4 *maaje* unto them (10) thereof. They gave the other 7 pair unto the woman-dealer[8]."

1 Ellipse as in **532**'&c.

2 *V*. **532**.

3 Reading ⲧⲏⲕⲙⲥ and thus confirming Paris 43, f. 59 b (28) ⲧⲉϭⲙⲉⲥ, mistaken by Peyron (*cf*. Stern § 147). This in Paris 44 f. 83 = ⲧⲏϭⲙⲉⲥ, the Greek whereof, *κροδονιν*, must be for *κροτών*. The Ar. equivalent حشيش looks as if the meaning of the ancient word had been forgotten. On castor oil in Egypt *v*. Th. Reil, *Beitr*. 137, Wiedemann, *Herodot* 382 (demot. texts show that *tkm* was the plant as well as its oil: H. Thompson, *Theban Ostr*. D. 104).

4 *V*. **535**.

5 *V*. **305** (though here it hardly measures textiles).

6 'They amounted to.' The reading ⲁⲩϯ, 'they gave,' seems to be less applicable.

7 As in **349**.

8 These 'other 7' make up the first-named 12, in return for which the writer had given the grain. ⲉϣⲱⲧⲉ I take to be fem. of ⲉϣⲱⲧ 'merchant,' not found elsewhere, unless perhaps in *CO*. Ad. 47.

309. (Cairo 44674.60,61)—Original Monastery. Pottery. By two scribes.

Removed from the preceding section, as being more probably an account than a letter.

L. 2 ". . .] I know [that. . ."; l. 3 " . . .] the camel [. . . . .] *solidus*(-worth) unto me of pounded (?)[1] corn, when he had given me a half *tremis* of dates. (5) *Item*, half a *solidus* of wine to me. *Item*, another half *tremis* of dates to me. *Item*, another *solidus* of corn, whereof he baked[2] me loaves. *Item*, 2 other *tremis* [did they[3]] give me for the year's wine. Another[4] *tremis* [. . ."

1 In *ST*. 303 ⲥⲱϩⲙ relates obscurely to the treatment of corn. *Cf*. Exod. xxvii 20 Boh., of oil. In *Sphinx* x 4 (no. 1) this verb is likewise used of olives (or olive oil). The pounding (*κόπτειν*) of both corn and olives is a recorded process: Th. Reil, *Beitr*. 150, 137. *V*. Spiegelberg, *Handwb*. 134, *shm*, as origin of our word.

2 Or, reading ⲉⲁϥ-, 'he had baked.'

3 Cancelled.

4 From here, all cancelled.

535. (MMA. 12.180.126)—Below W. Court. Pottery. By scribe of **523** &c.

"Thou hast (paid) him[1] 24 *carats* and 100 *ĝôr*[2] to (?) Isaac." Perhaps a receipt.

1 *V.* **532**. But there is a difficulty here owing to the two datives, as again in **537**.

2 This is among the more intelligible instances of *ĝôr*, *kôr*: here it is clearly a fraction of the *carat*. Similarly in *ST.* 40 '10 bronze *carats*, less (παρά) 400 *kôr*' are mentioned. In **349** *kôr* occurs beside *she*, itself a measure of bronze coin, the former being there in far the higher figure. Elsewhere we can merely see that the word is used in relation to money: *CO.* 456, prob. **567**. In **534** it is presumably a sum of money; likewise (if it be so read there) in **532**, 42. In *CO.* 233 '2 *kour* of beans' must mean 2 *kour*-worth, perhaps like '2 *ĝor* (*sic*) of wood' in a Balaizah fragt. Krall (xxx) identifies the *kôr* which measures wine with Hebr. *kôr*, κόρος. It is remarkable that in the Saʿ. bible the latter (where extant) is once translated by ϣι (Lev. xxvii 16), elsewhere left in Greek (Lu. xvi 7). What the relation may be between *kôr* and the liquid measure κογρι (*v.* Bell in *WS.*, p. 23) remains to be decided.

536*. (Cairo 44674.21)—Original Monastery. Pottery. Perhaps by scribe of **337** &c. Perhaps a receipt.

"Thou hast (paid) me (ακ πηεϊ)[1] 26 [. . . . .] I added 400 (?) unto [them (αϊβωκ ϣτεγϣε εϫ[)[2]. . . . .] measures (ϭαπ)[3] of honey [. . . . .] three [. . . . .] of them."

1 **535** opens with a similar formula.

2 βωκ εϫπ thus: *CO.* 187. ϣτεγ- for ϥτεγ-.

3 *Cf.* Ryl. 355, where the same measure, καπ, is used for honey.

537. (MMA. 12.180.109)—W. Rubbish Heaps. Pottery. By scribe of **1**.

"[. . .][1] 3 baskets that I completed[2] on the last day, if thou wilt[3], of (5) Parmhatp; they ate me[4] 18 thereof that day; for they had made me answerable[5] for the linen clothes. The priest and his sons, (10) at the time when they came, they ate me other 10. I (paid) him[6] other 15 on my part, for Moses. (He ? paid) me other 27, beyond them (?). What they ate as wage (??), at the time (15) I took the linen clothes away[7]. I completed the other basket on the 14th of Parmhatp."

1 Perhaps ['As regards the']. The 1st words are not πλο]γος ππβιρ.

2 This meaning seems probable in **351** &c. 'Brought out,' the literal meaning, might be preferred, if baskets of bread are in question. An instance perhaps comparable in *WZKM.* xxvi 339.

3 *Lit.* 'thou art at liberty (to choose).' ογωρϩ precisely thus in *CO.* 194, where this translation might suit; also *Jême* no. 65, 59 (reading ογορϩ for ογωρϩ), where it is possible. Of the 3 instances, the 1st 2 are followed by prep. ε-; the 3d is not, but seems to form an independent clause. In *ST.* 358 the qualit. of ογωρϩ is followed by ε- and there perhaps means 'what thou art free to do.'

4 Assuming this an ethic dative. It recurs in 11 and again in 12, 13, but in even more puzzling context.

5 Or literally 'they seized me on account of.'

6 For the ellipse *v.* **532**. Whether the next sentence, if emended, might be so explained is doubtful.

7 One expects a sum of money, or amount of food to close this sentence. It is grammatically impossible to treat as such the words ending the preceding phrase.

538. (MMA. 12.180.225)—W. Court + Original Monastery. Pottery.

Ll. 1–8 a list of names, with amounts of corn[1] opposite each. The first word is obscure[2]; the names following are: Komos, Pesênte, Psachô[3] the builder, Alexander[4] [. . . . .], Tasake and Tasake "through (from) the men."

Ll. 9–15 (different hand) "Kamoul (son of) Peter. In the name of the Father and the Son and the Holy Ghost and the Holy Trinity. I, Samuel, the son [of. . ."

1 σίτου thus, without ἀρτάβαι, *ST.* 154, BM. 1085, *BP.* 691, MMA. 14.1.496 (discarded).

2 Has not the look of a Coptic word. It might be a place-name.

3 Though common at Aphroditô (BM. Gk. iv) and known at Syene (BM. Gk. v, 1722), this title, as a name, is not found at Thebes. Indeed we might take it here to be 'the master builder' (πεκωτ) and not a name.

4 Abbreviated as in *Jême* no. 88, 22.

539. (Cairo 46304.93)—E. Buildings, under floor. Pottery.

An account (partly ?) of oil.

". . . the 2]d measure[1] amounted to 52 (?) *xestae*, and wage was not [paid ? received ?] thereon. *Item*, the

1 ειοπε as a measure seems only to occur in Shenoute's account of the provisions gathered for the refugees at his monastery, *CSCO.* 42, 71. Its capacity there is 5 *artabae* (Amélineau, *Schen.* ii 183, assumed the word to represent οιπε; its relation there to the *artaba* shows this to be impossible). There too it contains oil, (πεϩ π)cιм. *Cf.* perhaps *ÄZ.* '85, 74 (vi), where read πειοπε ππεπιπε.

account of the oil of the ———[2]. The 1st measure, 47 *xestae* and its wage[3]. The 2d measure, 50 *xestae* and its wage [. . ." Nothing can be made of the *verso*.

2 Seems to recur in *CO.* 483 ⲡϩⲩⲡⲁⲣⲓⲥ (the name of a church, ? its owner, or patron), Hall p. 69, ϩⲓⲡⲁⲣⲓⲥ (perhaps a title), Ryl. 310 ϩⲩⲡⲁⲣⲏⲥ (an official, or magistrate). No such Greek word has come to light. Were it not for the last instance, where the meaning seems pretty certain, one might suppose this a place-name and divide ⲡϩⲩ-ⲡⲁⲣⲏⲥ, or ⲡϩⲩⲡⲁ-ⲣⲏⲥ.

3 The gender of the pronoun refers it to the 'measure.' Perhaps the wage for producing, or collecting that amount.

540. (Cairo 44674.138)—Original Monastery. Pottery. By scribe of 1.

List of names with quantities of bread following each. The measure of the latter is not clear. As the gender is masc. (ⲯⲓⲥ), neither ϫⲓⲡⲗⲁ, nor ⲗⲓⲧⲣⲁ is suitable; and of these the former is only used, it seems, for liquids. The names are: Abraham (son of) Papas, Petronius, Mark and Paul. "Large bread"[1] and "small bread" are named, besides "———[2] loaves," "passably good[3] (?)" (9). In 11 apparently an ellipse, as in **532** &c.

1 ⲟⲩ for ⲱ, *v.* **532** n. ⲕⲁⲕⲉ ϣⲏⲙ occurs *CO.* 361.

2 Can ϣⲱⲧ, presumably an epithet of ⲕⲁⲕⲉ, be elucidated by Budge *Mart.* 218 ⲛⲟⲉⲓⲕ ⲉⲩϩⲏⲙ ⲁⲩⲱ ⲉⲩⲣⲟⲟⲩⲧ ϩⲱⲥ ϫⲉⲛⲧⲁⲩϣⲁⲧⲟⲩ ϩⲛⲧⲉⲧⲣⲓⲣ, where perhaps the 'cutting off' of a portion of new-baked bread is referred to? (The Boh., *Rec.* vi 184, has 'as if brought up from the oven.') Note the var. ϣⲱⲧ in *CSCO.* 42, 70, l. 8, though ϣⲱⲡ is more intelligible—which is not to deny that the former may be the original reading.

3 This translation almost certainly wrong, but the meaning escapes me. *Lit.* 'profitable to a small degree.' To read ⲉⲩⲣ ⲛ. hardly lessens the difficulty.

541. (Cairo 44674.77)—Original Monastery. Pottery.

Account, or statement[1], addressed to a person (the 2d plur. does not necessarily imply more than one) who had delivered (2, 4, 5) certain quantities of corn for loaves[2] and grain and taken others. In 3 the 'year of eating' is named, which in *Jême* no. 37, 25 &c. is perhaps a period during which a wife claimed provision under the nuptial settlement[3]. The text relates probably to disputes as to a marriage settlement. In 4 the abbreviated measure presumably reads ϫⲱⲛ. Whether this can = χοῖνιξ is doubtful (*cf. ST.* 161).

1 Possibly of course a letter.

2 *Cf.* **309**, **519**. In l. 4 prob. ⲉϭ]ⲣⲓ, 'seed corn.'

3 H. Thompson adduces, as possibly parallel, the clause in demotic ἄγραφος γάμος contracts, securing a yearly alimentation, in money and grain, to the wife. The form of the verb would indeed be unexampled in any dialect.

542*. (Cairo 44674.148)—W. Rubbish Heaps. Pottery. By scribe of 1.

Account of ass-loads of firewood (ⲓⲟ ⲛⲕⲗⲱ, *sic* twice[1]), sold to the writer[2] by George and A[[3]. The sums of money in 4, 5 (]ϣⲏ ⲡⲁⲣⲁ ⲙⲛⲥⲛⲟⲟⲩⲥ ⲛⲛⲟⲩⲙⲟⲥ) may be the prices paid[4]. The text ended with]ⲛⲟⲁⲑⲏ ⲟⲛ, which may = ⲟⲩⲁⲧϩⲉ[5], or should be read ⲛⲥⲁⲑⲏ, indicating a contract of some sort[6].

1 *Cf.* **94**. Reckoning by ass-loads is rare in Coptic. *V.* Wilcken, *Ostr.* i 754.

2 An ellipse,]ϥ ⲛⲁⲓ, is probable; *v.* **532**.

3 The name George is preceded by a cross, so too this initial ⲁ[. I am therefore assuming that this begins the record of a second transaction.

4 One is tempted to see here the *she* of **168** &c., which would thus appear as a higher measure than the *nummus*.

5 *Cf.* ⲟⲩⲟⲑⲉ, *ÄZ.* '78, 17 with Stern's remarks. The ref. there from the *Scala* is to Exod. xxv 29, where this word translates either σπονδεῖον, or κύαθος (as does ⲟⲩⲟⲑ in Num. iv 7).

6 *Cf.* ⲛⲥⲁⲑⲏ in *ST.* 429, *Jême* no. 106, 108.

543. (MMA. 12.180.218)—W. Court. Pottery.

"Jesus Christ[1]. As to the account of the chattels to be sent (?) to Jême: 2 (5) jars, 2 ———[2], 2 ———[3],

1 This monogram heads the list *CO.* 466.

2 ⲕⲛⲛⲉ remains to identify.

3 ⲃⲏⲃ fem. is unknown. In Ryl. 240 the reading is too uncertain for comparison.

3 ———[4], 4 vessels[5], 5 ———[6], a ———[7], 6 *maaje* measures of lupins[8] (10), 3 plates[9], a camel(-load)[10], 3 cups[11], 12 dishes[12] of ———, a camel(-load) of ———, 3 ———[13], 2 [. . ."

4 ϩⲏⲙⲉ is a measure, or vessel, Hall p. 117, BM. 641. In *Jême* no. 113 ϩⲏⲙ prob. = ϣⲏⲙ.

5 Assuming this (which perhaps recurs in **532**) to = ⲕⲟⲓⲧⲱⲛ *RE.* 46 (containing honey) and BM. ostr. no. 82, 12–12.6 (wine), ⲕⲟⲩⲧⲱⲛ Hall p. 117 (pickled food), ⲕⲟⲩⲧⲱⲛ Krall cvi (but perhaps, as a rent is paid for it, *κοιτών*). In BM. Gk. iv, 1631 c. 6 ⲕⲁⲧⲏⲛ can hardly be this word. In *BKU.* 68 ⲕⲟⲛⲧⲱⲛ indicates a different, perhaps the true, form.

6 A fem. word thus spelt in Rossi i v 51, but its meaning cannot be the same. *Cf.* ? ⲁⲣⲟ, Ryl. 211, also fem.

7 Hardly = ϩⲱⲧ *CO.* 466 (*cf.* 348 n.).

8 *Cf.* ⲑⲁⲣⲙⲟⲩⲥ (*θέρμος*) Zoega 630, *CSCO.* 73, 136, *ÄZ.* '92, 41, Kircher 194.

9 For ⲡⲓⲛⲁⲝ, which occurs Hall pp. 48, 49 (*v.* also Ryl. p. 240, or *πινάκιον*). With the form *cf.* ⲗⲱⲧⲓϫⲓ *ST.* 252 (? for *λωδίκιον*) and ⲥⲕⲱⲗⲓⲕⲥⲉ Paris 44, 56 *b*. If ϩⲟⲙ here and in 11 = ϣⲟⲙ(ⲛⲧ), despite ϣⲟⲙ in 6, 14, *cf.* ϩⲟⲙⲛⲧ *CO.* 320.

10 The material loaded is not named. *Cf.* Bell in *WS.*, p. 21. The form (? for *καμήλιον*) is very rare; it recurs in l. 13. *Tor.* 29 has both ⲕⲁⲙⲟⲩⲗ and ⲕⲁⲙⲏⲗⲉ; the latter recurs in **548**.

11 ϫⲟⲛ of earthenware, *CSCO.* 73, 137.

12 ϫⲏⲥ might be doubted, since it is otherwise unknown in non-literary texts.

13 Apparently a Greek word.

544. (MMA. 12.180.125)—W. Rubbish Heaps. Pottery. By scribe of **1**.

Two statements, or records of transactions.

"The chattels that Apollo[1] brought [. . . . .]" (5) ". . .] Apollo came[2]. . ." (7) ". . . [? saying,] 'Mena hath sent[3] me for it.' Apollo came[4] again and took (10) the candelabra[5] and said, 'Katharôn hath sent me for it'; for she would[6]. . . . .

"(15) Moses came with a man of Peshenai and took the other one and will give it him, saying unto me, 'My father (20) hath sent me saying, Give it unto him[7].' Lo, the other two dishes[8] are there."

1 Presumably the same as in **348**, **477** (both by this scribe).

2 Other possible divisions of the letters would give different sense.

3 This prefix does not recur as ⲁϩ-, but the parallel forms ⲧⲁϩ- (**275**, *Jême* no. 73, 13), ⲛⲧⲁϩ- (*CO.* 381, *ST.* 356, 6, Hall p. 97), ⲉⲧⲁϩ- (*ST.* 356, 2), suggest identification with the Achm. relative (*v.* Erman, *ÄZ.* xliv 112, Sethe, *ib.* lii 112). More frequent are the forms ⲁϣ- (the present text 20, **490**, *ST.* 195), ⲧⲁϣ- (**308**, *ST.* 191, 9), ⲛⲧⲁϣ- (*RE.* 32 *rev.*, *Jême* no. 68, 29, 61), ⲉⲧⲁϣ- (*ST.* 60, 9, *ib.* 101, *CO.* 174, 4). In other instances the complete form is doubtful (Hall p. 78]ⲧⲁϣⲕⲱⲗⲩ, *ST.* 191]ⲧⲁϣⲧⲁⲁⲥ, **99**]ⲧⲁϣϫⲡⲟ, with which *cf.* **100** ⲛⲧⲁϥϫⲡⲟ). That the forms in ϩ and in ϣ are but variants one of the other—the latter developed from the former? -seems evident: *cf.* the use of ⲁϩ- **544** and ⲁϣ- there also; of ⲧⲁϩ- *Jême* no. 73, 21 and ⲧⲁϣ- *ST.* 191, 9; of ⲉⲧⲁϩ- *ST.* 356 and ⲉⲧⲁϣ- *CO.* 174; of ⲛⲧⲁϩ- *CO.* 381 and ⲛⲧⲁϣ- **308**. Both forms are employed unchanged in all numbers and persons (1st sg., pl. and 2d pl. chance to be wanting). The simple ⲁϩ-, ⲁϣ- has an indicative, not a relative sense. An instance in an otherwise Saʿ. text is perhaps *BKU.* 22, 11 ⲉⲧⲁϩϩⲉⲛ = ⲉⲧⲁϩⲉⲛ(ⲛ̄).

4 Assuming Apollo to be again the subject, where the literary idiom would require ⲛϭⲓ.

5 In **548** ⲅⲉⲣⲁⲡⲧⲟⲥ, *ST.* 439 ⲕⲉⲣⲁⲡⲧⲏⲥ, *ib.* 239 ⲕⲉⲣⲓⲁⲡⲧⲏⲥ, so in Ryl. 238, 29, in Zoega 96 ⲕⲁⲣⲁⲡⲧⲓⲥ, Budge *St George* 243 ⲕⲁⲣⲁⲡⲧⲏⲥ, a Balaizah fragt. ⲕⲉⲣⲉⲥⲁⲡⲧⲓ ⲛϩⲟⲙⲉⲧ. *Cf.* P. Cairo 67340, 77 *κηριαπτάριν σὺν λύχνῳ αὐτοῦ χαλκοῦν*. In Vat. 57 f. 49 b ϫⲏⲣⲁⲡⲧⲓⲥ = *λαμπάς* in *PG.* 58, 509.

6 Taking ϧⲁⲯⲓⲥ as an uncompleted verbal form. To read ⲉⲥ = ⲉⲓⲥ and ⲛⲁ- posses. would not lessen the obscurity.

7 *Sc.* to the man from Peshenai.

8 *Cf. CO.* 459, Hall p. 64 (*sic*, 27422, obv. 3), *ST.* 92, 125. In several cases the dish is of bronze.

545. (Cairo 46304.21)—Cell A. Pottery. On *verso* is **11**.

An extract from a will, apparently continuing a previous text and consisting of a list of articles.

"I, Seth[1], the priest, of [. . . . .][2]. And further, as regards the heritage of my parents, that is in the keeping of Isaac, thou shalt take them and shalt give them as offering[3] (5) on his behalf: a silver ———[4], worth

1 In Hall p. 47 a *πρωτοπρεσβύτερος* bears this name. Note that in **93** Seth and Isaac are concerned.

2 'Of the church,' without following place-name, is unlikely. The word may itself be a place-name.

3 *V.* **379**, also *Jême* no. 70, 36 ff.

4 *V. CO.* 218 n. (where this word ought to have been distinguished from ϣⲟⲛ, the measure of length). A silver ϣⲱⲛ occurs also in *CO.* 183, *Jême* nos. 30, 34, 66, 76, Hall pp. 87, 113, *ST.* 439 and one of which the material is not named in *CO.* 477. It may be a 'container' of some sort. That in *Jême* no. 34 is valued at the same sum as here named.

2 *solidi*; (a) valuable coverlet[5]; other 9 *likna*[6] of money; 2 woman's dyed[7] garments; a candlestick (?)[8], worth 1 *solidus*; a (10) ——[9], worth a *tremis*; 10 [. . . . . . .] loaves[10]; a mat[11] worth a *tremis*; 10 knives; 9 bowls[12]; a coverlet of ——[13], worth half a *solidus*."

5 *V. CO.* 242 n., *Jême* nos. 66, 40 and 76, 42.

6 Since the note on **313** was written, I have seen an ostr. showing a list of various articles, among them ⲥⲛⲁⲩ ⲛⲗⲓⲕⲛⲉ, which supports the explanation as a vessel in which coin was measured.

7 *V. Jême* no. 76, 39. Not necessarily of purple, though in *ST.* 120 it is probably that (unless a comparison here with *ib.* 445 suggests a connexion between liters of ϫⲏⲕⲉ and of ϫⲁⲕ, for which *v.* **364**). In *ib.* 129 ⲗⲟⲧⲓϩ ⲛⲗⲁⲩⲉ ⲛϫⲏⲕⲉ and ⲗⲟⲧⲓϩ ⲛⲕⲱⲕⲥ (*κόκκος*) are purple and red coverlets.

8 *V. CO.* 459 n. From this and Tur. *Mater.*, no. 18, it appears to be a stand, or holder for a lamp, or candle, which from *Jême* no. 70, 40, *ST.* 125 (ⲥ̄ⲓⲡⲟⲛ), should be of metal, whereas the Arabic of the *Triadon* § 312 (Zoega 645) translates 'candles.' In Zoega 96 it is named with ⲕⲁⲣⲁⲡⲧⲓⲥ (*v.* **544**) and ⲗⲁⲙⲡⲁⲥ, in De Vis, *Homélies* 84 and Lemm, *Iber.* 8 with censers. In Zoega 334 it translates *κηρίων*.

9 *V. CO.* 465 n. The word is fem. in **548**, *BKU.* 66, *ST.* 125, while ϫⲱ is masc., so cannot be connected with it. In BM. Gk. iv 1631, c. 6 it is ⲕⲟⲩϫⲟⲩ and serves to pour oil; so too in a Strassburg pap., no. 41. In a Greek list (Preisigke, *Sammelb.* no. 1160) it is *κοντσου*, in *ST.* 439 ⲕⲛϫⲟⲩ. *Cf.* ? *κόνδυ*.

10 Perhaps some baker's utensil.

11 Or 'cloak,' *e.g.* Paris 129[13], 37 = *PG.* 26, 972 *ἱμάτιον* (for lying on), or Paris 129[12], 5 (Reg. Pach.) = *palliolum linum.*

12 *V. CO.* 459, 472. ⲟⲩⲁⲧϩ, ⲟⲩⲟⲧϩ occurs often in Chassinat's *Pap. Méd.*, *v.* pp. 345, 346. In Num. iv 7 it = *κύαθος*.

13 *V.* **351**.

546. (MMA. 12.180.175 + 195)—W. Rubbish Heaps + Below W. Court. Pottery.

"As concerning[1] my chattels which [. . . . .] to my people, namely: a bronze brazier[2]; a caldron[3]; a ploughshare (?)[4]; 2 ——[5]; a spade[6]; a —— coverlet of (? for) ——[7]; a cart; 3 silver rings[8], [. . . . .], (5) 2 as dowry, the one being [. . . . .] of silver; 2 straps of [. . . . .]; a woman's garment [. . . . .] for an *artaba* of corn; a [. . . . .] papyrus; a *maaje* measure [. . ."

1 *V.* **349** n. 5 and *CO.* 48 n.

2 Supposing this to = *κάμινος*, as in *ST.* 236. But another explanation would suggest itself were it possible to take ⲁϣ for *ποσόν* (which occurs in Coptic sometimes, *ÄZ.* '85, 39, Krall ccxxviii *vo.* 10, BM. Gk. iv 1565 &c.) and to translate 'a sum of bronze money.' In **434**, *CO.* 174, 11 ⲁϣ might then have this meaning. It must be owned that ⲁϣ, though it has the sense of *δεῖνα*, has not been found for *πόσος*.

3 This word is fem.; *v. CO.* 192, Rossi, *N. Cod.* 56.

4 *V. CO.* 459. The *Scala* (Kircher 126, 129) seems to distinguish 'ploughshare' *sikkah* and 'grating, strainer' *shabakah, miṣfâh*.

5 Recurs *CO.* 459. Whether related to ϩⲁⲙⲉ 'peg,' or compounded with ⲛⲓ, remains doubtful. In BM. Gk. iv 1631, c. 2, the former (?) is written ϩⲁⲙⲏ. *Cf.* also Ryl. 239 n.

6 More probable here than 'handle,' for which *cf.* Hall p. 108 (? cart-shaft).

7 For ⲗⲁⲩ *v.* **351**; for ϩⲏⲣⲉ perhaps *CO.* 466, where for ϩⲉⲣⲉ ⲁ̄ the var. at University Coll. London has ⲟⲩϩⲉⲣⲉ. The word awaits explanation.

8 As in *Jême* no. 66, 39. In Tur. 5 a silver ring is left in pledge at 1 *solidus*, a ring similarly in *ST.* 54. The doubtful word following appears to be Greek. Whether ⲉⲩ- is participial, or = ⲉⲟⲩ- is uncertain.

547. (Cairo 44674.189)—W. Rubbish Heaps. Pottery.
Perhaps a list of articles pawned, or deposited.

"Saua[1], (son) of Dioscorus:—carpenter's axe[2], 1; carpenter's hatchet[3], 1; ——[4], 1; large awl[5], 1; (5) ass's bridle[6], 1; knife, 1; *liters* of worked (?) ——[7], 2; a basket[8] for holding offerings, with its napkin; half a carat of money[9]."

1 Presumably = ⲥⲟⲩⲁ. Recurs *ST.* 352.

2 As Ryl. 239; also in list of tools, *CO.* 468 and prob. *ib.* 296.

3 Recurs in **548**. *Cf.* Boh. ⲙⲁϫⲓ. Not elsewhere to be certainly distinguished from the corn-measure.

4 Recurs *CO.* 468, among tools. Perhaps an implement metaphorically named from ϩⲣⲃ *σκέλος*, Lev. xi 21 (Boh. ⲥⲏⲃⲓ).

5 Likewise in *CO.* 468.

6 Doubtless for *χαλινός*. Perhaps also *ÄZ.* '78, 17 as ϣⲁⲟⲗⲛ̄ⲱⲥ.

7 I cannot explain ⲃⲏⲕ. *Cf.* ? ⲃⲏⲕⲉ in **548**, or read ϫⲏⲕ(ⲉ), *cf.* **545** n. 7. This use of ϩⲓⲥⲉ recurs in *CO.* 465, the substance being there ? incense. Its meaning is either 'worked,' or 'spun.'

8 Recurs *CO.* 335. In Budge, *Apoc.* 107 = *maqṭaf* 'basket.' In *ST.* 349 ⲃⲁⲓⲣⲉ (*cf.* Boh.). ⲃⲓⲣ is masc. (*cf.* Peyron), *e.g.* Matt. xv 37, *CSCO.* 73 144, Krall ccxlvii.

9 *Lit.* 'of bronze.'

548. (Cairo 46304.72)—Cell B. Pottery.

"[The] list of the chattels [which . . . . .] carried off[1] by theft:—2 garments [. . . . .]; 4 [. . . . .]; (5) 15 [. . . . .]; 4 [. . . . .]; a coverlet [of . . . . .]; 2 garments; (10) 2 linen cloths; 2 ———[2]; a candelabra[3]; a censer[4]; an axe[5]; (15) a basket[6] for papyri; incense of ———[7]; a camel(-load)[8] of dates; 2 *diplae* of wine."

1 Perhaps merely ['they] carried off' (as passive). Similar words in *ST.* 198, 339.
2 *V.* **545**.
3 *V.* **544**.
4 Ryl. 238, BM. Gk. 1631, c. 1. Inventories containing such objects relate (*e.g.* the 2 just cited) to church property.
5 *V.* **547**. Or 'a *maaje* measure.'
6 *V. CO.* 100 n. In Ryl. 240 a *πανάριον* of copper (*cf.* Reil, *Beiträge* 126).
7 Possibly connected with **ⲃⲛⲕ** in **547**, since that and **ϩⲉⲛⲕ** (in *CO.* 465) are both objects of the same verb.
8 *V.* **543**.

549. (Cairo 44764.128)—Original Monastery + Below 1st Boundary Wall Pavement. Pottery.

"The account of the chattels of bronze and brass:—pots 2, pans[1] 3, ———[2] 4, a large bronze ———[3] 1, (5) bronze caldron 1, vessel for cup-washing (?)[4] 1, pot[5] 1, ———[6] 2, a caldron, a box (?)[7], (both) smeared and (10) sealed[8], money-box 1, a ———[9], full (?) and sealed, a box [. . . . .], 2 [. . . . .]."

1 *κουκκούμιον, κούκκουμα, cucuma*. *V.* Reil, *Beiträge* 44, 66. Recurs in **550**, as **ⲕⲟⲩ]ⲕⲟⲩⲙⲟⲟⲩ** of iron in a Balaizah fragt. and **ⲕⲟⲕⲟⲩⲙⲁⲙⲟⲟⲩ** in *ST.* 439.
2 *V. CO.* 215 n. and **ⲉⲙⲣⲱϣⲉ ⲛ̄ⲃⲉⲗϫⲉ** in a Balaizah fragt. In Tur. *Mater.* 18 **ⲙⲣⲟϣⲉ** is presumably the same word. In each case it stands in a list of vessels, whether of metal, or earthenware. Prob. = dem. *mrḫ, mrḫ.t* fem., which appears in similar lists; Spiegelberg's Berlin Papyri, p. 17 (3108) and his Cairo Papyri, p. 92 (30650). It seems unlikely that the word should here indicate the *ὡρολόγιον* (Borchardt, *ÄZ.* '99, 12). The instance in *CO.* 215 makes a 'filter' probable. In *BKU.* 140 a clock may be in question ('at evening, ere the **ⲙⲣⲟϣⲉ** hath turned').
3 **ⲧⲁϫ**, Boh. 'block,' is Sa'. **ⲧⲁϭ**, so must not be compared with this word.
4 Assuming this to be *ποτηροπλύτης*, which occurs Ryl. 238 and, as **ⲡⲟⲧⲉⲗⲟⲡⲗⲏⲧⲏ(ⲥ)**, BM. Gk. 1631, c. 1, **ⲡⲟⲧⲟⲗⲟⲡⲗⲏⲧⲏⲥ** (of brass) *ST.* 92.
5 *Κακκάβιον*, as in Ryl. 238, though the form is difficult to account for.
6 Scarcely *τάπης* 'coverlet.' Perhaps also in *CO.* 459 *vo.* (**ⲧⲁⲡ** ?), among metal objects.
7 *V.* **532**.
8 *V.* **253** for the same phrase.
9 **ⲙⲟⲓⲁϩ, ⲙⲟⲉⲓϩ** seem scarcely possible, though found as a vessel (*WS.* 186 n.).

550. (MMA. 14.1.507)—E. Buildings, Tomb 3. Papyrus. 7 × 5 cm.

From a list. "[. . .] caldron (?)[1] [. . . . .] pan[2], a jar (?)[3] of [. . . . .], a ———[4], (5) a jar (?) of [. . . . ., a crown[5] [. . ."

1 For *χαλκίον*; or ? *καλίγιον* (though this, where miswritten, generally retains its 2d vowel, BM. 544, 1096, Ryl. 349).
2 *V.* **549**.
3 Hitherto only in Boh., *ÄZ.* '75, 86 (where read Cod. Vat. lxiii = Budge *St George* 91) and Budge *l. c.* 113. Named with other instruments of torture, it is difficult to identify. Prob. some form of **ⲗⲁⲕⲱⲛ** (*v.* **283**).
4 *V.* **549**.
5 *V. CO.* 459, where a brass one is fitted with 6 'cups'; a chandelier? (*cf.* Strzygowski, *Cairo Catal.*, Taf. xxxiii, 9153).

551. (Cairo 44674.157)—Original Monastery. Pottery.
From a list, or account.

". . .] 2 pots[1] (for ?) Apa Isaac and Andreas. 2 small pots, 4 large."

1 *Cf. CO.* 213, *ST.* 257, where it holds dates, and *CO.* Ad. 56, *ST.* 320, where it holds grapes. In Budge *Apoc.* 88 it seems to be the bucket, or pitcher attached to the well rope. The Arab. (Paris 4785, f. 116 b) translates this by دلو. The Boh. version p. 359 omits it. Is *βῆσις* rightly rendered 'statue of Bês'? (Reil, *Beiträge* 65).

552*. (MMA. 12.180.302)—Original Monastery. Papyrus. 3 × 9 cm. Fibers ↑→.

From a list, perhaps of church (or house) furniture. The outer door is mentioned, also large and small curtains (**ⲟⲩⲏⲗⲓⲟⲛ**[1]), which perhaps hung over it.

1 *Οὐῆλον* is apparently the form adopted by the Copts: Ryl. 238, 241, *ST.* 200 ('pairs of curtains'); though **ⲃⲏⲗⲟⲛ** is in *Vat.* lxii 160 b and **ⲟⲩⲗⲁⲣⲓⲟⲛ** in *Miss.* iv 69.

553*. (MMA. 12.180.128)—Original Monastery, Rooms 1 and 3. Pottery. By scribe of **1**.

List of "the chattels (ⲥⲕⲩⲉ) that Athanasius brought (?) me (ⲧⲁⲁⲛⲁⲑⲉⲛⲁⲥⲉ[1] ⲛⲧⲟⲩⲓ *sic* ⲛⲁⲓ), from Senkolthe (ⲛⲧⲛⲥⲛⲕ.[2]) : 2 ——— (ⲕⲁⲥⲓⲥⲉ[3]), a cauldron, a [. . . . .], a small lamp of [. . . . .] . . . . . for us[4]."

1 This writer uses ⲧⲁ- for ⲛⲧⲁ- elsewhere, *e.g.* **564**, and ⲧⲁⲓ- for ⲛⲧⲁⲓ-, **533**.

2 Reading certain. This prefix is generally feminine (for ⲧⲥⲉⲛ-, ϫⲛ-).

3 Recurs in *ST.* 125. Has not the appearance of a native word.

4 Reading ϩⲁⲣⲟⲛ. But this and what precedes it are quite uncertain.

554. (Cairo 44674.18)—Original Monastery. Pottery.
List of books.

". . .]ebius[1], the Apostle[2] on papyrus, the Apostle interpreted[3], Genesis on papyrus, (5) the Little Prophets, Genesis on parchment, 2 books of Apa Severus[4], [The] new[5] [. . . . .]," l. 10 ". . .] of Apa Evagrius[6], [. . .] Dogmatical books (?)[7] [of] Apa Basil[8], [. . . . .] Apostle[9], [the ?] Vision[10] on pap[yrus (?)], Apa Peter the Iberian[11], the (plur.) ———[12], 2 small books, the Acts[13], other. . ."

1 If this is the title of a book Eusebius is unlikely. There is no evidence that the Coptic compilation which embodied some of his History (*v. PSBA.* xxiv 68) was connected with his name, although his name is known to later compilers (*e.g. Patr. Or.* i 133, x 359, Budge *Mart.* 91).

2 *I.e.* the Pauline Epistles.

3 Or possibly refers to the condition of the MS., 'loose,' not bound. ⲃⲱⲗ is rarely used for 'translate' (Rossi i 1 10, BM. 187), though, as a noun, it often is 'translation,' *e.g.* Leyden 138, 261.

4 Severus of Antioch, no doubt, whose works were largely translated into Coptic.

5 ?[ϣⲁⲟⲩ]ⲡⲓⲥⲧ[ⲟⲥ] ⲛ̄ⲃⲣⲣⲉ, 'to a new believer, convert' (*cf.* ?**125**), were such a work by S. known; or [ⲗⲟ]ⲅⲓⲥⲙ[ⲟⲥ] might be read, if it could be related to the epithet 'new.'

6 Evagrius Ponticus. To the references in *CO.* 252 n., add *Papyruscodex,* transl., p. 95 n.

7 This phrase, without author's name, in BM. 572.

8 Of Caesarea. But it is not necessary to connect Basil here with the dogmatical books.

9 Or ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ (*cf.* **467**).

10 Ἔκστασις might be the title of an apocalyptic work. But ἐξέτασις may be intended, though less probably. A discarded fragt. (Cairo 44674.25) has, among books,]ⲉⲕⲥⲧⲁⲥⲓⲥ ⲛⲁⲣⲉ, which is as obscure as the entry in our text. If instead of ⲛⲭⲁⲣ[ⲧⲏⲥ] 'on papyrus,' ⲛⲙⲁⲣ[be read, one might assume the name of 'Maria,' or 'Marcus.'

11 *V. Theolog. Texts,* no. 13, besides *CO.* 459. Since no work besides the *Plerophoria* is ascribed to Peter, we may assume that to be here referred to.

12 I can offer no explanation of this. M. Munier has verified the reading. The form might be that of a Greek adjective in -ωτός (*v.* S. B. Psaltes, *Gram.* 300). Αἰχμάλωτος (*cf.* the form in **108**, **167**) would leave unexplained the initial letters. These again recall Syriac names in *Brikh-* (which however in Greek transcription seems to be Βαραχ-, *PO.* ii 421). There is no reason to connect the word with the preceding line.

13 Note the form of article here (and in *Rec.* xi 133), while **557** and *CO.* Ad. 23 write ⲙ-.

555*. (MMA. 14.1.523)—Cell A. Papyrus. 2.5 × 5.5 cm. Fibers →→ (*sic*).

On one side, part of a list of biblical books: ". . .] Job, (the) Psalter, Proverbs [. . ." On the other (at right angles and in a different hand) part of an ornamental cryptogram[1] and of a text below it.

1 Somewhat resembling those facsimilied by Pierret from alleged 'Pesenthius' papyri: *Comptes Rendus* 1871, 185. Characters somewhat similar: *BP.* 1042 *vo.*

556*. (Cairo 44674.106)—W. Rubbish Heaps. Pottery.
List of books.

". . . the Gospel] according to John, the[1] [. . . . .], 2 (copies of) the Apostle, [. . . . . . . Gosp]el according to Matthew, [(5) . . . ., likewi]se (?) a book[2] of A[pa Severus that] he wrote to (*or* against) Julianus of (]ⲉⲓⲟⲩⲗⲓⲁⲛⲟⲥ ⲛⲁ̣[) . . ."

1 ⲛⲉⲛⲣⲟ̣['the Little (?) Prophets' (*cf.* **554**), or ⲛⲡⲣⲁ-['the Acts'; more likely, as only New Testament books are named.

2 Without hazarding a completion of the text (ⲟⲩϫⲱⲱⲙⲉ ⲛⲁ-[), one may safely assume a work of Severus of Antioch, for whose correspondence with Julian of Halicarnassus *v.* Wright's Syriac *Catal.*, p. 554. The uncertain length of the gaps forbids our reading 'a book of Epistles of Apa S.,' which the probable plur. ⲥϩⲁⲓⲥⲟⲩ suggests.

557*. (MMA. 12.180.133)—Original Monastery. Pottery.
List of books. Complete, with an erased text on the lower part of the sherd.

"The Acts, the Apostle, Apa Esaias[1], (the) Psalter."

1 Either the prophet (*v.* **377**, **378**, *ST.* 162), or the ascetic author, popular with Theban monks; *v. CO.* 402, Ad. 23, *ST.* 29 (?), perhaps **377**. For Coptic texts of his works *v.* BM. pp. 72, 518, 519, *Journ. Eg. Arch.* iv 69.

558*. (MMA. 14.1.501)—E. Buildings, Tomb 4. Papyrus. 4 × 10.5 cm. Fibers →↑.
From a list, or perhaps an enumeration in a letter.

"...] Gospel[1] and the loom (ⲡⲡⲁⲧ)[2] and the linen cloth (ⲧⲥⲉⲛⲧⲱⲙⲉ[3]) and the 3 [..."

1 ["the 4] Gospels" is perhaps to be supplied.
2 *V.* **352** n.
3 Penult. letter possibly ⲛ and so ⲥⲉⲛⲧⲱⲛⲉ. *Cf.* ⲥⲛⲧⲱⲛⲉ *CO.* 472, ⲥⲓⲛⲇⲱⲛⲉ BM. Gk. iv 1610; fem. as here, *ST.* 119, BM. Gk. iv 1631, c. 6, 12 (*cf.* σινδών fem., also σεντόνη, σινδόνη).

559*. (Cairo 44674.90)—Under floors of Rooms 1 and 3. Limestone.
Names with the initials in alphabetical sequence.

"Abrahamius, Berisarius[1], Georgius, Damianus, Epimachus, Zacharias," (12 lines missing), "Taurinus, Hypatias[2], Philipus, Chyra[3] (ⲭⲩⲣⲁ), Psyrus, Orestes[4] (ⲱⲣⲏⲥⲧⲏⲥ)." Below these, the end of another text and below it the words "a cross, an obeisance" (ⲟⲩⲥⲧⲁⲩⲣⲟⲥ ⲟⲩⲡⲣⲟⲕⲩⲛⲟⲙ[])."

1 Belisarius. *Cf. CO.*, Ad. 29 Belisara.
2 *Sic.* In BM. 1131 *vo.* Hypatia, presumably masculine, may be the same. *Cf.* perhaps ⲩⲡⲁⲧⲉⲗⲁⲥ (? *sic*) *Rec.* xi 147.
3 For ? χήρα. *Cf.* ⲧⲭⲏⲣⲁ *Jême* no. 19, 38.
4 The selection of Hypatias and Orestes together is perhaps not accidental.

560. (MMA. 12.180.168)—Original Monastery. Pottery.
List, in 2 columns, of names.

The names are those of the bishops, signatories at the Synods of Ancyra (A.), Neocaesarea (N.) and Nicaea (Ni.).

"Vitalius (*or* Vitalis)[1], Lupus[2], Eustolius[3], Sergianus[4], Erythrius[5], Epedô[rus[6], Dic[asius[7]. . . . ." Col. 2, "V[alentinianus[8]], S[. . ."

On this list Prof. C. H. Turner writes: 'The councils of Ancyra and Neocaesarea are treated as a unity in some of the older MSS. (*v.* my *Eccl. Occid. Monum.* ii 50, 52). If we here suppose a continuous list of the names and allow for the perpetual difficulty of deciding whether names in 2 (or 3) columns were to be read downwards, or from left to right, we get a sufficient explanation of this fragment.'

1 Of Antioch (A.N.). Spelt correctly in *ST.* 395. With the present form *cf.* ⲓⲱⲛⲟⲃⲣ.
2 Of Tarsus (A.N.).
3 Of Nicaea (A.Ni.).
4 Of Antioch in Pisidia (A.).
5 Of Colonia (N.Ni.).
6 Of Side, or Perga (A.).
7 Of Tabia (N.).
8 No see given (N.).

561. (MMA. 14.1.194)—E. Buildings. Pottery.

"The mother of T. . . . .[1], (the) smith; Arôn the blind[2], the honey-seller; Anatolius (son ?) of Thabau[3]; the camel ———[4] Epiphanius wished (?) to bring up."

1 Tirênê is unlikely; a man's name is required.
2 *Cf.* ⲃⲗⲗⲉ in *Jême* no. 27, 27. In a Phillipps fragt. ⲡⲃⲉⲗⲉ is a name.
3 Or a place ?
4 Possibly 'of the headman.' To read ⲛⲧⲁⲡⲣᵉ, 'which the priest,' would solve the difficulty. Or (ⲟⲩ)ⲱϣ may be for θέλησον, as in **354**, *CO.* 235: 'Please to bring it up.'

562*. (MMA. 12.180.88)—W. Court. Pottery.

"The house: southward (ⲧⲁⲣⲏⲥ), 96 (?)[1] lengths (ⲕⲁⲥⲧ). The vaulted chamber[2]: 61 (ⲥⲛⲟⲩⲁⲧⲉ[3]) lengths."

1 I see no alternative to this number, though the reading is not clear. In *Jême* no. 28, 7 ϭⲁⲥⲧ is a land measure. In *ST.* 401 ⲩⲁⲥⲧ is opposed to ⲙⲁϩⲉ. In Bodl. copt. a 5 (Dêr el-Bahri) ⲟⲩϭⲁⲥⲧ ⲛⲕⲁϩ. In *ST.* 160 ϯⲟⲩ ⲛϭⲟⲥⲧ ⲙⲛϥⲧⲟⲟⲩ ⲛϣⲟⲛⲉ appear in measurements of an unknown substance.
2 ⲕⲁⲙⲁⲣⲉ *camera*, frequently used in Jême deeds.
3 Possibly ⲧⲉ is enclitic. Very unlikely for ⲥⲉ(ⲧ)ⲁⲥⲉ.

563*. (Cairo 46304.77)—Cell B. Pottery.

Apparently a list, with figures, perhaps of price or quantity, opposite each entry. Legible are: "...] of the priest," "the mill-wheel[1] of the threshing-floor (пкүкλ/ птхнрє)," "the] porch that is on (]стоа єтϩі҃х҃н) the house," "the] altar[2]."

1 Κυκλευτήριον. *V.* Reil, *Beiträge* 82, P. Cairo 67299, 11, Ryl. 158 n. 'Water-wheel,' the usual meaning, seems inappropriate to a threshing-floor. This conjunction of the two words recalls *ST.* 430 and one may ask whether ϭаімооү, so often met with at Jême and in ostraca, is not = κυκλευτήριον. Whether хнрє may = χῆρε, χρῆρε (*P. Monac.* 11, 12, BM. Gk. v 1720), rather than the demotic word suggested (*Klio* xiii 172), seems worth consideration.

2 This and the priest in l. 2 point perhaps to church property.

564. (Cairo 44674.168)—W. Rubbish Heaps. Pottery. By scribe of **1**.

"Eight ———[1] at a *solidus*, for four veils[2], (5) the ——— being 6 ells to a veil (and) 1 ell of width, as to which Stephen sent[3] to me, saying, 'Buy[4] a *solidus*(-worth) for me, (10) like[5] those.'"

1 *CO.* 466 єтаϩ (so the duplicate, Univ. Coll., London) and on an ostr. copied by Prof. Drioton; otherwise unknown. Presumably related to ωтϩ, 'bind, sew.'

2 So Zoega 520. In Exod. xl 19 = αὐλαία (Paris 44, f. 104 b, *cf. Miss.* iv 236).

3 та- = нта-, as in **553**.

4 If this translation were correct, н would be superfluous before imperat. тооү. For this verb *cf.* **533**, by same writer.

5 ϭ as a numeral most unlikely and, even so, inexplicable. Prob. a false start.

565*. (Cairo 46304.112)—E. Buildings. Pottery.

A list of names, each being followed by a number of "days": 3, 8, 7, 2, [...] and a half (оүпнϣє). One or two names were those of priests; one is that of bishop Ananias, who is found elsewhere[1]. Perhaps a record of commemorations. The highest figure is put down to a priest, the next to the bishop.

1 *V. CO.* p. xvi, *Jême* no. 24, 68 (his quarter, or street in the *castrum*), Hall p. 63 and a graffito in a neighboring tomb (*v.* Part 1, Ch. 1, Site xviii).

565A*. This is the *verso* of **472**. This text is written at right angles to the other.

Part of a list, or account which related to 3 of the principal festivals: that of Tôbe (*i.e.* Epiphany), that of the End of Lent (пϭωλ єϭολ[1]) and that of the Baptism (ϭаптісма)[2]. Each is entered in the following form: апϣа нтωϭє "For the feast of...," which is followed by an abbreviation, кωλ/[3], and a numeral, 168 in each case, making a total of 386 (ҁ/ кωλ/ т҃п҃ҁ). A second similar account follows, recording only the 2d and 3d of these festivals and headed by an obscure line: папаноҭос ϩіпаλλоҭ. This was followed by a third, now imperfect.

1 *Cf. CO.* 99 n. It is actually a synonym for Easter: тκүріакн нтанастасіс мпϭωλ єϭολ, Leyden 141, 200; *cf.* Rossi i III 44b.

2 It is remarkable that Epiphany and Baptism appear here as distinct festivals. That of Tôbe bears both names in Coptic literature: the former, *e.g.* in *Mus. Guim.* xvii 46, *Miss.* iv 674, the latter in Rossi ii II 61. As 'the feast of Tôbe,' without further definition, *CO.* 27, *ST.* 331.

3 With this word unexplained we know not with what the account is concerned.

566*. (MMA. 12.180.149)—W. Rubbish Heaps. Pottery.

A fragmentary account of payments. The names legible—whether of payers, or paid—are George, Ezekiel (і]єζєкєнλ) the vegetable seller (ѱаннк = саннϭє), Enoch, Jakoul[1]. Once the object paid is снаү нωнє хі[[2], twice кєі[, or кєп[[3], once оүкрамє (*or* краϭє[4]). Twice хінспоϥ (= спооүϥ[5]) "from, since last year" is added to an entry.

1 *Cf. CO.* 481 n.

2 *Cf.* **364**, but the broken word here is not хак; prob. хі[нспоϥ.

3 Might possibly be read кєλ. *Cf.* кєλн, a measure of oil in *BKU.* 133.

4 Presumably κράμβη.

5 Recurs 2 Cor. viii 10.

567. (MMA. 12.180.178)—Original Monastery, Rooms 1 and 3.

"The account of Apa John [. . ." Nothing is notable but the word ϭωp, a measure[1]. The name of the substance measured is lost.

1 *V.* 535. The reading here should prob. be, as usual, ϣн nϭωp.

568*. (MMA. 14.1.528)—1st Tower, D. Papyrus. 3 × 8 cm. Fibers →↑.

Account, whereof only the names of the debtors (or creditors) are preserved. "Daniel of the Congregation" (ⲡ̄ⲧⲥⲟⲟⲩϩⲥ) recalls **461**, **484** (*cf.* **300** n.). ⲧⲁⲃⲓⲟⲩ should, from its position, be a man's name and could be read ⲛⲁⲃⲓⲟⲩ; *cf.* ⲕⲁⲃⲓⲟⲩ (*Jême* no. 34, 12, *CO.* 166). If—as is more probable—a place, *cf. ST.* 154, Hall p. 41 *inf.*[1] Psan ⲙ̄ⲫⲁⲙ/ may be abbreviated from ⲫⲁⲙⲡⲁⲛⲉ (*v.* **269**).

1 With this place *cf.* perhaps the name of one of Pachôm's monasteries, Boh. ⲑⲃⲛⲟⲩ (Amélineau *Géogr.* 486, 498), though Sa'. of this in Wessely xi, no. 112 *a*, seems to end in]ⲟⲩⲉ (as Boh. p. 82 n.).

569*. (Cairo 44674.152)—W. Rubbish Heaps. Pottery. Probably by scribe of **337**. A complete text, which ought perhaps to have been placed in the preceding section.

"Other 8 (pieces of) linen (ϣⲙⲟⲩⲛ ⲛ̄ⲛⲁⲁⲩ[1]) shalt thou bring us, with the 10,000 (ⲧⲃⲁ)[2] of bronze (money)."

1 Thus spelt in *Aegyptus* iii 282, xi. *Cf.* **350** n.
2 On the value of this apparently large sum *v.* J. Maspero, *P. Cairo* ii, p. 121 ff. *V.* also the sums in *ST.* 74, 163.

570*. (MMA. 14.1.542)—1st Tower. Papyrus. 3 × 6 cm. Fibers ↑→. Presumably from a list.

". . .] Garment(s ?) with sleeves" (ϩⲟⲉⲓⲧⲉ ⲛ̄ϫⲉⲣⲓⲥ[1]).
On the other side (*recto*) part of a large protocol.

1 Elsewhere ϩⲟⲓⲧⲉ ⲉϥϫⲓ ϫⲉⲣⲓⲥ (χειρίς), contrasted with ϩ. ⲛⲥⲁϫⲱ, Ryl. 244 n.; in *RE.* 28, 13 ϣⲧⲏⲛ ⲉⲩϫⲓ ϫⲉⲣⲓⲥ (*sic leg.*), contrasted with ϭⲟⲗⲉⲥ, 'mantle'; while in an unpublished ostr. ⲟⲩϩ. ⲛⲕⲟⲕⲕⲏⲥ (κόκκος) ⲉⲥϫⲓ ϫⲉⲣⲓⲥ is valued at a *tremision.*

571. (MMA. 14.1.530)—Unnumbered Tomb. Papyrus. 2 × 4 cm. Fibers →↑.

From a list of Greek words with their Coptic equivalents. The 3d is the only intelligible line: ϣⲓϥⲉ = ϣⲛϥⲉ[1] ⲛ̄ⲧⲃⲧ is "fish's scale," λεπίς. If in l. 2 we read [ὦ] βία[2], the Coptic might possibly be ϣⲕⲁⲕ, "a cry."

1 Spelt ϣⲛⲃⲉ, 2 Kingd. xxi 16 Ciasca.
2 *V.* Lemm, *KKS.* p. 299.

572*. (MMA. 12.180.131)—Original Monastery. Pottery.

But for the following words, the piece is blank. "The account of the ——— (ⲡⲗⲟⲅⲟⲥ ⲛ̄ⲛ̄ϩⲙ̄ ⲛ̄ⲧⲁ ?)." The obscure word, which on the photograph appears longer (? -ⲧⲁⲧϩ), is in the plural[1].

1 Perhaps a compound like ϩⲙⲛⲧⲱⲣⲡ.

VII. MISCELLANEOUS

573. (MMA. 14.1.138)—Cell B. Limestone.

Apparently a collection of disconnected phrases, some of them obscure. "I, Phoebammon." ⲟⲩⲁⲙϩⲓⲥ recurs on *verso* and, recalling *Jême* no. 18, 4 (which relates to Ph. the martyr), must = "he that underwent sufferings[1]." ⲉϣⲱ might be "swine," joined with *ἀκάθαρτον*. "Those (5) of the laughing teeth" (? ⲛⲛⲁϫϩⲉ ⲛⲥⲱⲃⲉ) might be a reminiscence of Eccli. xix 30 (26). ⲟⲩⲁⲙϫⲟⲥ, a new compound of ⲟⲩⲱⲙ. "Those of the dog's eyes" (? *κυνώπης*). "The thievish (10) children and effeminate[2]."

1 ϩⲓⲥ thus in **143**, *ST.* 225.
2 Μαλακός in this bad sense occurs often in Coptic (borrowed from 1 Cor. vi 9), especially in Shenoute's writings.

574. (MMA. 12.180.79)—W. Rubbish Heaps. Pottery.
A medical recipe[1].

"Concerning one that aileth in his inward parts, casting up blood. Heat a little radish oil[2] (5) and cast thereinto a little sulphur that hath been burnt[3]; and break a hen's egg into the oil and anoint him (10) that is sick in his bowels, thrice a day. He shall have relief."

1 For other, single recipes on ostraca and papyri *v. CO.* 487.
2 *Cf.* **539** n. *V.* Chassinat's note, *Pap. Médic.* p. 239. A third meaning (if not a misunderstanding) of ⲥⲓⲙ is قرط (*cf.* كراث), 'leek,' in Kircher 364, Paris 55 f. 2.
3 I have not found this locution elsewhere, whereas unburnt sulphur, *θ. ἄκαυστον, ἄπυρον*, is known. *Cf.* ϫⲓ ⲑⲁⲃ, ϫⲓ ⲟⲩⲟⲉⲓⲛ, and the like.

575. (Cairo 44674.130)—Original Monastery. Pottery.
A medical recipe.

"Concerning the liver that aileth and whose outer (part) burneth, the man (5) ———, that he should not sleep[1]. Take 3 nuts, or 5, and cast them into unmixed wine[2], (10) with 3 peppercorns, or 5; and roast them[3] and place them in a cloth and lay it thereon."

1 Assuming this to = ⲛⲛⲉϥ-. An imperf. ⲉⲛⲉϥ- here seems less likely. If the meaning of ⲕⲱⲗϩ were but ascertained (*v.* Ryl. p. 57 n.), the correct sense of this verbal prefix would doubtless be evident.
2 On this word *v. WS.* 180 n.
3 Reading ϭⲟϭⲟⲩ, written with ϫ in *Pap. Médic.* pp. 184, 226, *PSBA.* xxvii 168.

576*. (MMA. 14.1.188)—E. Buildings. Pottery. Part of Hall, pl. 29 (19082 &c.). Two perpendicular lines, dividing the columns, indicate proximity to Hall's upper fragt. Our piece consists of 3 fragments joined.

One would take this for a mere writing exercise, showing as it does an endless repetition of the letter ⲃ (9 times in a line), were it not that ⲁ and ⲩ also occur, each midway in certain lines, thus: ⲃⲃⲃⲃⲁⲃⲃⲃⲃ. This arrangement recalls *ST.* 442, where the letters ⲁ–ⲉ are evidently disposed systematically, having most probably their numerical values.

577*. (MMA. 14.1.32)—Cell of "Priest Elias." Limestone. (Plate XIV.)

This and a similar piece (MMA. 14.1.27, discarded) bears each a text written in what is either a real, or a pretended cryptogram: the script can scarcely be tachygraphic, for it is without ligatures and each character clumsily and laboriously formed. The comparisons suggested for **555** may apply here.

GREEK TEXTS

I. BIBLICAL

578*. (Brit. Mus. Papyrus xxxvii)—Original Monastery (?). Papyrus codex of thirty-two leaves (two blank), 22.2 × 17.8 cm. (Plate XVII.)

Psalms x 2—xviii 6, xx 14—xxxiv 6.

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The MS. was acquired by the British Museum in 1836 of Dr Edward Hogg, who had bought it, together with a Coptic papyrus codex[1], of its native finders at Thebes in 1832. The *provenance* of the papyrus is established by Hogg's note[2] on its discovery: "these papyri were both discovered among the rubbish of an ancient convent at Thebes, remarkable as still preserving some fragments of an inscription purporting to be a pastoral letter of Athanasius Patriarch of Alexandria, who died A.D. 371, which has been conjectured to be the age of the manuscript." The convent with remains of the Athanasian letter (see below, no. 585) is, as we now know, the Monastery of Epiphanius.

Tischendorf regarded the papyrus as the oldest biblical MS. extant—a view in which he was followed by de Lagarde. The editors of the Palaeographical Society's *Facsimiles* in their Introduction[3], and of the British Museum *Catalogue,* are more happy in assigning it to the sixth—seventh century, while Gardthausen dates it to the seventh century. Since the whole history of the Monastery extends only from the close of the sixth to the beginning of the seventh century, and the remaining documents from this site are all assignable to the same period, the later dating of this MS. may be regarded as definitely settled.

1 Hogg states that this MS. became the property of Sir William Gell at Naples. It is not improbable that this is the volume now in the Phillipps Collection, published by W. E. Crum in 1915 as *Papyruscodex Saec.* VI–VII (*q.v.* pp. ix, x).

2 Hogg, *op. cit.* p. 312 footnote.

3 In the Plate and letter-press, however, it is adjudged (on Tischendorf's authority) to the IV or V century. C. F. G. Heinrici, *Die Leipz. Papyrusfrag. d. Psalmen,* 1903, p. 7, cites Wilcken's estimate; but Kenyon, Eg. Expl. Fund's *Report,* 1903–4, p. 64, shows that this is a misunderstanding.

579. (Cairo 44674.162)—Original Monastery. Pottery.

Psalm xxxiii 1–4.

l. 1 (ⲇⲓⲁ ⲡⲁⲛⲧⲟⲥ): the length of the succeeding lines suggests that this phrase may have been accidentally omitted.

580. (MMA., unnumbered)—Cell A. Limestone. Rough uncial hand with occasional ligatures and cursive forms.

Psalm xlv (xlvi) 10–11[1], followed by a Doxology (?).

1 Collated with Swete's (Cambridge) text.

ll. 2–3 υ]μψοθησομεν : for υψοθησομαι εν.

l. 4 $\overline{κς}$ ο θε]ος : the length of the lacuna postulates this, the reading of ℵ and R (Swete) : A* omits *κυριος*, A[s] (?) adds in margin.

l. 5 ο[ημ]ων : *sic* (but the ο is perhaps a mere slip).

ll. 6–7 : A form of Doxology. ? α[ινε]ιτα for αινειτε.

l. 6 πατηρα : the first two letters are altered from υϊο (*sc.* υιον).

l. 9 : possibly the commencement of a new Psalm; *e.g.* lxxiii (lxxiv).

581. (MMA. 12.180.184)—Original Monastery. Pottery. (Plate XIV.)
1 Esdras ix. 22–23.

An arbitrary list of names from the above passage (and apparently from 2 Esdras), several names, the connecting particles, and descriptive phrases being omitted. Corrupt as the text is, it distinctly supports B (Cod. Vaticanus) against A (Cod. Alexandrinus), with which it only once agrees as against B (l. 5).

The hand is a coarse, square uncial similar to that of **580**, but without any ligatures. High stops are used to separate the names.

l. 2 : the name Mithradates is found only in 2 Esdras (*e.g.* i 8, iv 7).
l. 3 βεδαιος : Ζαβδαιος, AB.
l. 4 αζαριος : -ιας, AB | Ελιωναις B, Ελιωνας A.
l. 5 μασσιας : so A, Ασσειας B.
l. 6 παθαπαηλος : so B, om. A.
ll. 6–7 καιωδημος : *και Ωκαιληδος* B, *και Ωκειδηλος* A.
l. 7 αλθας : Σαλθας B, Σαλοας A.
ll. 7–8 ιωσαβδος : *ιωζ-* AB.
ll. 8–9 κωνοσουτος (*sic*) : Κωνος ουτος B, Κωλιος ουτος A.
l. 9 παθαιος : so B, Φαθαιος A.
l. 10 σεβος : Ελιασεβος B, Ελιασιβος A.
ll. 10–11 βακχουρας : Βακχουρος AB.

582. (MMA. 14.1.203)—Cell A. Pottery. (Plate XIV.)
Daniel iii 57 ff. (Song of the Three Children)[1].

The script is a small sloping uncial with frequent ligatures and some cursive features and is probably the same as that of nos. **593** &c.

l. 2 οι (suprascript by the original hand) : B (Cod. Vaticanus) and 87 (Cod. Chisianus) both omit.
ll. 2–3 : so B; 87 inverts the order of the two clauses.
l. 4 παντα . . . υπεραπω : *υδατα και παντα τα επανω* B, 87.
l. 5 πασαι αι δυναμ(ε)ις : so 87 with AQ : *πασα η δυναμις*, B.
l. 9 . . σαι αναβ . . . *sic*. No restoration can be suggested. The LXX MSS. all have *παντα τα πνευματα*.
ll. 11–12. It is uncertain whether the text followed B or 87 in these two clauses.

The ostracon therefore does not distinctly support either of the recensions; for though ll. 2–3 are in the order of Theodotion, ll. 4, 9 show features found in neither. It should be added that though the text is here classed as biblical, it was doubtless intended for liturgical use and perhaps follows a distinct liturgical tradition.

A small papyrus fragment (MMA. 12.180.334) from another copy of this Canticle shows no more than the initial word of the first six clauses, and is not here reproduced. The hand is a small, upright, and slightly ornate uncial.

1 Collated with Swete's text.

583. (MMA. 14.1.527)—Tombs 65, 66. Papyrus.

Fragments from a Lectionary

Fragments from at least two pages of a papyrus codex found upon the floor of an unfinished tomb immediately above the tombs known as Sheikh Abd el Gournah 65, 66.

That the codex was a lectionary is clear from the fact that the passages on *recto* and *verso* are sometimes widely separated. The group A probably belongs to a single leaf of which the *verso* lay uppermost. The extent of the four passages represented may have been Matth. xvii 1–8; xviii 15–20; xxv 1–13; John x 7–16. The fragment B has the remains of two lections—possibly John ix 1–7 (or 12) and xii 12–19 (?).

The hand is a medium-sized uncial, clear (though somewhat heavy and rustic), rounded and generally, but not always, upright. A, B and C are all by the same hand, though in B the script is markedly larger. The words are carefully divided; and in A, *verso*, l. 7 two words which have run together are distinguished by a comma. Of accents, the acute and grave alone are used (sometimes where the circumflex should stand). In one case (A, *verso*, l. 5) a diphthong is marked by a circumflex: the rough breathing is indicated by the same sign inverted (A, *recto*, l. 13). For punctuation a high stop is ordinarily used, but the low stop is also found: initial ι and ϋ ordinarily carry diaeresis. The various passages are separated by paragraphi (A, *verso*, ll. 1–2; C *a*, *b verso*).

The following is a collation of the fragments with the text of Souter (Oxford):

A, *verso*. Matth. xvii 1–3, 6–7.

l. 3 **και ιακ.**: so BC and other uncials: *και τον Ιακ.* ℵD &c.

l. 5 **καθ**: for *κατ'*.

l. 9 **ωφθησ[αν]**: so CEFGH &c.: *ωφθη* ℵBD &c.

Matth. xviii 15–17, 19.

l. 18 **παραλ. ετι ενα . . . σου**: so Bff[1] Boh.: *μετα σου* BDI &c., *μετα σεαυτου* ℵKLM after *παραλαβε*.

l. 24 **εξ υμων**: so ℵBDL &c. (but some MSS. place before *συμφ.*): *υμων* only (before *συμφ.*) EFGHIK &c.

l. 26: *αυτοις γενησεται* ℵ.

A, *recto*. Matth. xxv 8–10.

l. 5 **ημειν** &c.: *υμιν και ημιν* ℵ and some MSS.

John x 8, 10–11.

ll. 12–13 **και . . . εχωσιν**: om. D (Sah. omits *εγω* (l. 11) . . . *εχωσιν*)| **περισσοτερον**: so ΧΓ 69 157 20[ev] Ath[854]: *περισσον* other MSS., including W (Frere Gospels).

l. 16 **σκορπιζει**. It is certain that the papyrus did not add *τα προβατα* as do ΑΧΓΔΠ &c. with the Syr. and Sah.

ll. 16–17: so ℵA* (?) BDL Syr. Sah. Boh. &c.; W omits: *ὁ δε μισθ. φευγει* A[2]ΧΓΔΛΠ &c.

B, *recto*, John ix 3–5. *Verso*, John xii 17–18.

C. Unidentified fragments from the same codex.

II. PATRISTIC AND HOMILETIC

584. (MMA. 14.1.198–9)—Rubbish Hole in 5. Papyrus. (Plates VIII, IX.)

Eusebius, Letter to Carpianus and Gospel Canons

(*a*) Two groups of fragments from a single leaf containing the *Canons*; (*b*) fragment from the *Letter to Carpianus*; (*c*) fragments of ornamental work.

The second fragment (*b*) may be considered first[1]. The hand is a small, informal, but well-shaped uncial with some cursive traits: on the rougher surface of the *verso* it is considerably larger than on the *recto*. Since the restoration of the *recto* is certain, each line contained on an average 34 letters, and the width of the written column was about 12 cm. The title, protocol, and first line of the text are lost; but the first line of this fragment is also the first line of a column, since the space above it is filled with a broad horizontal stripe of red-ochre. The *Letter* was therefore not written continuously but broken up into portions which were distributed, in all probability at the foot of the shorter Canon Tables. If this is so, *b* probably belongs to folio 1 of the codex, which perhaps contained on the *recto* a list of the books comprised in the volume, followed by the first section of the *Letter*, and on the *verso* two columns of Canon I and the first column of Canon II. The group *a* would then belong to folio 2 of the codex.

Recto: "Ammonius of Alexandria has indeed, by expenditure of much loving labour and zeal—as was fitting—left us the 'Four-fold Gospel,' in which he has placed side by side with the Gospel according to Matthew those passages of the other Evangelists which correspond to it. As a necessary result the continuity of the three (Gospels) was destroyed, so far as connected reading was concerned. But in order that, without loss (of continuity)...."

Verso: "The Third (Canon) in which are the three (Evangelists), Matthew, Luke, and John; the Fourth in which are the three, Matthew, Mark, and John; the Fifth in which are the two, Matthew and Luke..."

The fragments of the *Canons* (*a*) form two adjoining groups from a single folio measuring *at least* 12.5 cm. in height and 18.4 cm. in width. The *verso* in this case lies uppermost—a fact which shows that *b* cannot have belonged to this leaf—, and shows portions of Canons II–III: on the *recto* are Canons IV–V.

The method of arrangement is as follows. Each Canon, according to its length, is arranged in one or more main columns, ruled in red and surmounted by a semicircular head in which the number and scope of the Canon is inscribed (see Canon III). These main columns were subdivided into two or more subsidiary columns according to the number of Gospels harmonized in each Canon: the subsidiary columns again are surmounted by semicircular heads in each of which is the name of the Evangelist to whose Gospel it is devoted. These columns are divided horizontally into not more than ten compartments, each containing four section-numbers[2].

The main columns are separated from one another by vertical spaces in which are entered at intervals brief notices, enclosed in loop-lines (omitted from the printed text), on the subject-matter of the sections to which they refer. The spaces between the heads of the main columns, and the uninscribed tympana of the second or third columns of any one canon, were filled in with a very elementary form of ornamentation (see Plate VIII *c*).

Each page seems to have contained three main (triple) columns or their equivalent; and when allowance is made for the spaces for marginalia between these columns, the total width of the page must have been about 22.4 cm. The height can also be closely estimated: col. II of Canon II (on the *verso*) originally contained ten compartments each including four section-numbers. This gives a height of 20.5 cm. to which we must

1 For convenience in printing this fragment is placed second, though it must actually have preceded the extant fragments of the Canons.

2 In more ambitious MSS. this simple framework was elaborately enriched: see *Cat. of Anc. MSS. in the Brit. Mus.* Part I, Plate XI (BM. Add. 5111—a Greek example of the VI century); *cf.* also the Rabbula Gospels and other examples figured in Cabrol's *Dict. d'Arch. Chrét.*, art. 'Canones.'

add 2.5 cm. for the column-headings and 4 cm. for upper and lower margins together—or 27 cm. in all. The codex, then, measured some 27 × 22.4 cm.

In the following tables the section-numbers of the papyrus (Pap.) are shown side by side with those of the standard printed text (St.) of the Canons, prefixed to the Clarendon Press *Novum Testamentum*. The variants of the papyrus are indicated by an asterisk; differences of order by diagonal arrow-marks.

CANON II

	Matth.		Mk.		Lk.	
	Pap.	*St.*	*Pap.*	*St.*	*Pap.*	*St.*
Verso, Col. I.	137	137	44	44	167	167
	143	143	57	57	90	90
	144	144	59	59	12	12
	149	149	66	66	43 ↘	↗ 35
	153	153	66	66	35 ↗	↘ 43
	.	.	69	69	36	36
	.	.	79	79	144	144
	.	.	83	83	95	95
	*		*		*	
Verso, Col. II.	*143 "Concerning the end and signs" (xxiv 3 ff.)	243	138	138	.	.
	248	248	143	143	.	.
	248	248	143	143	.	.
	249	249	144	144	.	.
	[25]1	251	146	146	.	.
	*		*		*	

Col. I, ll. 4–5 (Luke). The dislocation of numbers in Pap. is purely accidental.
Col. II, l. 1 (Matth.). The number ρμγ (143) is a slip for σμγ (243).

CANON III

	Matth.		Mk.		Joh.	
	Pap.	*St.*	*Pap.*	*St.*	*Pap.*	*St.*
Verso, Col. III.	1 "On the great	1	.	.	.	.
	1 Lord's Day of	1	.	.	.	.
	1 the Passover."	1	.	.	.	.
	7	7	.	.	.	.
	7	7	.	.	.	.
	59	59	.	.	.	.
	64 "On the Servant of the Centurion" (viii 1 ff.)		.	.	.	.
	90	90	.	.	.	.
	97	97	.	.	.	.
	1[11]	111	.	.	.	.
	[111]	111	.	.	.	.
	[111]	111	.	.	.	.
	[112]	112	.	.	.	↗ 8
	112	112	.	.	.	44
	112	112	119	119	61	61
	112	112	119	119	8 ↗	76
	112	112	119	119	.	87
	112	112	119	119	*[9]1	90
	112	112	119	119	*[14]3	142
	112	112	[119]	119	*[155]	154
	[147]	147	[92]	92	[46]	46

l. 1 (Matth.). The marginal note on Section I is surely misplaced, the passage indicated being the genealogy of Christ.

ll. 13–16 (Joh.). The dislocation of the section-numbers is probably accidental and due to the sequence of repeated numbers in the parallel sub-columns.

ll. 18 ff. (Joh.). For the significance of the consistent advance of the section-numbers in the Pap., see below, on Canon IV.

CANON IV

Recto, Col. I.

Matth.		Mk.		Joh.	
Pap.	*St.*	*Pap.*	*St.*	*Pap.*	*St.*
.	.	.	.	26	26
.	.	.	.	*94	93
.	.	.	.	*96	95
.	.	.	.	51	51
.	.	.	.	23	23
.	.	.	.	53	53
.	.	.	.	*92	91
.	.	.	.	*136	135
.	.	.	.	*151	128
.	.	.	.	*129	133
.	.	.	.	*138	137
.	.	.	.	*134	150
.	.	.	.	*99	98
.	.	.	.	.	72
.	.	.	.	.	121
.	.	.	.	.	122
.	.	.	.	.	152
.	.	.	.	.	107
297	297	178	178	70	70
299	299	180	180	*104	103
307	307	188	188	*165	164
32[1]	321	201	201	*181	180
32[3]	323	*[20]1	203	*193	192
.	.	.	.	*184	185
.	.	.	.	*186	185
.	.	.	.	*[18]8	187
.	.	.	.	[202]	203

ll. 2 ff. (Joh.). Somewhere between §§ 70 (see l. 19) and 91 (see *verso*, col. III, l. 18) the Papyrus omitted a section, since up to the former section the numeration of Pap. and St. correspond, while from the latter onwards Pap. is consistently one number ahead of St. The most probable explanation of this feature is that the codex of the Gospels (to which these Canons certainly belonged) omitted the *pericope* of the Woman taken in Adultery (John vii 53—viii 11), as do so many of the best MSS.; while the original of our St. gave a distinct section-number (87) to that passage.

CANON V

	Matth.		Lk.	
	Pap.	*St.*	*Pap.*	*St.*
Recto, Col. II.	[3] "On the Birth of the Lord" (i 18)	3	2	2
	[10]	10	8	8
	[12]	12	11	11
	[16]	16	16	16
	[25] "On the Blessing" (v 4)	25	36	36
	[28]	28	3[8]	38
	.	.	.	.
	.	.	.	.
	.	.	.	.
	.	.	.	.
	.	.	.	.
	[40] "On loving one's enemy" (v 44 ff.)	40	[55]	55
	[41]	41	.	.
	.	.	.	.
	.	.	.	.
	.	.	.	.
	[49] "On 'Take no thought'" (vi 25)	49	[150]	150
	[51]	51	[59]	59
	[53] "On 'Knock, and it shall be opened unto you'" (vii 7)	53	[125]	125
	[53]	53	[54]	54
	(Eleven further numbers lost.)			
Recto, Col. III.	93 "On Martyrs" (x 27)	93	145	145
	95	95	160	160
	96 "He who is above mother and (?) father" (x 37)	96	182	182
	96	96	184	184
	102 "On those sent by John" (xi 2)	102	69	69
	104	104	71	71
	105	105	163	163
	107	107	73	73
	108	108	115	115
	110	110	118	118

* * *

Col. III, l. 3. The reading of the note is uncertain: ο might be ε and π is indefinite, but ο υπερ seems to be the only restoration of which the space admits. In π̣ροc (=*πατρός*) the initial letter is more like π, but might also be a careless η: no mark of abbreviation can be distinguished.

585. (MMA.)—Wall-plaster from vestibule (*v.* Greek Graffiti, fig. **585**).

Letter of Saint Athanasius to the Monks

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Fialon. *Saint Athanase*, p. 134.

Three fragments of wall-plaster B, C, D of which D is new, while B and C are parts of the considerable fragment, A, copied by Lepsius. The text is painted in red ochre on a whitewashed ground.

The title, B, C, in large plain uncials, is separated from the protocol by a thick horizontal band of red: the length of the line can be calculated at about 22 cm. The hand of the protocol, C, is a plain, squarish, upright uncial: the width of the written column (enclosed, as we know from the copy of Lepsius, between vertical borders) was about 32.2 cm. The third (new) fragment, D, belonging to the text proper, is written in careful but smaller uncials: one punctuation mark (medial) occurs, and initial ⲓ̈ and ⲩ̈ have the diaeresis. On the left of this fragment the vertical red border is preserved and to beyond it the whitewashed plaster is blank over a maximum width of 2 cm.; and since this fragment comes from the end of the text we may conclude that the whole formed a single column about 80 cm. high[1].

The fragments belong to the Letter of Saint Athanasius to the Monks. Such a text was seen by Wilkinson and Hogg (*see* Bibliography), the former of whom states that "behind the Christian ruins close to No. 23 are the remains of a curious Greek inscription being the copy of a letter from the celebrated Athanasius . . . to the orthodox brethren at Thebes." Lepsius is more explicit as to the position of this inscription, stating that it was painted on the wall of a tomb which had been used in the Christian Period as the abode of 'anchorites,' and that the tomb lay on the north side of the hill of Sheikh Abd el Gourneh. This points directly to the tomb of Daga against which the Monastery of Epiphanius was built and where our fragments were found. The identification is important because it establishes the *provenance* of **578** (Brit. Mus. Papyrus no. xxxvii).

There is a considerable difference between the Greek text of this letter as printed by Montfaucon (and in Migne's edition), and the Old Latin version in the Benedictine *Athanasius*. Migne's editor assumed that the Latin version was inferior; but the Epiphanius fragments reverse this judgment, showing that the printed Greek text is an inferior and abbreviated recension, while the Old Latin (as the Benedictine editor acutely perceived) is a very close and faithful rendering of what we must now regard as the earlier and (probably) the more original text.

The following is a collation of the two Greek versions. References are to lines of our text, the symbol *M* indicating the version of Montfaucon and Migne:

ll. 1–3 *τοῦ ἐν ἁγίοις πατρὸς ἡμῶν* ᾿Αθανασίου, *M*; ll. 4–5 [ⲁⲑ]ⲁⲛⲁⲥⲓⲟⲥ . . . ⲙⲟⲛⲁⲭⲟ[ⲓⲥ] omitted by *M*; l. 7 ⲭ̅ⲩ̈̅: *θεοῦ*, *M*; ll. 9–11 *εὐχαριστῶ μὲν τῷ κυρίῳ τῷ δόντι ὑμῖν εἰς αὐτὸν πιστεῦσαι*, *M*; l. 12 *τὴν ζωὴν τὴν*, *M*; l. 13 *εἰσι τινές*, *M*; ll. 14 f. *δι' οὐδὲν ἄλλο εἰ μὴ ἵνα*, *M*; l. 16 [ⲉⲣ]ⲭⲟⲙⲉⲛⲟⲓ: *ἐλθόντες*, *M*; l. 17 ⲉⲭⲱⲥⲓⲛ ⲁⲡⲁⲧⲁⲛ: *ἐξαπατῶσι*, *M*; l. 21 ⲇⲓⲁ ⲩⲡⲱ[ⲙⲏⲥ]: *παρακελευόντων*, *M*; ll. 22 f. [ⲉⲡⲉ]ⲣ(ⲩ)ⲏⲑⲉⲓⲥⲁⲛ: *ἣν ἡ τοῦ θ. χάρις ἐν ὑμῖν ἐργάζεται*, *M*; l. 24 *ἀδόλως*, *M*; ll. 29–35 omitted by *M*[2]; l. 37 ⲕⲁⲓ ⲗⲟⲓⲡⲟⲛ ⲕ[ⲁⲓ ⲉ]ⲕ[ⲉⲓⲛⲟⲓ]: *κἀκεῖνοι*, *M*; l. 38 ⲥⲩⲛⲉⲩⲭⲟⲙⲉⲛⲟⲩⲥ: *M* omits (? a lacuna); l. 39 *φοβηθέντες*, *M*; ll. 41 f. *M* omits.

1 The complete text can be shown to have contained about 60 lines.

2 The Old Latin shows yet another section omitted by M: this doubtless appeared in the Epiphanius inscription, but no fragment has survived.

("A Letter) of Athanasius, Archbishop of Alexandria, to the Solitaries.

Athanasius to the orthodox monks in all places, who follow the solitary life and are established in the faith of Christ, brethren in the Lord beloved and desired, Greeting. I give thanks unto the Lord who hath vouchsafed unto you belief on Him, that with the saints ye also may have eternal life. Now whereas there are certain, holding the doctrines of Arius, who go round the monasteries for no other purpose than that, by coming to you and returning back from you, they may be able to deceive the guileless; and (again) certain who, though affirming that they do not hold the doctrines of Arius yet consort with them (*sc.* the Arians) and join in prayer with them;——at the instance of the brethren I have perforce hastened to write (unto you), that, by maintaining guileless and sincere the faith which hath been wrought in you by the grace of God, ye may give no cause of offence to the brethren. For whenever they behold you, the faithful in Christ, having fellowship or joining in prayer with such....

* * * * *

[I might have prolonged this letter] showing by comparisons from the Holy Scriptures the quality of such doctrine; but since ye, being already full of understanding, anticipate them who write (unto you)—nay rather, as devoted to abstinence, are capable of instructing others also—for this cause I have addressed you briefly as one who loves to them who love, being persuaded that by so continuing ye will preserve your faith pure and sincere; and furthermore that they (the Arian sympathisers), when they see that you do not join with them in prayer, will perceive that which is advantageous for them, for fear that they may be accounted blasphemers and holders of their (the Arians') doctrines.

The brethren who are with me salute you...."

586. (MMA.)—Wall-plaster from Vestibule (*v.* Greek Graffiti, fig. **586**).

The Twelve Anathemas of Cyril

(I) Five fragments of wall-plaster with remains of a Greek text painted in red ochre on a whitewashed ground. The hand, unlike that of 585, is an informal though always clear uncial. Ligatures are not infrequent, and the abbreviations ⲑ̄ⲛ̄, ⲭ̄ⲩ̄, ⲁⲛ̄ⲟ̄ⲛ̄, usual in theological texts occur. The text was written in paragraphs, short final lines being filled out with a long horizontal stroke.

The fragments come from a text of the Twelve Anathemas of Cyril[1], portions of Anathemas I, II—III, VI—VII and VIII being extant.

1. "If anyone confesses not that Emmanuel is in truth God, and that the Holy Virgin is therefore Mother of God—for she bare after the flesh the Word of God—; let him be Anathema.

2. "If anyone confesses not that the Word (proceeding) from God the Father has been personally united to the flesh, and that He is one Christ with His own flesh—that is, God and Man alike—; let him be Anathema.

3. "If anyone sever the Persons of the one Christ after the Union, connecting them only with a connection of dignity, or authority, or sway, and not rather with a meeting unto unity of Nature; let him be Anathema.

* * * * *

6. "If anyone say that the Word that is of God the Father is God or Lord of Christ, and does not rather confess that the same is God and Man alike, in that the Word has been made flesh according to the Scriptures; let him be Anathema.

7. "If anyone say that Jesus has been in-wrought as man by God the Word, and that the glory of the Only-Begotten has been put about Him, as being another than He actually is; let him be Anathema.

8. "If anyone dares to say that the Man assumed ought to be worshipped together with God the Word, and to be glorified with Him and with Him styled God, as if one Person within another, and does not rather honor Emmanuel with one worship and offer up to Him one doxology (glorification) in the sense that the Word has become flesh; let him be Anathema."

(II) Five further fragments of wall-plaster found in the *débris* are inscribed by the same hand as the foregoing, the first (*a*) alone being more formal, perhaps because it belonged to a protocol. The fragments certainly do not come from the Anathemas, nor (apparently) from the Oecumenical Letter of Cyril. But it seems not

1 Cyril, *Epist. Oecum.* II (= *ad Nestorium* III), ed. P. Pusey.

unreasonable to conjecture that the Anathemas were circulated by Cyril among the monks of his province embedded in a special letter, and that our fragments belong to such a covering letter.

On this supposition, Frag. *a* might be restored as follows:

[*ἀναθεματίζει ἡ κα-*]
[*θολικὴ ἐκκλησία το*]*ὺς ἐμ̣*[*μένοντας ἐν*]
[*αὐτοῖς καὶ τὸ τοῦ Χῦ*] *μυστ*[*ήριον συγχέ-*]
[*οντας καὶ ταύτης τ*]*ῆς αἱρ*[*έσεως τοῦ Νεσ-*]
[*τορίου καὶ τῆς ἀσεβεία*]*ς αὐτ*[*οῦ μετέχοντας*]

"The Catholic Church anathematises those who persist in them (the doctrines of Nestorius), and confound the Mystery of Christ, and partake of this heresy of Nestorius and his impiety..."

Frag. *b* would then be from the conclusion of the letter.

587. (MMA.)—Wall-plaster from Cell A (*v.* Greek Graffiti, fig. 587).

A single fragment of wall-plaster, found in the *débris* outside the tomb above and slightly E. of Cell A. As usual, the text is painted in red ochre on a whitewashed surface. The lettering, which is very careful, is different from that of 585, 586. The fragment, though too small for identification, comes of course from a later document, since the Council of Chalcedon (451 A.D.) is mentioned[1].

1 The spelling of the name is the same as in the Coptic graffito 635 c.

588. (MMA.)—Wall-plaster from Cell B.

Homily or Treatise?

Detached fragment of whitewashed wall-plaster inscribed in red ochre. The hand is small and quite informal.

The text is certainly literary, and in l. 6 a Scriptural citation (unidentified[1]) is introduced by the usual formula *καθὼς γέγραπται*.

The fragment is too small for translation.

1 The phraseology is suggestive of Romans i 17 ff. or Hebrews x 38.

589. (MMA. 14.1.213)—Cell B. Limestone.

Fragment of a Homily (?)[1].

The hand is a small and rather irregular semi-uncial.

Portions of the text have been lost at the top, on the right and on the left (the fracture on the left shows ancient pen-trials or scribblings). The subject therefore is uncertain unless it be the rewards bestowed by God (?) upon those who acquire divine wisdom (*cp.* ll. 6 ff.).

"...] Lord [...] knowing [...] to afford [...] but not even one to the [...] a man to the [...] He gives to those who learn [...] He gives to those who understand [...] yet twofold to those who learn [...] He gives to those who understand [...] being sick [...] those who keep [..."

1 In view of the repetitions in ll. 6–9 it is possible that the fragment is no more than a school-exercise, though the text may still be homiletic.

590. (MMA. 14.1.105)—Cell A. Pottery.

Homiletic (?).

Very rude semi-uncial hand.

"...] of all rule [...] of a righteous man [...] procuring (?) good things [...] He (? Christ) came to life again [...] of life [..."

591. (MMA. 12.180.335)—Original Monastery. Papyrus.

(A) "...Peter's wife's mother [...] crying out [..."

l. 1. *Cf.* Matth. viii 14. As W. E. Crum points out, the fragment may be from a charm, the passage indicated being frequently used for healing purposes. See *Rec. Champollion*, p. 543.

III. LITURGICAL

592. [= Copt. 49] (Cairo 44689)—Rubbish Hole in 5. Papyrus. (Plate I.)

Codex of eight leaves, stitched with coarse double thread, passed 20–21 times through the inner margins and round to the back. The leaf measures 17 × 12·5 cm. No traces of a binding are discernible. The script—doubtless all by a single scribe, though varying in carefulness—is a sloping semi-uncial, resembling in type that of 84, 328 and Appendix I. Foll. 1 *a*, 7 *b*, 8 *a*, *b* have Coptic texts; the Greek hymns with Coptic versions begin on fo. 1 *b*.

Both the 'hymns' contained in this Codex are hitherto unknown (they are not found in Anastasijević's list[1]), but both belong to the well-known acrostic class, each verse beginning with a letter of the Greek alphabet. Other such examples recovered from Egypt are (1) Amherst Papyri (Greek), no. 2; (2) Rylands Papyri (Greek), no. 7; (3) Berlin Papyri, no. 8299 (a fragment)[2]. A third but much damaged example from our site is 593.

The meter in both hymns is accentual[3]. Each verse contains four accented words (particles, articles, etc., being treated as unaccented), and has a tolerably well-marked pause in the middle. Thus in A verses 4–5 should be scanned as follows[4]:

ⲇⲱ̂ⲣⲟⲛ ⲫⲩ́ⲗⲁⲧⲧⲉ   ⲧⲱ ⲑ(ⲉ)ⲱ̂ ⲧⲟ ⲥⲟⲛ ⲥⲱ̂ⲙⲁ
ⲉⲩⲫⲣⲁί̈ⲛⲉⲓ ⲅⲁⲣ ⲁⲩⲧⲟ̀ⲛ   ⲟ ⲁ́ⲭⲣⲁⲛⲧⲟⲥ ⲃⲓ́ⲟⲥ

This metrical system is, however, occasionally disturbed by (*a*) interpolations, (*b*) omissions in the Greek text, which can be detected either through the metrical disturbance itself or by comparison with the Coptic.

These interpolations and omissions show that the Greek text had had a history of some length before our copy was made in the sixth—seventh centuries: in verses 6 and 9, for example, of A meter shows that an accented word has fallen out of each and the Coptic version enables us to restore the missing word.

Again, in A verses 2, 5 and 14 either metrical considerations or the Coptic version show that there existed an earlier Greek text containing interpolations, some of which appear in the present copy while others have been removed, but are witnessed to by the Coptic. The stages through which the Greek text has passed may therefore be tabulated as follows:

1. Original (Pure) Greek Text
2. Interpolated Greek Text
3. Greek Text of the Codex   Coptic

(Containing interpolations and showing omissions.)

How many successive copies were made in each of these stages it is impossible to say; but it is clear that the hymns are considerably older than the date of the Codex in which they are preserved. The vocabulary, the relative purity of the Greek, and the absence of controversial matter suggest that the two may be earlier than the Council of Chalcedon (451 A.D.) or may even claim a date in the fourth century.

A. "+ Lead, O God[5]. +   (1) Ammonius, advance in ⟨all⟩ the virtues. (2) Go towards the right, and thou shalt have a great inheritance. (3) An old man's prudence get thou in youth. (4) Guard thy body as a gift for God; (5) for the unstained life delighteth Him. (6) Deprecate the ⟨destructive⟩ leaven of the soul. (7) Tame with fastings the impulses of youth. (8) Boiling wrath with meekness quell. (9) ⟨A youth⟩ undisciplined (is as) a horse unbroken. (10) Master the belly and thou shalt conquer the passions. (11) Painful

1 D. N. Anastasijević, *Die Paränet. Alphabete*, Munich, 1905.

2 One from the White Monastery is in a Graeco-Coptic liturgical MS. in Paris (B.N. *Copte* 129^{20} ff. 117, 118).

3 See Maas, *Frühbyzantinische Kirchenpoesie* (Kleine Texte Series), p. 2.

4 Whether any regard was paid to the position and nature of the 'orthodox' accents, I do not know.

5 Either a pious invocation, or perhaps an *incipit* indicating some well-known melody.

at first is the goad of admonishment; (12) but a little after thou shalt feel its profit. (13) Be sober unto prayers by night and day. (14) Make thyself a stranger to the things of the world. (15) For we have not here an abiding city. (16) That which is above we must consider our sure country[6]—(17) free from our raging enemies, the devils—(18) the sacred dwelling-place of saints who bear the cross. (19) Desiring to become a citizen of this (country), (20) give not sleep and slumber to thine eyes: (21) make bright with good deeds thy life: (22) bear fruit worthily of the joy which shall be. (23) Give food and drink to Christ in the persons of the poor: (24) buy with things perishing things which perish not."

v. 1 ⲁⲙⲙⲱⲛⲓⲉ: the name is common and identification with any particular person is unnecessary. | ⲉⲛ ⲧⲁⲓⲥ: read ⲉⲛ ⲡⲁⲥⲁⲓⲥ ⲧⲁⲓⲥ (though the Copt. has no corresponding word), since another accented syllable is required by the meter and the article can hardly bear an accent here.

v. 2 ⲃⲁⲗⲗ[s] ⲟⲩⲧⲱ ⲧⲉⲕⲛⲟⲛ: read ⲃⲁⲇⲓⲍⲟⲩ[7] ⟨ⲡⲣⲟⲥ ⲧⲟ⟩ ⲇⲓⲕⲁⲓⲟⲛ. The Coptic has "Go forward towards the right, my son"; whence it appears that an earlier copy of the Greek (*from which the Coptic translation was made*) read ⲃⲁⲇⲓⲍⲟⲩ ⲡⲣⲟⲥ ⲧⲟ ⲧⲓⲕⲁⲓⲟⲛ (for ⲇⲓⲕ-) ⲧⲉⲕⲛⲟⲛ—which gives one accented word too many. ⲧⲉⲕⲛⲟⲛ therefore should be deleted as merely a dittography of the preceding word, ⲧ and ⲇ, ⲁⲓ and ⲛ being frequently interchanged or confused in Graeco-Coptic documents.

v. 3. *Cf.* Palladius *Laus. Hist.* xvii (Butler), where Macarius the Great is nicknamed *παιδαριογέρων*.

v. 4. *Cf.* Romans xii 1.

v. 6. The second half of the verse has only one accented syllable. The Coptic has, "Renounce the leaven, destroying the soul in iniquity": the author of the version must therefore have had before him ⲍⲩⲙⲏⲛ ⲡⲁⲣⲁⲓⲧⲟⲩ ⲧⲏⲥ ⲯⲩⲭⲏⲥ ⲟⲗⲉⲑⲣⲓⲟⲛ ⲉⲛ ⲕⲁⲕⲓⲁ (or ⲕⲁⲕⲓⲁⲥ if the Coptic ϩⲛ̄ⲧⲕⲁⲕⲓⲁ is an error for ⲛ̄ⲧⲕⲁⲕⲓⲁ: *cf.* 1 Corinthians v 8 *ζύμη κακίας*). This, however, gives one more accented word than the meter will admit: either ⲧⲏⲥ ⲯⲩⲭⲏⲥ or ⲉⲛ ⲕⲁⲕⲓⲁ (ⲕⲁⲕⲓⲁⲥ)—probably the latter—is an explanatory gloss wrongly copied into the text from which the Coptic version was made (*cf.* note on *v.* 2).

v. 7. *Cf.* 2 Timothy ii 22.

v. 8. *Cf.* *id.* ii 24.

v. 9 ϊⲛⲛⲟⲛ: for ϊⲡⲡⲟⲥ | ⲁⲡⲁⲓⲇⲁⲅⲱⲅⲏⲧⲟⲥ: *sic* for -ⲏⲧⲟⲥ. For the whole verse *cf.* Ecclesiasticus xxx 8, Ps. xxxi 9, James iii 3. | The second half of the verse needs another accented syllable: this, as the Coptic ⲟⲩϣⲏⲣⲉ indicates, was some word like ⲡⲁⲓⲥ, ⲩⲓⲟⲥ or perhaps ⲛⲉⲟⲥ.

vv. 11–12. *Cf.* Hebrews xii 11.

v. 13. *Cf.* 1 Peter iv 7, 1 Timothy v 5.

v. 14. *Cf.* Colossians ii 20, *Apophth. Patr.*, Macar. Aeg. ii (*ap.* Cotelier, *Eccl. Graec. Mon.* i p. 527) *ἐὰν μὴ ἀποτάξηταί τις πᾶσι τοῖς τοῦ κόσμου*... | ⲡⲣⲁⲅⲙⲁⲧⲱⲛ is an interpolated gloss condemned by meter.

v. 15. = Hebrews xiii 14 | ⲉⲭⲱⲙⲉⲛ for ⲉⲭⲟⲙⲉⲛ.

vv. 16–17. *Cf.* 2 Corinthians v 1–2, Hebrews xi 14, Philippians iii 20.

v. 18 ⲥⲉⲙⲟⲛ: for ⲥⲉⲙⲛⲟⲛ.

v. 20. *Cf.* Ps. cxxxi (cxxxii) 4, Proverbs vi 4.

v. 22. *Cf.* Romans viii 18.

v. 23. *Cf.* Matth. xxv 35.

v. 24. *Cf.* 1 Cor. xv 42, Apoc. iii 18. | ⲫⲑⲉⲓⲣⲟⲙⲉⲛⲟⲩ for ⲫⲑⲉⲓⲣⲟⲙⲉⲛⲁ. An accented word, *e.g.* ⲉⲛ ⲟⲩⲣⲁⲛⲟⲓⲥ, must be supplied to complete the meter of the second half-verse.

B. (1) "When Christ was risen[8], He enlightened the world: (2) the altars of the idols and their sanctuaries He overthrew. (3) Let earth and sea and heavens rejoice: (4) the devils' ranks are fallen together: (5) the Savior has vouchsafed us authority against them[9]. (6) Enviable is he who has taken up His yoke: (7) such an one shall see good days, (8) (and) confident shall stand at the fearful judgment-seat. (9) But the Jews bitterly shall wail, unhappy: (10) evil their deeds, evil shall be their punishment. (11) Their own deliverer and benefactor they crucified, (12) though He wrought many and great wonders: (13) He raised the dead at His commanding word: (14) withered and immovable hands He restored to sense: (15) He gave strengthened sight to the blind: (16) the palsied He revived, and raised up the lame[10]: (17) easily He healed every sickness. (18) Yet though they were beholders of so many signs, (19) they feared not to dishonor the doer of these

6 Coptic: 'the sure city is that which is in heaven.'

7 Or ⲃⲁⲇⲓⲍⲉ, since the Middle is extremely rare.

8 Coptic: 'from the dead.'

9 Coptic: 'authority to tread them down.'

10 Coptic: 'He healed the paralytics, He caused the lame to walk.'

things, (20) but afterwards delivered Him even to death: (21) afflicted with frenzy and intent to fight with God, (22) unwittingly they procured joy for all mankind. (23) For, when He had delivered the souls in Hades, He rose again on the third day, (24) and was seen by all[11] the disciples with joy."

v. 1. *Cf.* 2 Timothy i 10.

v. 3. *Cf.* Ps. xcv 11.

v. 5. *Cf.* Matth. x 1, Luke x 19. | ⲏⲙⲓⲛ: The word is supported by the Coptic: if retained, it must be regarded as unaccented. | ⲕⲁⲧ ⲁⲩⲧⲱⲛ: The Coptic has: "The Savior has granted us a power *to tread them down*," showing that the translator had before him ⲕⲁⲧⲁⲡⲁⲧⲉⲓⲛ with or without ⲁⲩⲧⲟⲩⲥ instead of ⲕⲁⲧ' ⲁⲩⲧⲱⲛ.

v. 6. *Cf.* Lament. iii 27, Matth. xi 29–30. | The endings of the two half-verses are hidden owing to the stitching.

v. 7. *Cf.* Ps. xxxiv 12, 1 Peter iii 10.

v. 8. *Cf.* Romans xiv 10, 2 Cor. v. 10.

v. 9 ⲡⲉⲕⲣⲱⲥ ... ⲧⲁⲗⲁⲡⲁⲥ] for ⲡⲓⲕⲣⲱⲥ ... ⲧⲁⲗⲁⲡⲉⲥ.

v. 13 ⲧⲁⲕⲧⲓⲕⲱ] ⲕ altered from ⲣ.

v. 14 ⲕⲁⲓ ⲁⲕⲓⲛⲏⲧⲟⲩⲥ] introduces a superfluous accented word and should therefore be bracketed as an interpolation, though rendered in the Coptic.

v. 17 ⲉⲑⲉⲣⲁⲡⲉⲩⲟⲉⲛ] for -ⲉⲩⲥⲉⲛ.

v. 21. *Cf.* Acts v 39.

v. 23 ⲧⲁⲥ ⲕⲁⲑ' ⲁⲇⲟⲩ] is supported by the Coptic and so was present in the earlier Greek copy. It is nevertheless an interpolation, probably a gloss (based on 1 Peter iii 19), since it both adds an extra accented syllable and unduly limits the scope of ⲣⲩⲥⲁⲙⲉⲛⲟⲥ.

A provisional attempt is here made to present a critical text of the two hymns. Only the 'metrical' accents are marked. The following signs and abbreviations are used in the Text and Apparatus: (   ) indicate a contraction resolved, ⟨   ⟩ a word or phrase restored, {   } a word or words to be regarded as interpolated:

A. *Ἀμμώνιε πρόκοψον   ἐν ⟨πάσαις⟩ ταις ἀρεταῖς.*
Βαδίζου προς το δίκαιον {τέκνον},   και μεγαν κλῆρον ἕξεις.
Γέροντος ἀγχινοίαν   ἐν νεότητι κτῆσαι.
Δῶρον φύλαττε   τῳ θ(ε)ῷ το σον σῶμα·
Ευφραίνει γαρ αὐτὸν   ὁ ἄχραντος βίος.
Ζύμην παραίτου   της ψυχῆς ⟨ὀλέθριον {ἐν κακίᾳ}⟩.
Ἡμέρωσον νηστείαις   τας ὁρμὰς της νεότητος.
Θυμὸν ζέοντα   τῃ πραότητι σβέσον.
Ἵππος ἀδάμαστος   ἀπαιδαγωγητὸς ⟨νέος⟩.
Κράτει της γαστρὸς   και νικήσεις τα πάθη.
Λυπηρὸν μεν παραχρῆμα   της νουθεσίας το κέντρον·
Μικρὸν δε ὕστερον   αἰσθήσει της ὠφελείας.
Νήψον εἰς εὐχὰς   νύκτωρ και μεθ' ἡμέραν.
Ξένον σεαυτὸν   ποίει τ(ω)ν του κόσμου {πραγμάτω(ν)}·
Οὐ γαρ ἔχομεν ὧδε   μένουσαν πόλιν.
Πατρίδα βέβαιαν   την ἄνω νομιστέον,
Ῥαγδαίων ἐχθρῶν   δαιμόνων ἐλευθέραν
Σταυρόφορων ἁγίων   σεμνὸν οἰκητήριον.
Ταύτης γενέσθαι   πολίτης ἐπιθυμῶν,
Ὕπνον μη δώσῃς   και νυσταγμὸν ὀφθαλμοῖς ⟨σ⟩ου.
Φαίδρυνον ἔργοις   ἀγαθοῖς τον σον βίον.
Χαρᾶς μελλούσης   ἀξίως καρποφόρει.
Ψώμιζε και πότιζε   Χ(ριστὸ)ν δια των πενήτων.
Ὠνήσαι των φθειρομένων   τα μη φθειρόμενα ⟨ἐν οὐρανοῖς?⟩.

B. *Ἀναστὰς ὁ Χ(ριστὸ)ς   την οἰκουμένην ἐφώτισεν,*
Βωμοὺς εἰδώλων   και τεμένη καθεῖλεν.
Γῆ και θάλασσα   και οὐρανοὶ εὐφραινέσθωσαν.
Δαιμόνων φάλαγγες   ἀθρόως πεπτώκασιν·

11 Coptic *om.* 'are.'

Ἐξουσίαν ἡμιν κατ' αὐτῶν   ὁ σωτὴρ ἐχαρίζετο.
Ζηλωτὸς ὅστις   τον ζυγὸν αὐτου ἀνεδέξατο·
Ἡμέρας ἀγαθὰς   ὁ τοιοῦτος ὄψεται,
Θαῤῥῶν παραστήσεται   τῳ φοβερῷ βήματι.
Ἰουδαῖοι δε πικρῶς   στενάξουσι τάλανες·
Κακὰ δράσαντες   κακῶς κολασθήσονται.
Λυτρωτὴν ἑαυτῶν   και εὐεργετὴν ἐσταύρωσαν,
Μεγάλα και πολλὰ   θαυμάσια πράττοντα.
Νεκροὺς ἤγειρεν   προστακτικῷ ῥήματι,
Ξηρὰς {και ἀκινητους} χεῖρας   εἰς αἴσθησιν ἤγαγεν,
Ὅρασιν τυφλοῖς   ἐῤῥώμενον ἐδίδου,
Παρειμένους ἔσφιγξεν   και χώλους ἀνόρθωσεν,
Ῥαδίως πᾶσαν   ἐθεράπευσεν νόσον.
Σημείων τοσούτων   θεαταὶ γεγονότες,
Τον τούτων ἐργατὴν   ἀτιμάζειν οὐκ ὤκνησα(ν),
Ὕστερον δε αὐτὸν   και θανάτῳ παραδεδώκασιν.
Φρενοβλάβειαν νοσοῦντες   και θεομάχον σκοπὸν,
Χαρὰν δε πᾶσιν   προξενοῦντες ἐλάνθανον·
Ψυχὰς γαρ {τας καθ' ἅδου} ῥυσάμενος   ἀνέστη τριήμερος,
Ὤφθη δε πᾶσι   τοις μαθηταῖς ἀσμένως.

593. (MMA. 14.1.201)—Cell A. Pottery.
Acrostic Hymn on the Passion.

The hand is a good semi-uncial, identical with that of many other ostraca from Cell A (see 3 *note*). No stops are used; but a high comma appears in l. 20, apparently to avoid confusion between a final and an initial alpha. A plain cross + is generally, but not always (see l. 12), used to distinguish the verses.

The Hymn contained twenty-four verses, each beginning with a letter of the Greek alphabet (*cf.* no. 592 A, B), and is in accentual meter on a basis of eight accented words to the verse, in which there are three pauses or caesurae. Thus *v.* 18 (= ll. 23–24) should be scanned:

ⲥⲫⲣⲁⲅⲓ̈ⲇⲁⲥ ⲉⲡⲉ́ⲃⲁⲗⲟⲛ, | ⲫⲩ̈́ⲗⲁⲕⲁⲥ ⲉ́ⲥⲧⲏⲥⲁⲛ, | ⲛⲟⲙⲓ́ⲥⲁⲛⲧⲉⲥ ⲧⲏⲣⲉⲓ̂ⲛ | ⲑⲉⲟ̀ⲛ ⲁⲟ́ⲣⲁⲧⲟⲛ.

Some fragments of this large ostracon are missing, while others have been so exposed to weather that the script is much faded or quite effaced. The acrostic arrangement, the meter, and the close relation to Biblical texts makes a certain amount of restoration possible; but up to l. 20 the text remains very imperfect, and only an intermittent translation of the earlier part can be offered.

"... (l. 11) He endured the cross + ... seeing how ... the sun appeared as ink. + Jesus said: 'Forgive them, Father, for they know not what they do' + ... (l. 14) He bare the tree (?)—the Lord who (sitteth) upon the Cherubim. + (? The people cried out) to release (?) Barabbas and 'Crucify Jesus,' (persuaded by the Pharisees ?) + ... (l. 17) + Having washed his hands, Pilate said: 'I am guiltless of the righteous blood' + ... (ll. 19–20) + One gave for drink vinegar with gall to Him who freely gives to men the waters of life unasked + He drank (?), but said to the crucified sinner: '... I give life (?)' + ... Christ the Lord beholding as He hanged upon the cross[1]. + They placed seals upon (the sepulchre), they set guards, thinking that they were guarding the invisible God + On the third day Jesus Christ, being God, rose again from the dead and set death at nought. + Mary went secretly to seek her son, the Mighty One who shall sit at the right hand of the Father. + Two angels say to her: 'Why seek ye (*sic*), Mary, the living God among the dead ?' + There was joy among the living and the dead, because the Lord was risen from the dead. + Thomas felt the print of the nails and (knew) that it is the Lord God Himself + ... Savior (?), Lord of all creation, freely gives to all life and resurrection."

l. 5]ⲩⲥ ⲓ̅ⲏ̅ⲗ̅: probably βασιλεὺς Ἰ(σρα)ήλ.

l. 11 + [ⲑ]ⲉⲙⲁⲓⲁⲥ: the initial letter of this verse should certainly be ⲑ (since the next verse begins with ⲓ). The word or name, if rightly read, must be corrupt.

l. 12 ⲓ̈ⲥ: without mark of abbreviation. A + should precede. ⲁⲫⲉⲥ &c.: *cf.* Luke xxiii 34, where πατέρ

1 Perhaps the text is corrupt (see note on ll. 22–23) and we should read "He (the thief) ... beholding Christ the Lord as he hanged upon the cross."

precedes *ἄφες*. If the further variants ⲟⲩⲁ]ⲉⲛ...ⲟⲛ ⲡⲣⲁⲧⲧⲟⲩ[ⲥⲓ] are more than accidental, we should render "for they know *naught* (of Him) with whom they have to do."

l. 13 ⲕⲁⲕⲓ[.]ⲛ: apparently corrupt.

l. 14 [.]ⲩⲗ̣[..]: ⲝⲩⲗⲟⲛ (= ⲥⲧⲁⲩⲣⲟⲛ: *cf.* John xix 17).

l. 15. *Cf.* Luke xxiii 18, 21. |]·ⲉⲓⲛ...ⲥⲧⲁⲩⲣⲱⲥⲟⲛ, infinitive and imperative: it is not clear which of the two should be corrected.

ll. 17–18 ⲛⲓⲯⲁⲙⲉⲛⲟⲥ—ⲁⲓⲙⲁⲧⲟⲥ: a complete verse. The restoration is tolerably certain: see Matth. xxvii 24.

l. 18 ⲝ̣ⲉ̣[: the verse certainly began with ⲝ. Possibly ⲝ̣ⲉ̣[ⲛⲟⲥ] ⲥ̣ⲓ̣ⲙ̣[ⲱⲛ] may be restored, the reference being to Simon of Cyrene (*cf.* Luke xxiii 26).

ll. 19–20. *Cf.* Matth. xxvii 48: ⲙⲉⲧⲁ ⲭ[ⲟⲗⲏⲥ], however, is derived ultimately from Psalm lxviii (lxix) 22. *ὄξος μετὰ χολῆς* is found in *Apost. Constit.* v 14 and *χολὴν μετὰ ὄξους* in the *Gospel of Peter* v. The latter part of the verse may perhaps be restored ⲧⲟⲛ [ⲭⲁⲣⲓⲍ]ⲟ̣ⲛⲧⲁ ⲁⲛ[ⲑⲣⲱⲡⲟⲓⲥ ⲍⲱⲏⲥ] ⲩⲇⲁⲧⲁ ⲁ̣ⲡⲁ̣[ⲣⲁⲕⲗⲏⲧⲟⲛ ?].

l. 21 + ..]ⲡⲱⲕⲉⲛ: *sic.* The verse certainly began with ⲡ: probably therefore ⲡⲉ]ⲡⲱⲕⲉⲛ should be read, "He drank (and) said." ⲥⲧⲁⲩⲣ[ⲱⲥ]ⲁⲙ[ⲉⲛⲱ]: doubtful, since the passive participle is required.

ll. 21–22. The Saying, whatever be the restoration, is new: possibly it is no more than an adaptation of the sense of Luke xxiii 43; but *cf.* also 1 Tim. i 15.

ll. 22–23. + ⲣⲏ[...: the restoration is baffling, though ⲣⲏ[... is surely a verb of which possibly the Thief mentioned in the preceding verse is the subject. If so, ⲭ̄ⲱ̄ⲥ̄ and ⲇⲉⲥⲡⲟⲧⲏⲥ should be altered and read as accusatives.

ll. 23–24. *Cf.* Matth. xxvii 66.

l. 24 ⲉⲡⲉⲃⲁⲗⲉⲛ...ⲉⲥⲧⲏⲥⲉⲛ: for ⲉⲡⲉⲃⲁⲗⲟⲛ...ⲉⲥⲧⲏⲥⲁⲛ.

l. 25 ⲓ̈ⲥ ⲭ̣ⲣ̣ⲱ̣ⲥ̣: probably for *Ἰ(ησοῦ)ς Χρ(ιστ)ὸς*; but if so, the double name received only one metrical accent. Possibly *ἰσχυρός* or *ἰσχυρῶς* was intended.

ll. 26–27. The Mary here mentioned is represented (wrongly) as the mother of Jesus. | The verse as it stands contains only seven accented words: ⲉⲕ ⲇⲉⲝⲓⲁ̂ⲥ (*cf.* Luke xxii 69) should therefore be replaced before ⲧⲟⲩ ⲡ(ⲁⲧ)ⲣ(ⲟ)ⲥ.

ll. 27–28. *Cf.* Luke xxiv 5.

ll. 30–31. *Cf.* John xx 24 ff.: ⲯⲏⲗⲁⲫⲏⲥⲁⲥ, however, is borrowed from Luke xxiv 39. As it stands the verse lacks one accented word: ⲉ́ⲅⲛⲱ, which is also demanded by the sense, should be restored before ⲟⲧⲓ.

ll. 32–33. The initial lacuna should certainly be filled with an accented word: ⲕⲁⲓ ⲁⲛⲁⲥⲧⲁⲥⲓⲛ must consequently be bracketed as superfluous.

In the following tentative restoration of verses 8 ff. scribal errors are (as far as possible) corrected and accents of metrical value only are marked: the critical symbols are the same as those used in **592**. Hopeless corruptions are indicated by ††.

†[Θ]εμαίᾳς† ἰδὼν πως [...............]κται ὁ ἥλιος ὡς μέλαν ἔφ[αν]εν.
Ἰ(ησοῦ)ς ἔλεγεν· ἄφες αὐ[τοῖς πατέρ, οὐδ]έν γαρ οἴδασιν ὃν πράττου[σιν.]
†Κακί[.]ν κρίνων† π[...............]νόμενος [ξ]υλον ἐβάσταζεν [ὁ κ(ύριο)ς ὁ ἐπι Χερουβίν
[Λαὸς ἀπολ]ύειν Βαραβ[βᾶν και] Ἰ(ησοῦ)ν σταύρωσον [ὕπο Φαρισαί]ω[ν πεισ]θεὶς ἔβα[ζε].
[Μ ἀ]μνός †ηωσει† Κ(ύριο)ς [ ] με [ ]σως ἱμά[τια?
[Νιψ]άμενος τας χε[ῖρας Πίλα]τ̣ο̣[ς ἔλεγεν· ἀθῶος] εἰμι [ἀπο του δικαίου α]ἵματος
Ξέ[νος] σ̣ι̣λ̣[ ] ε̣ν̣ ὁμολ[ογεῖ.............].δε Ἰ(ησοῦ)ς ὁ Χ(ριστὸ)[ς ..]κ̣νει [
[Ὄ]ξος μετα χ[ολῆς τις ἐπ]ότισεν τον [χαρίζ]ο̣ντα ἀν[θρώποις ζωῆς] ὕδατα ἀ̣πα̣[ράκλητον.
[Πέ]πωκεν, εἶπεν [δε τῳ] σταυρ[ωσ]αμ[ένῳ] ἁμαρτωλῷ [...... ζωὴ]ν δίδωμι.
Ρη[.....]εν Χ(ριστ)ὸ̣ς δεσπότης θ[ε]ω̣ρῶν ⟨ἐπι⟩ σταυροῦ κρεμάμ[ενος
Σφραγ[ῖδας ἐπέ]βαλον, φύλακας ἔστησαν, νομίσαντες τηρεῖν θ(εὸ)ν ἀόρατον.
Τῃ τρίτῃ ἡμέρᾳ ἀνέστη ἐκ νεκρῶν θεὸς ὢν Ι(ησοῦ)ς Χρ(ιστ)ο̣ς[2] και θάνατον κατήργισεν.
Ὑπῆγεν Μαριὰμ τον υἱὸν ζητεῖν τον μέγαν ⟨ἐκ δεξιᾶς⟩ του π(ατ)ρὸς καθησόμενον
Φρ[άζουσιν] αὐτῇ δύο ἄγγελοι· τι ζητεῖτε, Μαριὰμ, ζων[τα θ(εὸ)ν] ἐν [νε]κρο[ῖς;]
{ε} Χαρὰ ἐγένετο των ζώντων και ν[εκρῶ]ν ὅτι ὁ Κ(ύριο)ς ἀνέστη ἐκ νεκρῶν.
Ψηλαφήσας Θ[ωμ]ᾶς τους τύπους των ἥλων ⟨ἔγνω⟩ ὅτι αὐτός ἐστιν κ(ύριο)ς ὁ θ(εό)ς.
[Ω.....] σ̣[ωτ]ὴρ Κ(ύριο)ς πάσης της κτίσεως χαρίζεται [πᾶσιν ζωὴν] {και ἀνάστασιν}.

2 See note on l. 25.

594. (MMA. 14.1.216)—Tombs 65, 66. Limestone.
Hymn to an (unnamed) Ascete and Martyr.

The script is a fair-sized cursive hand, with some semi-uncial features, of the late sixth—seventh century. Partly owing to the action of salts and partly to the rubbing of the surface, the *recto* is, in parts, hard to read: the Greek also is extremely corrupt. Professor A. S. Hunt and H. I. Bell have kindly checked and corrected the transcript as far as possible with the aid of photographs.

The hymn is divided into three strophes, the first and second (separated by a *paragraphus*) occupying the *recto*, and the third the *verso*. Each strophe contained three verses (the second strophe, however, appears to have four verses), scanned accentually (*cf.* **592**, **593**), with four accented words to the verse.

In type the hymn corresponds closely with a Greek *Hymn to Dioscorus*[1] in the Rylands Library at Manchester (see Notes). The saint and martyr addressed cannot be identified; but he was apparently local (*cf. recto*, l. 7), and a victim of persecution in the Roman Period (*cf. recto*, ll. 3–4, *verso*, l. 3).

I. "(O thou), enlightening (?) as the sun, and before the judgment-seat a martyr, at the judgment-seat excelling amongst (?) martyrs! We take our share in hymns (?) to thy praise[2], O martyr. II. Deem us (?) worthy to. . . a hymn (?) in thy sanctuary, O victorious martyr. We will entreat (?) that we fall not short (?)[3] of the measure of thy triumphs; but reckon up ? ? , O martyr. III. (*Verso*) Ascete of the ascetic life and warrior athlete, O thou who didst count all things lost until thou didst gain Christ, intercede for our souls, holy martyr!"

Recto, ll. 1–2. *Cf. Hymn to Dioscorus* ⲱⲥ ⲟ ⲏⲗⲓⲟⲥ ⲗⲁⲯ[. .] (Crum, *op. cit.*). *φιρηλημων* is obviously corrupt: a participle is required, and *φαιδρύνων* (with an object like *πάντα* understood) is not impossible: W. E. Crum suggests *φιλέρημος*.

l. 3 *μαρτυρε*: a refrain exactly parallel to the ⲟⲥⲓⲉ ⲇⲓⲟⲥⲕⲟⲣⲉ of the *Hymn to Dioscorus*: *cf. recto*, ll. 6, 8, 12: *verso*, l. 6. l. 4. Perhaps *ὑπερβάλλων μετ̣[α]*. l. 5 *ην̣*: obscure. *μη τοιχομεν υμειν*: for *μετέχομεν ὕμνων* (?). l. 6 *εὖς*: for *εἰς*. l. 7 *υμω̣ν*: for *ὕμνον* (?). l. 8 *υμεις̣*: for *ἡμεῖς*. l. 9: perhaps for *παραιτησόμεθα . . . μὴ ἐλαττονεῖν*. l. 11 *συλλογιζω*: for *συλλογίζου*.

Verso, l. 2 *στρατιωτα*: used in a spiritual sense. ll. 3–4. *Cf.* Philippians iii 8 *τὰ πάντα ἐζημιώθην . . . ἵνα Χριστὸν κερδήσω* | *εκερδανης*: the initial epsilon is apparently introduced to ease the pronunciation of *κ* after *ν* (*cf.* **601**, l. 9 ⲱⲥ ⲉⲡⲉⲣⲉⲥⲧⲉⲣⲁ, **593**, ll. 28–9 ⲉⲛ ⲛⲉⲕⲣⲟⲓⲥ | ⲉⲭⲁⲣⲁ). ll. 4–5. *Cf.* the conclusion of the *Hymn to Dioscorus*: ⲡⲣⲉⲥⲃⲉⲩⲟⲛⲧⲁ (*sic*) ⲩⲡⲉⲣ ⲏⲙⲱⲛ ⲥⲱⲑⲏⲛⲉ ⲧⲁⲥ ⲯⲩⲭⲁⲥ ⲩⲙⲱⲛ.

1 Crum, *Cat. of the Copt. MSS. in the John Rylands Library*, no. 39 (p. 14).

2 Or (?) "May we share in thy blessings."

3 *sc.* in our praises.

595. (MMA. 14.1.212)—Cell A, below floor. Limestone.
Fragment of a Trisagion.

Very rough semi-uncials with frequent ligatures.

Recto. ". . . Holy is the Immortal (who sitteth at the right hand) of the Father (and came down from) Heaven (?), (having) lov(ed the world ?) . . . that rose (from the dead), Savior, have mercy (upon us)."

ll. 3–4 ⲁⲅⲁⲡⲏ[ⲥⲁⲥ]. *Cf.* John iii 16.

l. 5 ⲏⲗⲉ: for ⲉⲗⲉⲏⲥⲟⲛ.

Verso. Negligible.

596. (MMA. 14.1.206)—Cell A. Limestone. (Plate XIV.)
Fragment of a Trisagion.

Regular semi-uncial hand probably identical with that of **608**.

Recto. "Holy is (God ? . . . Holy is the) Strong One . . . Holy (is the Immortal . . . Have mercy) upon us (. . . Holy) is God who (raised up the dead. Holy is) He who . . .

(*The remainder is too fragmentary for translation.*)

Verso. Fragment of a Trisagion.

"(Holy is God who gave) deliverance (?). Holy is the Immortal who was incarnate for our sake. Have mercy upon us. The kings of the earth bringing (?) (their glory, and) the nations their honor shall walk

⟨in thy light ?⟩, O Lord of spirits. (Holy, Holy,) Holy, the archangels' hymn (. . . Holy is the) Strong One who paid the price (and took away death) from us his (servants ?). Holy (is the Immortal who rose from) the dead, the Savior."

l. 2 ⲩ̈ⲙⲁⲥ: for ⲏⲙⲁⲥ.

ll. 3–4 ⲉ ⲃⲁⲥⲓⲗⲉⲓⲥ: for ⲟⲓ ⲃⲁⲥⲓⲗⲉⲓⲥ. For the association of *οἱ β. τῆς γῆς* and *ἔθνη* see Isaiah lx 3 and Apocalypse xxi 24–6, both of which are apparently laid under contribution. In l. 4 ⲡⲟⲣⲉⲩ(ⲥ)ⲟⲩⲥⲓⲛ ⟨ⲧⲱ ⲫⲱⲧⲓ⟩ ⲥ⟨ⲟⲩ⟩ should probably be read: *cf.* Isaiah *l. c.*

l. 5 ⲁⲣⲭⲁⲛⲅⲉⲗⲓⲕⲏ: *cf.* Isaiah vi 3. ⲛⲅ for ⲅⲅ is a Copticism.

l. 6 ⲧⲏⲛⲏⲙ: for ⲧⲏⲛ ⲧⲓⲙⲏⲛ.

l. 7 ⲁⲩⲧⲟⲩ: apparently something like ⲧⲟⲓⲥ ⲇⲟⲩⲗⲟⲓⲥ has been omitted before ⲁⲩⲧⲟⲩ.

597. (MMA. 12.180.67)—Below 1st Boundary Wall Pavement. Limestone. (Plate XIV.) Trisagion.

Rough semi-uncial hand similar to that of 595.

Recto. "+ Holy is God Who sitteth upon the undefiled throne and maketh the earth His footstool (?); holy is the Strong One; holy is the Immortal Who is glorified by angels; holy is the Immortal Who both died and rose again from the dead. Have mercy upon us. + Thou that sittest at the right-hand of the Father, have mercy upon us. O Lord, Lord, beside thee ⟨there is none⟩ other, and Holy, Holy, Holy: Lord, save us mortals. + O God, Thou art the Word . . ." (*The remainder is too imperfect for translation.*)

l. 2. *Cf. verso* l. 4: the final word might be read ⲉⲡⲟⲇ̣ⲟ. Possibly ⲩⲡⲟⲡⲟⲇⲓⲟⲛ should be restored (see Isaiah lxvi 1).

l. 4: read ⲁⲅⲅⲉⲗⲱⲛ ⲇⲟⲝⲁⲍⲟⲙⲉⲛⲟⲥ.

l. 5 ⲑⲁⲛ apparently for ⲑⲁⲛⲱⲛ.

l. 6 ⲧⲉ ⲇⲓⲁ for ⲧⲏ ⲇⲉⲝⲓⲁ.

l. 7 ⲁⲗⲗⲟⲛ *sic.* At the end no more than a few letters can be lost, but possibly something like ⲁⲗⲗⲟⲛ ⲑ̄ⲛ̄ ⲟⲩⲕ ⲉⲭⲟⲙⲉⲛ was intended.

l. 9 -ⲑⲣⲱⲡⲟⲓ . . . ⲉⲩ for -ⲑⲣⲱⲡⲟⲩⲥ . . . ⲥⲩ.

ll. 10–13: the ink is here greatly faded and both beginnings and endings of the lines are missing.

Verso. Trisagion (*continued* ?).

". . . Who raised (?) us and (tasted) of death; holy is the Immortal, for He hath sanctified (?) us . . . Who died and rose again. Have mercy upon us . . . Holy is God Who upon earth (prepared ?) a table before (?) His servants, and in Heaven gave them rest (?); holy is the Strong One, Who delivered us (?) from the snare (?) and refreshed us . . . hath trodden down (?) death . . . ; holy is the Immortal, for He ? us . . ." (*The remainder is too imperfect for translation.*)

The original text seems to have faded in ancient times and to have been retraced: this no doubt accounts for the gross corruptions which occur everywhere.

l. 1 ⲉⲫⲑⲱⲣⲁⲥ: possible for ⲟⲣⲑⲱⲥⲁⲥ.

l. 2 ⲉⲕⲟⲥⲓⲁ: ? for ⲉⲝⲟⲥⲓⲱⲥⲁⲥ. ⲩ̈ⲙⲁⲥ for ⲏⲙⲁⲥ, as commonly (*cf.* l. 3).

l. 4 ⲉⲡⲟⲇⲟⲩⲗⲱⲛ ⲧⲣⲁⲡⲉ[ⲍⲁⲛ]: presumably for ⲉⲛⲱⲡⲓⲟⲛ ⲧⲱⲛ (?) ⲇⲟⲩⲗⲱⲛ: *cf.* Psalm xxii (xxiii) 5.

l. 5 ⲉⲛⲟⲡⲗⲩⲑⲁⲥ: certainly re-written, and ⲑ appears to have been altered from ⲉ. Possibly the word is a corruption from ⲁⲛⲁⲡⲁⲩⲥⲁⲥ.

l. 8 ⲉⲛⲟⲛⲏⲙⲉⲛⲟⲥ: ? for ⲡⲁⲧⲟⲩⲙⲉⲛⲟⲥ (*cf.* 598, l. 6).

l. 9 ⲛⲉⲛⲓⲁⲥⲁⲧⲟⲣ: no suggestion can be made for the emendation of this hopeless corruption.

598. (MMA. 14.1.199)—Cell A. Pottery. (Plate XIV.) Trisagion, followed by three Troparia.

Clear but informal semi-uncial hand, identical with that of 3 &c., 593, 600, 601, 603–607. Divisions are marked in the text by the usual ⳨ or +; but no stops occur. It is noteworthy that accents appear only

in biblical citations, no doubt because an accented text was used (*cf.* 583). It should be added that these accents are mostly incorrect.

This ostracon, together with 3 &c., 600 and 606 were found on the sleeping-mat (ψιάθιον) in Cell A, where presumably they had been left by the owner of the cell shortly before it collapsed.

"(Holy is the Lord who set at naught) death and gave life to the world; holy is God who came down from (heaven and) raised up the dead; holy is the Strong One, the Savior, who giveth life and treadeth down death; holy is the Immortal who was incarnate for us. Have mercy upon us + 'Let the Heavens rejoice, and let the earth be glad: the plains shall exult, and all things that are in it (them)'; for the Lord is risen. He shall save the world which He has fashioned + Zacharias the priest (was) in the temple of the Lord: Gabriel the archangel said to him, 'God has heard thee.' Lo, Elizabeth bare the Forerunner, the great one from the Lord. A Savior, and He shall save our souls. Glory be to thee, O Lord + (There were) shepherds of that region (?) amid their flocks by night (?)..." (*The final line is unintelligible.*)

ll. 7–8 = Psalm xcv (xcvi) 11–12 (with the second clause of either verse omitted). Note the accents.

l. 7 παιγαια (*sic*) for πεγαια.

ll. 10 ff. *Cf.* Luke i 8 ff. λιτουργος derived from Luke i 23.

l. 11 ϊλου &c. The narrative recommences.

l. 12 μεννυοντα: not for μηνυοντα, but μεγαν παρα (as appears from 599 l. 8). *Cf.* Luke i 15. Possibly the high comma (see Text) is to draw attention to the corruption.

ll. 12–13 σωτηρ &c. *Cf.* Matth. i 21.

ll. 14–15: the subject dealt with was, no doubt, the shepherds of Bethlehem (*cf.* Luke ii 8 ff.).

l. 14 may perhaps be corrected to ποιμενες συνοριας εν ποιμνιοις εν τη νυκτι; but l. 15 must be abandoned as hopeless. In all probability the text was never completed.

599. (Cairo 44674.58)—W. Rubbish Heaps. Pottery.
Troparion (?) on the Birth of John the Baptist, &c. (= 598, ll. 10–15.)

"Zacharias the Priest (was) in the temple of the Lord. Gabriel the archangel said to him, 'God hath heard thee.' Lo, Elizabeth bare the Forerunner, the great one from the Lord. A Savior, and He shall save our souls. Glory be to thee, O Lord. (There were) shepherds of that region (?)..."

l. 8 μεγ[αν πα]ρα: the restoration is tolerably certain (*cf.* Luke i 15) and provides a useful correction of 598, l. 12.

ll. 11–13 throw no light upon the puzzling text of 598, ll. 14–15.

600. (MMA. 14.1.198)—Cell A. Pottery. (Plate XIV.)
Troparion (?).

For the hand *cf.* on 598. Here again accents are used in sporadic fashion in biblical citations or semi-citations.

The ostracon was found with certain others (see on 598) upon the sleeping-mat in Cell A.

"⳩ Mary the Mother of God, the ever-virgin, has borne for us to-day Emmanuel, both God and Man. 'Lo, the virgin shall conceive and bear us a son, and they shall call His name Emmanuel, which is, being interpreted, God with us.' Him did an archangel suddenly announce; Him did a virgin's womb conceive without intercourse. A virgin conceived, a virgin was with child, a virgin was in travail, a virgin brought forth, and remained a virgin; before bearing virgin, and in bearing virgin, and after bearing virgin +"

ll. 5–9 = Matthew i 23.

601. (MMA. 14.1.200)—Cell A. Pottery.
Troparion (?) on the Baptism of Christ.

For the hand, see on 598.

"⳩ Come and tell with joy of marvellous things. John, the Forerunner of Christ, was baptizing the people with the baptism of repentance: a prophet and forerunner was proclaiming. There came a Holy One (?) and

the Spirit of God (?) came down as a dove in Jordan, and our God turned our captivity. God, Who is blessed day by day, will save (the people). Praise befitteth thee, O God."

l. 2 ϫⲁⲣⲁ: no doubt a dative.

l. 4 ϫⲣⲏⲥⲧⲟⲩ: for ϫⲣⲓⲥⲧⲟⲩ.

l. 5. The + does not indicate any break in the sense.

ll. 5 ff. *Cf.* Luke iii 3.

l. 6 ⲟⲩ: possibly the Coptic indefinite article; but in this text the scribe is lavish with the syllable. *Cf.* l. 8.

l. 8 ⲏⲗⲑⲉⲧⲟ ⲁⲩⲓⲉ: *sic.* The 'Holy One' is certainly Christ: probably some words have here fallen out of the text. ⲡⲛ̄ⲁ ⲟⲩ: possibly an error for ⲡⲛ̄ⲁ ⲑ(ⲉⲟ)ⲩ.

l. 9 ⲉⲡⲉⲣⲉⲥⲧⲉⲣⲁ: for ⲡⲉⲣⲓⲥⲧⲉⲣⲁ (the initial ⲉ probably to assist the pronunciation). *Cf.* Luke iii 22.

ll. 10 f. *Cf.* Psalms cxxv (cxxvi) 4.

l. 14 = Psalms lxiv (lxv) i.

602. (MMA. unnumbered)—Cell A. Pottery.

Troparion for Epiphany (?).

The hand is very similar to (perhaps identical with) that of **598** &c. Owing to the dark color of the pottery, the text is difficult to decipher.

"...(Savior) of souls and bodies (who giveth) to all immortality and resurrection, have mercy upon me ...(save) and deliver me out of... (l. 8 ff.) according to thy great mercy. The Wise Men saw the star of life rising upon the race of man. They came and brought their gifts to the incarnate God. (All) ye works, bless ye (the Lord)."

l. 1. *Cf. Liturgy of S. Mark* (Brightman, *Liturgies Eastern and Western*, p. 118): *σὺ γὰρ εἶ ὁ εὐαγγελισμὸς σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.*

l. 3 ⲡ̣ⲁⲣϫⲱⲛ: either ⲩ]ⲡⲁⲣϫⲱⲛ or ⲡⲁⲣ⟨ⲉ⟩ϫⲱⲛ (the latter governing the accusatives in l. 2).

l. 4 ⲣⲩⲥⲙⲟⲩ: probably for ⲣⲩⲥⲟⲛ ⲙⲉ.

ll. 5–7: unintelligible.

l. 8. *Cf.* Psalms l (li) 1.

l. 9 ff. *Cf.* Matthew ii 1–2.

ll. 13–14: read ⲑⲉⲱ ⲧⲱ ⲥⲁⲣⲕⲱⲑⲉⲛⲧⲓ.

ll. 14–16: *incipit* of the Song of the Three Children which presumably followed the *troparion* in the service.

603. (MMA. 14.1.204 + 207*a*)—Cell A. Pottery.

Troparion (?).

The hand, though much smaller, is the same as that of **598** &c. The fragment *b* (14.1.207*a*) has every appearance of belonging to the same ostracon, but it is hard to trace a connection with ll. 4–6 of *a*.

a. "...taking...all ye powers (?)...great wonder and (?) to the shepherds (?), (who said) 'Come, let us arise and worship Christ the...The Wise Men saw a star and brought gifts, incense (? and gold and myrrh to Thee)...who didst raise up the dead, O Lord, the virgin-born."

604. (MMA. 14.1.207 *b–f*)—Cell A. Pottery.

Fragments of a Troparion (?).

The hand is the same as that of **598** &c. With the possible exception of *c*, all belong to one ostracon and quite possibly come from the upper part of **603**.

b+f. (l. 2): "...All ye works of the Lord (praise ye) the Lord...(l. 4 f.)...waters and winds (?)... inheritors of the Lord...(l. 7 f.)...maidens...in heaven..."

l. 2 ⲕⲩⲧⲟⲛ: *sic* for ⲕⲩⲣⲓⲟⲛ (ⲕⲩⲣⲓⲟⲩ).

(*The remaining fragments are too slight for translation.*)

605. (MMA. 14.1.205)—Cell A. Pottery.

Troparion ?

The hand is the same as that of **598** &c.

"Sing praises unto our God, sing praises; sing praises unto our Lord (?), sing praises...and (who) delivered

them who were bound...and of spirit...I will cry aloud. Lo also (?)...Alleluia + ... (ll. 7 ff.)...made wide...The commandment of the Lord is pure, giving light unto the eyes. Glory be to thee, O Lord."

l. 1 = Psalms xlvi (xlvii) 7. ⲇ[ⲉⲥⲡⲟⲧⲏ is very uncertain since the LXX. has *βασιλεῖ* here.
l. 2. *Cf.* Psalms cxlv (cxlvi) 8 ⲡⲉⲡⲉⲧⲁ[is probably for ⲡⲉⲡⲉⲇⲏⲙⲉⲛⲟⲩⲥ.
ll. 8 f. = Psalms xviii (xix) 9.
l. 9. For the Ascription *cf.* **598**, l. 13.

606. (MMA. 14.1.202)—Cell A. Pottery.

Biblical Passages for Liturgical use (?)[1], possibly in honor of a Bishop or Patriarch.

Same hand as **598** &c., but the Greek is extraordinarily corrupt (see especially ll. 8–9). The corrected text reads as follows:

διεθέμην | διαθήκην τοῖς ἐκλεκ|τοῖς μου, ὤμοσα Δαυὶδ τῷ δούλῳ μου· | καὶ εἰς τὸν αἰῶνα ἑτοιμάσω τὸ σπέρμα | σου, καὶ οἰκοδομήσω εἰς γενεὰν καὶ | γενεὰν τὸν θρόνον σου. + σὺ εἶ Πέτρος | καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω | τὴν ἐκκλησίαν μου, καὶ πύλαι ᾅδου οὐ κατισχύ|σουσιν αὐτῆς. δώσω σοι τὰς κλεῖς τῆς βα|σιλείας τῶν οὐρανῶν, ὅτι σὺ ἱερεὺς εἰς τὸν | αἰῶνα κατὰ τὴν τάξιν Μελχισε|δέκ.

"I made a covenant with my chosen, I sware unto David my servant: even for ever will I establish thy seed, and will build up thy throne from generation to generation. + Thou art Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it. I will give thee the keys of the Kingdom of Heaven; for thou art a priest for ever after the order of Melchisedek."

ll. 1–6 = Psalms lxxxviii (lxxxix) 4–5, the only variant being ⲕⲁⲓ ⲉⲓⲥ ⲧⲟⲛ ⲁⲓⲱⲛⲁ of our text for *ἕως τοῦ αἰῶνος* of the Septuagint.
ll. 6–10 = Matthew xvi 18–19. The same citation occurs in *Coptic and Greek Texts*, ed. Hall, no. 5853.
l. 6 ⲙⲏ suprascript over the first syllable of ⲟⲓⲕⲟⲇⲟⲙⲟⲓⲥⲟⲩ is by the original hand; its significance is utterly obscure.
l. 8 ⲁⲥⲟⲩ represents ⲁⲇⲟⲩ ⲟⲩ 'telescoped.'
l. 9 ⲁⲛⲁⲥⲧⲁⲥⲓⲛ (with ⲧⲁⲥⲧⲁⲥⲓⲛ suprascript by the original hand) stands in the place of ⲇⲱⲥⲱ ⲥⲟⲓ; but how the scribe arrived at this amazing perversion is inexplicable.
ll. 10–11: cp. Hebr. v 6.

1 *Cf.* **4**, **5**, **9** and many similar Coptic ostraca.

607. (MMA. 14.1.209)—Cell A. Pottery.

Fragment of a Canticle (?).

Hand the same as that of **598** &c. One high stop is used (l. 5).

Possibly the fragment may be identified as part of a known text. There is some resemblance to certain clauses in the *ὕμνος ἑωθινός*, ll. 30 ff.[1]

(ll. 1–7): "...Blessed (art thou, O Lord ?) for ever...(for us) to be kept safe...and let all...praise ...Amen. The race...hope and blessed (?)...Blessed art thou, O Lord, who dost enlighten (?)..."

1 *The Old Testament in Greek*, ed. Swete (2nd edn.) II 811.

608. (MMA. 14.1.215)—Cell B. Limestone.

Fragment of a Troparion (?).

Square, upright semi-uncials.

In addition to other fractures, a large flake has split away from the upper right-hand side of the stone; on the fractured face is an ancient pen-trial. Presumably a new text began at l. 11.

(ll. 9–10): "...on this day the Virgin bare the King..."
ll. 9–10: probably relate to the birth of Christ. *Cf.* Matthew ii 1.

609. (MMA. 14.1.208)—Cell A. Pottery.
Fragment of a Troparion (?).

Sloping semi-uncial hand, perhaps the same as that of 598 &c.

l. 7. Probably the text was never completed and should continue ⲉ[ⲓⲥⲉⲗⲉⲩⲥⲉⲧⲁⲓ], "The King of Glory shall come in": Psalms xxiii (xxiv) 7. The absence of ⲕ(ⲩⲣⲓ)ⲉ makes it unlikely that ⲇⲟⲝⲁ ⲥⲉ is an Ascription as in 598, l. 13.

l. 8 is not part of the original text.

610. (MMA. 14.1.172)—Original Monastery (?). Pottery.
Invocation or Charm.

"+ Cherubim and Seraphim, Michael and Gabriel, host (?) and ? ? of all the undefiled, guard (?) . . ."

ll. 5–6: the reading is very doubtful. In the translation it is assumed that the first word in l. 5 is (or should be) ⲥⲧⲣⲁⲧⲉⲩⲙⲁ.

IV. SCHOOL PIECES

611. (MMA. 14.1.140)—Cell B. Limestone. (Plate XIV.)
Homer, *Iliad* i 1.

Cursive hand of late VI—early VII century.

The line is written four times over (in varying stages of completeness), no doubt as an exercise in cursive Greek. This example, with 612–614[1], suggests that Homer was still used even in monastic schools—if only to provide copy-book maxims.

"Sing, goddess, the wrath of Peleus' son."

The Coptic text beneath (by the same scribe) is negligible.

1 See also Crum, *Coptic Ostraca* nos. 523 f., *Wiener Stud.* VIII, 116.

612. (MMA. 14.1.139)—Cell B. Limestone. (Plate XIV.)
Homer, *Iliad* i 1–2.

Cursive hand of late VI—early VII century.

"Sing, goddess, of the baleful wrath of Achilles, Peleus' son."

613. (MMA. unnumbered)—Cell B. Limestone.
Homer, *Iliad* i 201 (and *passim*).

Cursive hand of late VI—early VII century.

The line is, of course, a constantly recurring Homeric tag.

"And to him speaking he addressed winged words."

614. (MMA.)—Cell B. Limestone.
Homer, *Iliad* i 22 (and *passim*).

Cursive hand of late VI—early VII century.

"Then indeed all the others . . ."

615. (MMA. 14.1.210)—Cell A. Limestone.

Sentences from Menander

The script is a good-sized but rough sloping uncial. The left, right, and lower edges are for the most part destroyed, and the whole surface is affected by the action of salts.

The text is a collection, arranged in alphabetic order, of sentences from Menander. For the most part these are to be found in the larger of the two collections printed by Meineke[1], but a few cannot be traced to that source. Such short collections seem to have been common in Egypt: Pap. Bouriant 1, *e.g.*, is an alphabetic series of twenty-four lines (α–ω, one line each)[2]; and an isolated maxim occurs with a Coptic translation on another ostracon[3]. Other examples are: (1) a papyrus in the Vatican[4], containing twenty-five sentences (from α to γ); and (2) the British Museum Pap. VIII (fols. 1 and 3), fragments of a similar collection in Greek and Coptic[5].

1 *Menandri et Philemonis Reliquiae*, pp. 311 ff.

2 Wessely, *Studien z. Paläogr. u. Papyruskunde* VI, p. 154. (I owe this reference to the kindness of Prof. A. S. Hunt.)

3 Crum, *Short Texts*, no. 403 and p. viii (note).

4 See O. Marucchi, *Il Museo Egiziano Vaticano* (second edition), pp. 296 ff.

5 I am indebted to W. E. Crum for my knowledge of this and of the preceding example.

The sentences preserved are the following (numerals on the right refer to the larger collection printed by Meineke):

[.....................] φοβὸς θεοῦ[6].	
ἀρχὴ μ̣[εγίστη τοῦ φρονεῖν τὰ] γράμματα[7].	
ἀρχῆς ἀπ̣[άσης?...............].κα.	
ἀνδρὸς δικαίου καρπὸ̣ς [οὐκ ἀπόλλυται.	= 27
ἀ]γ̣α̣θ̣ὰ προθ̣ύμω̣ς̣ [.....]α.χ̣εθ[....	
β̣[ί]ο̣ν ⟨δικ⟩α̣ί̣ου γίνετ[αι] ⟨τέλος⟩ καλόν.	= 67
β̣ο̣[υλόμε]θα πλο̣υτ[ε]ῖ̣ν̣ πάντες ἀλλ' οὐ δυνά[μεθα.	= 64
γυνὴ δικαί]α τοῦ βίου σωτηρία.	= 93
γάμει [δ̣ὲ μὴ τὴν προῖκα τὴν γυναῖκα δέ].	= 98
γυναικὶ πίστῃ κ[....................[8].	
.....]ο̣ς ἀ̣ν̣ὴρ πανταχοῦ λα[λεῖ ?.	
............]ν παλαιὰ μετάψετα̣ι̣ (sic).	
δε̣ι̣λ̣[οῦ γὰρ] ἀνδρὸς δειλ[ὰ] κα[ὶ φρονήματα.	= 128
ἔρως[9]*] ἀ̣π[ά]ντων τῶν δ[ιδαγμάτων κρατεῖ.*	= 214
ἔθους[10] *δὲ βάσα]ν̣ός ἐ̣σ̣τι⟨ν⟩ ἀνθρώπο[ις χρόνος.*	= 219
.................κρ]ε̣ι̣ τ̣[όν] ἐστι τοῦ λαλεῖν.	
ζῆν βουλόμε̣ν̣ο̣[ς μὴ πρᾶττε θανάτου ἄξια.	= 194
ἤ]θη πονηρὰ τὴν φύσιν δ[ι]αστ[ρέφει.	= 203
θεὸν προτίμα] δεύτερον [δ]ὲ τοὺς γονεῖς.	= 230
[ι ?................]ε̣ι̣ [.].τοὺς γονεῖς.	= 270 ?
[κ ?.............	
[κ ?..................................]	
λάλει {τὰ} μ̣έ̣[τρια καὶ μὴ λάλει ἃ μή σε δεῖ.	= 328
μακ]ά̣ριός ἐστι πᾶς ὁ ν̣..θα̣ [..............	? 340, 350
νύμφη δ' ἄ]προικος ο[ὐ]κ ἔχει παῤῥη̣σ̣ίαν.	= 371
[ξ..............................]ε̣υε̣.	
ὁ γράμματ' ε̣[ἰδὼς καὶ περισσὸ]ν νοῦν ἔχει.	= 403
πλο̣ῦ̣[το]ν̣ .ν[...........]ει τὰ γράμματα.	
ῥοπή̣[.]..[...............] τὰ γράμματα.	
σ.[..]ε̣π̣[........................]ον.	
τέχνη δια̣[........................]	
[υ...............................]	
φα̣ῦ̣λος [........................]	

6 *Cf.* Meineke's note on 53.

7 = Pap. Bouriant 1.

8 ? = 86 (*γυναικὶ μὴ πίστευε*) in corrupt form.

9 *ἡ φύσις*, Meineke.

10 *ἦθους*, Meineke.

616. (MMA. 14.1.219)—Cell of "Priest Elias." Wood. (Plate VII.)

Anthologia Palatina ix 538 (ed. Stadtmüller), followed by cypher alphabet.

The former should read:

ἀβροχίτων δ' ὁ φύλαξ θηραζυγοκαμψιμετώπος—a verse containing every letter in the Greek alphabet: this reason no doubt accounts for its association with the cypher following. The occurrence of the verse at a date certainly anterior to the VIII century is noteworthy, since the *Codex Parisinus* (see ed. cit.) ascribes it to John Tzetzes (XII century).

The cypher is formed by breaking the alphabet into four unequal parts which are shuffled and then inverted.

A fragmentary copy of the same line is painted in red ochre in the doorway of the vestibule leading to the Hall of the Altar in the XVIII Dynasty Temple of Dêr el Bahri.

A short text thus enciphered was found at the Monastery of Jeremias at Saḳḳara (see Thompson, *Coptic Inscriptions* no. 105, *ap.* Quibell, *Excavations at Saqqara*, t. ii); see also the Graffiti, **701**, **702** (below).

617. (MMA. 14.1.13)—Tombs 65, 66. Wood.
List of the Coptic Months.

618. (MMA. 14.1.214)—Cell B. Limestone. (Plate XIV.)

Obv. (*a*) List of the Days of the Week beginning with the Sabbath and ending with the παρασκευή or 'Preparation.' It should be noted that the monks of Egypt and indeed Egyptian Christians generally regarded the week as beginning with the Sabbath which was observed almost equally with the Lord's Day or Sunday.

Sabbath	The Third,
Lord's Day	of Ares
The Second Day	The Fourth,
Third	of Hermes
Fourth	The Fifth,
Fifth	of Zeus
Preparation	The Preparation,
———————	of Aphrodite
The Second,	
of the Moon	

(*b*) After a paragraphus follows a second list of week-days each with its pagan equivalent, the Sabbath and Lord's Day being excepted.

Rev.	Of the Moon	Of Zeus
	Of Ares	Of Aphrodite

The pagan names for the days of the week, from Monday to Friday.

619. (Cairo 44674.171)—Original Monastery. Limestone.
Greek Ordinal Numbers from one to eighteen.

620. (MMA. 12.180.107)—Original Monastery. Pottery. (Plate XIV.)

The Greek alphabet in a cursive hand, followed by a fragment (?) or exercise "monks most beloved of God."

V. MISCELLANEOUS DOCUMENTS

621. (MMA. 14.1.549)—Cell A. Papyrus.

List of bird-names, possibly part of a glossary (but the right side of the papyrus with the presumed Coptic equivalents has been broken away).

l. 4 ff.: "The bat. . . ; the fowl (? read *ὄρνεον*). . . ; the ? ?. . . ; the turtle-dove. . . ; the stork. . . ; the owl. . . ; the pigeon. . . ; the falcon (?). . . ; the vulture. . ."

622. (MMA. 14.1.73)—Tomb 95. Pottery.

Medical prescription (?) or list of substances. For those mentioned in ll. 5–7 see Dioscorides i 99; i 93; ii 106.

ll. 5 ff.: "Bitumen. . . ; resin (= *φρυκτή*). . . beeswax. . ."

623. (MMA. 14.1.550)—1st Tower, Room D, under floor. Papyrus.

Fragment of inventory of Church property.

"Cups. . . ; Censers. . . ; Vessels. . ."

624. (MMA. 14.1.551)—Below 1st Boundary Wall Pavement. Papyrus. Cursive hand of VI—VII century. (Plate X.) On the *verso* is **106**.

Fragment of a letter.

The writer states the anxiety he has felt for the safety of a certain person (who, however, has reached Lycopolis), and recommends the recipient to travel only under the protection of "the most illustrious *archon*." He acknowledges information about an attack made on an official (?), presumably by the lawless country-folk. Though details are obscure, the fragment vividly illustrates the prevalent insecurity in Egypt at this time.

". . . For I thought that she had not come up to Lycopolis, but had remained. [. . .] and knowing the disposition of the people of the region (and that) they were ready to plunder, I remained there in anxiety, until I received letters from her saying that she was living in Lycopolis. Do not decide, therefore, to leave the most excellent *archon*. But if he should resolve to come up, come up with him. In my opinion, it is not possible to come up soon, until there is a complete settlement. As for your writing that the. . . near Kolotse came up as far as Mounaei, and was attacked there, and lost many of his followers, and returned to Antinoë, and dared no longer to come up. . ."

l. 1 **ⲗⲩⲕⲱ**: now Assiût.

l. 2 *πραιδευσαι* = *Lat.* praedari.

l. 4 *οπερ νομιζω*: better taken with what follows than with what precedes.

l. 6 *ο ξοστου*: the reading is certain, but the group might be divided *οξος του*. Presumably we have an obscure (or blundered) personal name.

κατα Κολοτσε: as W. E. Crum points out **Κολοτσε** is probably the true form of the Hellenized Κόλλουθος[1], particularly common in the Lower Thebaid. In Coptic the forms **ⲕⲟⲗⲟϫⲉ, ⲕⲉⲗⲱϫⲉ, ⲕⲗⲱϫⲉ, ⲕⲟⲩⲗⲟⲩⲧⲉ** &c. occur. A famous shrine of the saint so named was at Antinoë. Probably therefore the phrase indicates that the person attacked was connected with this shrine or the property belonging to it.

Μουναει: in the neighbourhood of Antinoë, as appears from Rylands Copt., no. 338 (Crum, *Catalogue*, p. 159).

l. 7 *εσφαξαν*: as the sense shows, the robbers are the subject, but the change of person is awkward.

1 See **532** note.

625. (MMA. 12.180.274)—Original Monastery. Papyrus. Semi-uncial hand.

Fragment of a letter dealing apparently with ecclesiastical affairs.

626. (MMA. 14.1.548)—E. Buildings near Room 20. Papyrus. Large cursive hand of late VI—early VII century.

Reference is made (frags. *a, b, c*) to two monks, Apa Elias and Apa Enoch (?); but beyond the fact that the writers profess themselves ready to perform the commands of the persons addressed the subject of the letter is obscure.

627. (MMA. 14.1.552)—Cell A. Papyrus. Cursive hand, VI—VII century.

Fragment of a petition or letter addressed by a certain George of the village of Pinaï (*verso*, ll. 2–3) to a magistrate of the same village (*verso*, ll. 5–6).

628. (MMA. 14.1.553)—Tomb above 65–66. Papyrus. Cursive hand, VI—VII century.

Three fragments from a letter or possibly a petition, the substance of which is not clear.

629. (MMA. 14.1.554)—1st Tower, Room D, under floor. Papyrus. Cursive hand, VI—VII century.

Fragment of a letter or document naming a certain John, the deacons of a certain Church, and an "illustrious notary (σκριvάριος) Menas" (?).

630. (MMA. 12.180.322)—Original Monastery. Papyrus. Cursive hand, VI—VII century.

Five fragments of a list of names, the first being in two columns. The nature of the list is obscure: since no sums of money are entered, it cannot be a tax-schedule. In three instances (frag. *a*, col. 2, ll. 2–4) notes, which are wholly obscure, have been prefixed.

The list is of particular interest as containing several non-Egyptian names.

(*a*) George, son of Thêl [
George, son of Rudimer.
. . . es, son of Alexander.

. . . , son of Gl[
Stephen, son of Carellus.
Thadouaris, son of Collonius.
Alexander, son of Paul.
Paul.

(*b*) ll. 8 ff.
Stephen, son of Paul.
Gentzon, son of Gentzon.
George, son of Donatus.
Lazarus, son of Lazarus.

Professor H. M. Chadwick has most kindly furnished the substance of the following notes on the non-Egyptian names. (1) *Rudimer* (Ρουδιμερ) is pretty obviously Gothic. The first part is the element which appears as Hrōð- in Anglo-Saxon names; and a pronunciation of ū for ō is a feature of Gothic. So also with the second element, -μερ, which would be found in Gothic of the fourth and perhaps of the fifth century, though later it would appear as -mīr. The corresponding German form would be mār(i). (2) *Carellus* (Καρελλος) may be a Teutonic name—Karl, Charles, *i.e.* 'man,' 'male'; but it seems to occur no earlier than the seventh century, when we find the Anglo-Saxon 'cearl.' That the name does not appear in Gothic nomenclature may be an accident. (3) *Thadouaris* (Θαδουαρις) appears to be Teutonic; but the first element Θαδ- cannot be identified unless it is a corruption, representing the Anglo-Saxon 'þeod,' Gothic 'þiuda.' As regards the second element, '-waru' is common in women's names, and Schönfeld[1] gives evidence for a

1 *Wörterbuch d. Altgermanischen Personen- u. Völkernamen*, p. 200.

rare masculine termination '-warus.' But names in '-warius' appear to be unknown, though they may have existed (Old Norse '-verr'). In names of peoples the element '-warii' is of course common. (4) *Gentzon* (Γεντζων) is a Vandal name: see Theophanes, ed. de Boor, I 187; Procopius, ed. Haury, III 5. 11; 6. 24; 8. 1 &c.

On the *verso* is part of a Coptic letter (discarded) addressing "my holy father."

631. (MMA. 14.1.534). 1st Tower, Room D, under floor. Papyrus. Cursive hand, VI—VII century.

Account of grain. On the *verso* is a Coptic text (269 *sic*).

632. (MMA. 14.1.555)—Original Monastery. Papyrus. Semi-cursive hand, VI—VII century.

Seven fragments from a legal agreement (*cf.* frag. *f*, l. 4).

633. (MMA. 14.1.556). E. of Cell C. Papyrus. Cursive hand, VI—VII century.

Three fragments of a deed containing mention of the sanctuary (τόπος) of an unidentified saint, and dated in the 9th Indiction.

634. (MMA. 12.180.134)—Original Monastery. Pottery.

Semi-uncial hand with some ligatures. In l. 2 the name Flavion occurs: in l. 3 is a fragmentary date.

COPTIC GRAFFITI

Original Monastery, Vestibule.

635. Fragments of a dogmatic text, comparable with those in Appendix I and found lying in their neighborhood. Written like them upon a white plaster surface, perhaps by the scribe of **586**. Attempts to connect this with either of the other texts retrieved, or copied by Bouriant from the Vestibule, or its vicinity[1] have not been successful: the reference here (*c*) to Chalcedon excludes the extracts from Cyril (Bouriant *I*, *K* and perhaps more); the subjects dealt with in others (*E*, *J*) make connexion with our text improbable; the completeness of Bouriant's *D* and *H*, besides the evidence of their scripts, excluded these likewise from consideration. There remain Bouriant's *C*, the small fragment printed below it, *F*, which being by Severus and imperfect, was to be considered, and *G*, which is too incomplete to justify conclusions. The present text dealt with "the right faith" (*a*), which if any should [deny ?], he is to be (?) removed from "this synod," or perhaps "this community" (*συναγωγή*)[2]. ["If] indeed he shall undertake [. . ." (*b*) ". . .] observe it (*sc.* the faith) [. . ." ". . .] occasion for offence [. . ." ". . .] If one should see you [. . ." ". . .] agree(ing ?) with them[3] [. . ." (*c*) mentions the Synod of Chalcedon[4]. The right sequence of the 7 fragments is unknown.

636*. A small fragment in a hand closely resembling that of Appendix I, to which it may belong. Visible are the words ⲟ]ⲩⲁⲁ[ⲃ and, in the next line, ⲯ]ⲩⲭ[ⲏ.

637. "I Peter, ———[5], this wretched one. Pray for me in charity."

638. "John, the son of A[. . . . .] and George, his [. . ."

639. "I, Mena, the son [. . . . ., this] sinner. Pray for [me. . ."

640. Appears to invoke Epiphanius[6] and the prayers of other [holy men.] The writer is John[7], who asks "that thou wouldst give [him[8]] means [to escape] all the snares of the devil [and wouldst prosper ?] him in everything that he shall [undertake ?[9] . . ."

641*. Fragment showing nothing consecutively legible. The text perhaps[10] framed in an ornamental border.

642 (*a*). Prayer (?) by Peter [. . . (*b*) "I, Faustus[11], [. . . . .], be so kind [and pray for me. . ."

643. ". . .] have thou [mercy] with Samue[l, son of ? Pa]eiôn[12], that did [. . ."

644. ". . .ho]ly Epi[phanius, pray. . ?. . for me] in charity [. . ."

1 *V*. Appendix I.

2 On this depends recognition of the body to which the text was addressed. *Συναγωγή*, though often used by Shenoute of his own community, is not to be expected and does not occur in Theban monastic texts. What removal from a 'synod' would here imply it is not easy to say. The Coptic church moreover recognizes no synod after that of Chalcedon, so that it would be hard to see the import here of the word *σύνοδος*.

3 **ⲥⲩⲙⲫⲱⲛⲉⲓ** with **ⲙⲛ-**, Budge *Misc.* 128, but with **ⲉ-**, *Rec.* vii 46, Paris 129[14], 52.

4 Spelt as in **587**.

5 What the abbreviation ⲃ̄ⲛ̄ means I know not. One would expect a patronymic.

6 *Cf.* **644**, **647**, **680**.

7 Spelt as in **501**.

8 [**ⲛⲁϥ** seems, considering what follows, more probable than [**ⲛⲁⲓ**, 'me.'

9 Assuming ⲃ[**ⲱⲕ ⲉⲣⲟϥ**.

10 In l. 2 the border seems to form the ⲕ of **ⲕⲟⲩⲓ**.

11 The same man ? in **653**.

12 This name belongs, it seems, to Syene: *ST*. 96 and refs.

Tomb Passage.

645. "[I, Mo]ses. Jesus, pity me. Keep the right faith. The body is troubled[1]."

646. "Be so kind and do thou pray for me in thy prayers [. . . . .] the habit (*σχῆμα*) [. . . . .][2], that God would have pity on my wretched soul, in charity. Anna[3], the sinner, [. . . . .], the daughter (?) of Theodosius."

647. "I, this wretched sinner J(o)annacius, be so good, I beseech thy fathership, my father, holy Epiphanius, be so good and do thou entreat the saints for me in charity, that God would bring about my (life's) end[4]. Pray for me. Amen."

648. "Jesus Christ. John."

649. "My holy fathers, [be] so good and do ye pray for me, John, this sinner, ———[5], that your blessing attain unto [me] and Jacob, son of Zacharias."

650. "Have mind of me, Victor. Amen, Amen, *Amen.*"

651 (*a*). "This humblest monk, [. . . . .] Pray for me in charity [. . . . . of Ap]a (?) John [. . . . .] Pray for me [. . . . . Ap]a Azarias . . . [. . . . .] Pray for me."

(*b*) ["May the] blessing of God [be] upon me[6] [and upon ?] all [. . ."

652. "Everyone that entereth the (this ?) *τόπος*, have mind of me, Apa Severus, the man of Antinoë[7]."

653 (*a*). ". . ., this wretch]ed one[8]." (*b*) ". . .] Pray [for . . . . .], that God may have mercy with him. And pray for Faustus, that God, lover of man, may have mercy with him."

654. "I, Dius, (son) of John. Pray for me."

655. "I, Com[es . . . . .]. Be so good and pray for [me], every one that entereth this place."

656*, **657*** probably parts of one text. The names Elias and George are visible.

Cell A.

658. Fragments of a dogmatic text (*cf.* **635**)[9]. It seems impossible to read the first word "Severus[10]." The words "they know," "demiurge," "beget," are visible in 3 successive lines. The letters following ⲟⲩϩⲟ were altered.

659. "I, Ba[sil . . . . .]. Be so g[ood . . . . Ge]orge [. . ."

Cell B.

660 (*a*). "I, John, [this] sinner. Be so good and pray for me, that God may have mercy with me because of [my] sins. God [. . . . .] in charity."

(*b*) "Be so good and pray for [me], Matthew, the man of Koptos[11], this sinner, that God may have mercy with me, in charity."

1 Translation uncertain. In the bible ⲧⲱϩ intrans. renders *ταραχθῆναι, συγκινεῖσθαι, συγχεῖσθαι.*

2 All obscure. Perhaps ⲛⲛⲉⲕ- is for ⲛⲅ-, 'and do thou pray for [,' and ⲧⲉⲕ- for ⲉⲧⲉⲕⲙⲉⲣⲉ[ⲓⲧϥ, 'the habit that thou lovest.' Or ⲉϫ[might =ⲉⲧϣ[ⲏⲡ, 'thy acceptable prayers,' though then to continue the phrase would be difficult. The ref. to the monastic habit probably shows that Epiphanius is invoked.

3 For ⲁⲛⲛⲁ perhaps merely ⲁⲛⲟⲕ.

4 The phrase is unfinished; *cf.* **164**. A similar prayer in Greek, Budge *Apoc.* 126=*Misc.* 255.

5 Φιλόπονος seems the sole possible word. Not hitherto met with at Thebes. For its meaning *v.* BM. 1013 n., *Echos d'Orient* 1904, 341, *ib.* 1911, 277, *ROC.* 1906, 47. The title is distinguished from *κληρικός*: Budge *Mart.* 143, *Misc.* 174, 247, 259 (*sic*), *St Mich.* 67, Cod. Vat. lxvii 85.

6 The spellings ⲉϫⲱⲓ, ⲁϫⲱⲓ would testify to two distinct writers.

7 Not certain. If so, this visitor came from afar. He is named, no doubt, after the great patriarch; but of ⲁⲡⲁ prefixed to this name I have not found another instance; in BM. 1119, *ST.* 212 it is a mere courtesy.

8 Or possibly the name Theodore.

9 The hand is perhaps that of BM. 273 (*v.* Crum, *Sévère d'Ant. en Égypte, ROC.* 1923), of which type Horner, *Copt. Vers.*, Sah. iii, pl. 1, is a neater specimen.

10 The 3d letter cannot be ⲩ. Most probable is ⲥⲉ-, prefix of 3d plur. pres. (*cf.* ⲥⲉⲥⲟⲟⲩⲛ in the fragt. next below it), the chrysmon on its left standing, not at the opening of the text, but between its two columns.

11 ⲕⲟⲃⲧ (the facsimile forbids the usual forms) is not found elsewhere. It approximates to one of the modern pronunciations, Ḳuft, while the other extreme is represented by ⲕⲓⲃⲧ (MMA. 14.1.509 discarded), perhaps merely equivalent to ⲕⲏⲃⲧ, the commonest form.

661 (*a*). . . .] . . ., this wretched [one. . . (*b*) ["Jesus] hath created, Jesus hath conquered, Jesus hath prevailed, Jesus hath redeemed the universe[1] [. . . . .] thou shalt devour my God[2]."

662. "We [. . . . .], John and Elias, these sinners. Be so good, my holy fathers, and pray for us, that God may have mercy with us. Amen, Amen (?). Pachôn 14, 7th Indiction."

663. "I, Leontius, this wretched one, [. . . . .]. Be so kind, whoso shall read this memorial, let him pray for me, that God [may have] mercy with me."

664. ["God,] lover of [man, ...] pray (*or* prayers) [. . . . .] all [the saints,] p[ray. . ."

665. "I, John, the lec[tor]. Be so kind and pray for me."

666. "I, John. Pray for me, this wretched sinner, that God may have mercy with me."

667 (*a*). "Apa Rêshe[3], Ezekiel, Aaron, Ma. . . .us." (*b*) "I, Zekêl (Ezekiel), the oil dealer. Pray for me." (*c*) "Be so good and pray for me in charity, me, this sinner, little Cosma. *Amen, Amen, Amen.*"

668. "Have mind of me in charity in thy prayers, [me, P]apnoute the deacon, [the man of] Peshinaei[4] of [. . . . .]. I, Andrew, [. . . . .] and Jacob his s[on and] Peter your b[rother. . ."

669 (*a*). ["Grant my requ]est[5] and pray for this sin[ner. . . . .] Pray for me in charity." (*b*) "I, Me[. . . . .] . . . . . Pray for me." (*c*) "Be so good and pray for me, this humblest sin[ner. . ."

670. "I, Pheu, the son of Pesente. Pray for me in charity, that [God may have mercy] with me in charity."

671 (*a*). "I, Papnouthius, this w[retched one. . ." (*b*) ". . . ., he]lp thy servant Peter[6]."

672 (*a*). ". . .every] one that shall read this writing, have us in re[membrance. . ."
(*b*) ". . .] this sinner, [. . . . .] and do ye pray for me."

673 (*a*). "A copy (?) [. . . . . . .[7]." (*b*) ". . .my fath]er and all my people, according to their names. Amen." (*c*) "Ananias."

674. ". . .Abraham and] Isaac and Jacob [. . . . .] me[8]."

675. "I, [. . . . .]s, this humblest (?) deacon. Pray for me in charity, that God would have mercy with me in charity."

675 A*[9]. "Moses, this wretched one. Pray to God (and ?) Jesus Christ, every one that entereth this place, that God may remit me my sins in charity."

1 *Cf.* a comparable series in **49** p. ιϛ̄, another in A. Vassiliev, *Anecd. Gr. Byzant.* 339 ιη, 343 α. The latter are talismans, or magical invocations, as our text may be.

2 Taking this as the conclusion of the obliterated lines above it and reading **ⲕⲛⲁ-** for **ⲛⲕⲁ-**, since **ⲛⲕⲁ (ⲛ)ⲟⲩⲱⲙ**, 'food of (for) my God,' seems of two improbabilities the greater. Is reception of the communion intended? 'My' may perhaps be omitted. But on a text so fragmentary hypotheses are wasted.

3 *Cf.* Apa Rashe, Hall p. 6 and Apa Rasius, *CO.* 116, Ryl. 255, BM. Gk. iv, p. 221 n. The latter possibly gives the right reading for بداسيوس, مداسيوس, *Synax.* Forget i 295, 403 &c. (13th Hatûr, 23d Tûbah), the initial *b*- representing the end of *Apa.* Prashe (Ryl. 184 &c.) may be formed from the same word.

4 *V.* **433** n. The following **ⲡⲁ** may be the possessive, the gap holding a nome name (? **ⲕⲃ̂ⲧ**).

5 Reading **ⲣ ⲧⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ**, *lit.* 'the request'; *cf.* **163** n. 9.

6 This in Greek.

7 Reading ἀντίγ[ραφον. The 2d line may contain a date, with the month Epeiph, though to take **ⲣ/** for **ⲣⲟⲙⲡⲉ** is to assume an abbreviation not otherwise known.

8 *Cf.* **696**, **697**. This should be among the Greek graffiti.

9 Frag. in Cairo Museum, copy W. E. C.

GREEK GRAFFITI

Original Monastery.

676. Lord, help thy servant Joseph the Physician and all his house. Amen, Lord, (Amen). And Sarapion.

Joseph is probably identical with the writer of 681.

677. God of the holy Powers and prayers of the holy Fathers, help thy (*sic*) servant Menas and all them who are dear to him in the Lord, until he enjoy (?)...

For the concluding phrase, *cf*. 683, 6.

678. Lord, help thy servant Phoebamōn, the unworthy Reader of the holy Church of the Mother of God at (?) Hermonthis, and all his house. In peace! Amen.

679. Lord, help thy servant Apa John the Physician and all his house. Amen.

680. God of the holy Powers and of Apa Epiphanius, and prayers of the saints, help thy (*sic*) servant Jacob and all his house.

681. Joseph. Lord, help thy servant Joseph the physician, and John his brother, and all his house. And Ananias. Amen. And Anastasius the smith (and ?) Pleïn (?) the sailor.

(The last sentence is in Coptic.)

682. God of the holy Powers and ye prayers of the holy Fathers the three hundred and eighteen, help me, the servant and most mean one, Marcus, and Menas my son, and Constantine his brother, with all who are dear to him in the Lord. Amen, Amen, Amen. [Repeated in cipher.] (This) was written to-day, the 1st of Khoiak in the XII Indiction; and I beseech your holiness to pray for my soul. In peace! Amen.

l. 3. The 318 Fathers are they of Nicaea.

683–702. Cell B.

683. God of Abraham, Isaac, and Jacob, and prayers of the holy Fathers, help me the most mean slave Gabriel (?) with all who are dear to him, until he enjoy (?) [...Show forgiveness ?] unto every deed of his...

684. Remember me, prayers of the saints. I am Agapetus the sinner and Theognetus my little son. Do charity and pray for me.

685. Lord, help thy servant and most mean..., and Anastasius, and all his house. Amen...Amen.

686. Jesus Christ. Lord, help thy servant Moses the son of Saneth; and remember not, Lord, his transgressions...(Thou) who didst redeem (?) us. In peace! Amen, Lord.

687. ...help thy servant Paul, the son of Sanas. Help.

688. Lord, have mercy upon Elias thy servant...

689. Lord (?), and Powers of the mighty Saints, help thy servant Menas, Tur..., ...kion, Thekla and Kir. Amen.

690. Lord, help thy servant and most mean one, Mikhaias and all in (?) his house. In peace! Amen. (This) was written Pakhon 11 in the VIII Indiction.

691. Lord, help thy servant...

692. Lord, help thy servant...

693. Lord, help. Power of the saints (unfinished).

694. Lord, help thy servant Apa (?) Koluthus.

695. Lord, help Moses and all in his house.

696. God, of Abraham, Isaac, and Jacob, and prayers of the holy Fathers help...the most mean one. Lord, help thy servant...with...dear to me. Lord, help...and Jacob...Help...until he enjoy (?) and [...deliver him from...] and [from ?] wicked men (?)...Amen. Lord, help thy servant Peter and John.

697. Lord God of Abraham, Isaac, and Jacob, and prayers of the holy Fathers, guard the going-in and coming-out of us, Theophilus and Theodorus (his) son and Marcus his children (*sic*), and John their scribe, and Stephanakis, son of the departed Constantine, and Heracleius, and...his son...And guard all their dear ones * * * Help us...

698. I am Moses (?), the son of Zeth, son of Abba Papnouthius the martyr.

699. Lord God of the Powers and prayers of the Fathers, help thy servant Anastasius.

700. Lord, help...Thy glory...Amen...(*In Coptic*)...whoso shall] read these writings...most mean...

701. Lord of all Powers, and prayers of the Saints, I pray (?)...thy great [mercy ?] to pray for my sins. I am Menas the sinner. Amen, Amen, Amen, Lord. VI Indiction.

702. Lord, help thy servant John and all his house, and all his friends, and his...In peace! Amen.

APPENDIX I

REMAINS OF DOGMATIC TEXTS

THE following pieces were copied in 1883 by U. Bouriant[1] from the plastered walls of the Vestibule preceding the Tomb Passage. Every one of them was already to some extent damaged and illegible, most of them very much so; and from these imperfections Bouriant's copies obviously suffer. But in the last forty years—probably far more rapidly —all remnants of the texts have disappeared, one alone having been saved by transport then and there to Cairo (Inscr. *A* below); and with this one exception and that of another (Inscr. *D*) fortunately extant elsewhere, our knowledge of them rests solely upon Bouriant's copies. So inadequate are these that it might be doubted whether an even disproportionate expenditure of time could much improve them. We therefore offer the following translations (of all except *A* and *D*) as scarcely more than sketches, sufficient at best to guide others in a search for the still unidentified Greek originals. It may be noted that the decoration of the walls with texts was never completed; the large space marked *O* in Bouriant's plan has remained blank[2].

Inscription A. (Plate XV)

The Synodical Epistle of Damianus is, in the Syriac version[3], addressed to Jacob Baradaeus and the monks and clerics of the East (*dioecesis orientis*). It was doubtless promulgated immediately after Damianus's elevation to the patriarchate; for Jacob died in 578 and Damianus was consecrated in the same year; but no hint of such an occasion is given in title, or contents of the Coptic version. The handwriting indicates for this copy a date contemporary with, or (more probably) shortly after that of Damianus himself[4].

It will be seen that the Coptic differs not seldom from the Syriac. Not only are passages which do not immediately concern the Egyptian church omitted—the dedication to Jacob and the condemnation of Paul of Antioch (*v. ad* l. 133)—the entire divergence between the titles and concluding passages in the two versions might (but for the words in ll. 129, 130) show ignorance of the work's original intention, or else a subsequent diversion of it to a purely homiletic purpose. The text substituted for the long erased passage (ll. 35–39) agrees with the Syriac; the alteration may have been needed owing to a mistake by the copyist.

Three apparent alterations at the close of the text (ll. 143, 144) are of some chronological interest. (1) "The kings," (2) "the Caesar," (3) "every barbarian nation" are all words which the photograph shows to have had the attentions of a second scribe. The hand in (2), if not in (1), is clearly not that of the writer of the text: the letters are of a quite other type. The question is: do these words replace others, or are they but the original words, subsequently retouched ? M. Munier, who has kindly examined the fresco itself at Cairo, is of opinion that at any rate (1) and (2) are written upon earlier words, now unrecognizable. Rewriting of the same words might be called for either because it chanced that at these points the text had more than usually suffered from time and thus invited renewal (though it would be remarkable that ill-fortune should have visited these significant words and, it seems, no others in the text); or possibly these words had been intentionally defaced and subsequently rewritten (though again it is not easy to say who should have an interest in their defacement). On the other hand, the first objection to assuming these words to replace other, different

1 Excepting Fragg. *a*, *b* of Inscr. *A*, copied by me in 1898.

2 Maspero, who discovered this and the following texts in 1883, has given an account of them in his *Guide*, *e.g.* ed. 1910, p. 250, no. 427. For the identification of Inscr. *A* *v. Theol. Texts* p. 31. An instructive photograph in Hyvernat's *Album*, viii 6, shows the appearance of the main text (*A*) *in situ*.

3 Embedded, with the title *Synodus*, in the *Chronicle of Michael the Syrian*, *ed.* Chabot ii 325 *ff.* (French translation). E. W. Brooks has kindly given me exactly literal versions of certain passages which have helped to interpret the Coptic.

4 The scribe is, I believe, Mark, who wrote *RE.* 29 and 84, 482 &c., the first of these being addressed to bishop Pesenthius, the last to Epiphanius. What was said *CO.* p. xv, col. 2, requires modification: *CO.* 158 might be by the scribe of the present text, but not E. 301.

words is the difficulty of finding substitutes, suitable both in meaning and in length, to fill their places. In the case of (1) ⲡⲣ̅ⲣⲟ, "the king," is far too short alone for the space to be covered; for (2) I can imagine no alternative at all, nor is (3) easy to replace by any other phrase, whereas the words, as they at present stand, give a text harmonizing with historical facts; for "kings" (*i.e.* emperor and empress) and "Caesar" can apply only to a year in which the sovereign and his heir designate are both alive. Thus we seem to be restricted to the earlier part of 578; for by July 30th Jacob Baradaeus, to whom our text was addressed, is dead, while by September 26th Tiberius has become emperor and the title "Caesar" is again in abeyance. But a precise *terminus ante quem* is only to be ascertained when the exact date of Damianus's accession to the patriarchate is beyond doubt: at present it remains controversial[1]. We have no evidence to show whether patriarchal documents such as these were sent from Alexandria already translated, or whether the Coptic version was made at Thebes.

It is the continuous Syriac version which shows the true sequence of the smaller Coptic fragments (Fragg. *a*, *b*) in relation to the main text: a sequence which does not agree with Bouriant's indications as to the original positions upon the walls of these smaller fragments[2]. The 3 extant columns of the main text are numbered[3] vi, vii and viii; the smaller remnants, including the title, must have had their places on another stele, containing the missing columns i–v. It is therefore probable that the Coptic text was that of the complete Epistle, since what would be required to fill its 5 lost columns is considerably more than equivalent to the introductory part of the Syriac version[4]—avowedly but an extract—which nothing extant in the Coptic resembles.

In the following translations, as in those preceding, the number of dots in the *lacunae* does not more than approximately and conventionally represent the amount lost. B. = Bouriant's publication in *Mém. de la Miss. franç.* i 36 ff. His numbering of the texts, *A* to *K*, is here retained. For texts *C* to *K* the less obvious emendations are inserted in Coptic type, as they occur.

1 Professor Jülicher, whose article upon the patriarchal chronology of this period (in *Festgabe f. K. Müller*, 1922) induced me to put the above facts before him, inclines to attribute the alterations in our text to the momentary carelessness of a scribe, accustomed hitherto to writing such formulas under a single sovereign. His mistake being afterwards noticed, the corrections were made either by himself, or (as the hand indicates) by some other scribe.

2 *Miss.* i pp. 36, 48 (plan).

3 It is obvious that these numbers refer merely to the columns of the stele, not to any division into chapters.

4 Pp. 325 a–328 a *infra*.

Frag. *a* (Cairo 8318).

["A discourse (λόγος)] of our holy father Apa Damianus, the arch[bishop] (ἀρχιεπ.) of Alexandria, which he pronounced for (πρός) the confirming of the holy catholic (καθ.) church (ἐκ.) and concerning all heresies (αἵρ.) . . . . ."

Nothing in the fragmentary lines 4–7 can be recognized beyond the words 'the love'[1] (perhaps with an epithet), 'toward,' 'persecution (διωγμός),' 'wicked (?) precepts' (δόγμα ἀσεβής ?). No passage towards the beginning (or elsewhere) in the Syriac version appears to correspond with this.

From l. 7 onwards (= B. *Inscr. B′*. *Cf.* Syriac p. 328 a, *infra.*)

"...] Nestorius the (*or* who) [. . . . .] of my holy [fathers] that did entrust unto me [. . . . .] that I should
10 [. . . . .], but (δέ) especially Theodosius and [. . . . .] | the] establishment [of . . . . .], the valiant against
the heresy (κατά, αἵρεσις) that [? arose . . . . . against] the church (ἐκ.) of God, in that they proclaimed th[ree[2]
. . . . .], proclaiming a plurality of essences (οὐσία) for the Godhead [. . . . .] a single Godhead, the Holy,
coessential (ὁμοού.) Trinity (τρ.), wherein is no creature, and (proclaiming) a [. . . . .] and the nature (φύ.),
in word and deed [, even (κατά) as] Athanasius hath said, who [. . . . .[3]] the Apostles (ἀπ.). And we [. . . . .]
20 the substances (ὑπόστ.) that they are three, being [. . . | . . .] being firmly established, unconfused a[nd (?)
. . . . .] distinct, each one in [. . . . .] that are its, according to the [. . . . .]. For neither (οὐδὲ γάρ) doth the
25 [Father become the] Son, nor (οὐδέ) | [the Son] become Father, [nor (οὐδέ)] the [Holy] Spirit (πν.) [. . . . ."

1 But for the word-dividing comma, one might read instead 'the remembrance.'

2 Perhaps 'substances.'

3 'attained unto the measure of' seems obvious here, as in Frag. *b*, 9.

APPENDIX I

Frag. ***b***, col. I (= B. *Inscr. B*) shows only the words "holy," "Son," "for (γάρ) each one," "substance" (ὑπόστ.). (*Cf.* Syriac, p. 333 *supra.*)

Col. 2, l. 5 may introduce a quotation. The Syriac here cites Basil[1]; in l. 4 therefore we should perhaps read "the g[reat[2] Basil . . . . .] discourse, saying, [. . .

L. 6 ". . .] the fatherhood [. . . . .] belongeth unto the Son alone [. . . . .] belongeth unto the Holy Ghost (πν.) [. . . . . our] father Athanasius, he that attained unto the measure of the [apostles,] | reproving his babble (-φλυαρός) by his [writings (?) . . . . .], in that he preached the three sub[stances (ὑπ.) that are] coessential (ὁμοού.), (saying) that He consisteth in a [single God]head and a single essence (οὐ.). For (γάρ) [. . . . .] wrote [. . ."

Here, after a short gap, should follow our main text.

1 *Cf. PG.* 29, 637.

2 His standing epithet; *v.* 460 n.

VI (*Cf.* Syriac, p. 333 *supra.*)

". . . which he pronounced concerning the salvation-filled manifestation of Our Lord Jesus the Christ, Our Savior; for He bade His disciples (μαθ.) that they should baptize (βαπ.) every one in the name of the Father and the Son and the Holy Ghost (πν.); displaying the matter herein, that the three substances (ὑπόστ.) are in a single Godhead; for (γάρ) one is the essence (οὐσία), since (ἐπειδή) the Godhead also is one. Wherefore they that were doctors of the evil heresy (αἵρ.) of Arius have many a time manifested their iniquity (-ἀσεβής) in that they ascribed three essences (οὐ.) unto the three substances (ὑπ.); in order that, by the plurality of essences (οὐ.), they might abrogate the holy and orthodox preaching of piety (-εὐσεβής). And [further, the] holy Severus, in [whom] speak all our holy [fathers,] saith [thus in the] first discourse (λόγος) that [he wrote], reproving John of Caesarea[1], saying, 'The whole [nature[2]] of the Holy Trinity (τρ.), a single essence (οὐ.) it is which[3] [. . . . .] the three substances (ὑπ.), the Father, the Son and the Holy [Ghost (πν.)]. But (δέ) each one of the | substances (ὑπ.) doth on its part (?)[4] share (μετέχειν) [in the essence] equally. (In) this [perfect] Godhead there is not [any] difference in regard to its substances (ὑπ.) [. . . . .], even if (κἄν) each one of these be separate; and [. . . . .] by [its] own particularity (χαρακτήρ), [. . . . . there] is [no] confusion among the substances (ὑπ.), but (ἀλλά) each one [. . . . .] the Godhead. For (γάρ) [. . . . .] they having immutability [as regar]ds one [another . . . .] coessential (ὁμοούσ.), and with this [. . . . .[5] But (δέ)] we follow after the church's (ἐκκλ.) doctors and instructors and [we] confess (ὁμολ.) the three substances (ὑπ.), the Father, the Son and the Holy Ghost (πν.), to be one Godhead. For neither (οὐδὲ γάρ) do we proclaim [three] coessential (ὁμοούσ.) essences (οὐ.); nor (ἤ) as consisting in essences (οὐ.) differing [one from another;] neither (οὐδέ) three natures (φυ.), whether (εἴτε) like unto one another, or (εἴ.) [not like;] neither (οὐδέ) three Gods, nor (οὐδέ) three Godheads, that[6] [. . . . .] this same essence (οὐ.) and this same Godhead [. . . . .] regarding (?) many essences (οὐ.), or (ἤ) many natures (φυ.), or (ἤ) many Godheads, [even as | said] John the Grammarian (γραμματικός), that did[7] [. . . . .] his own precepts (δόγμα). For (γάρ) he set out to [. . . . .] God[8] and fell down into fables[9] and [. . . . .]. Certain also [have] perverted the teachings of our holy fathers to their (own) iniquity (-ἀσεβής) and their blasphemy, in [folly desiring] to proclaim many Godheads, or (ἤ) essences (οὐ.), or (ἤ) natures (φυ.); they it is do [. . . . .] themselves. But as for (γάρ) us, we will follow our father Theodosius, who strove (ἀγωνίζειν) like the Apostles (ἀπ.) and who apprehended (καταλαμβάνειν) above (παρά) all men the aim (σκοπός) and the teaching of our holy fathers; and (δέ) we are far from proclaiming many essences (οὐ.), or (ἤ) many Godheads for the holy and coessential (ὁμοούσ.) Trinity (τρ.). And such as believe (πιστ.) not thus, them we anathematize (ἀναθ.). For (γάρ) the great Athanasius also taught us that we should confess (ὁμολ.) that a single [essence (οὐ.)] and a single Godhead is unto the Father and the Son and the Holy Ghost (πν.); since (ἐπειδή) it is a single nature (φυ.) and a single rule (ἀρχή) and a single kingdom and

1 John the Grammarian (*v. PRE.*[3] 18, 255, 5). For Severus' polemic *v.* Lebon, *Monophysisme* 147 ff.

2 Syriac (333, l. 10) suggests 'Godhead,' but our gap cannot hold so long a word.

3 Or 'is a single essence [and it . . .].'

4 Very uncertain.

5 The text here lacks the passage on p. 333, ll. 15–20 of the Syriac translation.

6 Or 'for.' This clause appears to be absent in the Syriac (l. 25).

7 Or possibly ⲟⲩⲱ[ϣ, 'wished [not to say.' *Cf.* Syriac, 'was pleased not to say.'

8 Prob. 'of, appertaining to God.'

9 The form ϣⲃⲱⲱⲥ seems a pure error, due to I know not what.

a single glory and a single might (δύναμις) | and a single operation (ἐνέργεια) and a single power[10] and a single will and a single knowledge; and any other magnitude there may be [whatsoever ?] that we cannot proclaim, great and glorious, appertaining (πρέπειν) unto the holy, coessential (ὁμοούσ.) Trinity (τρ.)[11]. And (δέ) [we] anathematize (ἀναθ.) them that say that the Holy Trinity (τρ.) did altogether take flesh (σάρξ) in one of the[12] substances (ὑπ.) and that confess (ὁμολ.) not that one only of the three substances (ὑπ.), [namely] God the Word (λόγος), took flesh (σ.) and became man. For neither (οὐδὲ γάρ) [the Father, nor (ἤ) the] Holy Ghost (πν.) took flesh (σ.), nor (οὐδέ) was made man. We confess (ὁμολ.) therefore (οὖν) in [. . . . .] the holy, coessential (ὁμοούσ.) Trinity, that[13] it is a single Godhead and [a single essence (οὐ.)], even as (κατά) we have often said. We indeed (μέν) know it to be one [in the] Godhead; and moreover we worship (προσκυνεῖν) it in three substances (ὑπ.). For neither (οὐδὲ γάρ) can the separation [of the substances (ὑπ.)][14] take away the unity of essence (οὐ.), nor (οὐδέ) can the unity of essence (οὐ.) take away the likeness of [substances (ὑπ.)]; for (γάρ) their fellowship (κοινωνία) and their separation are ineffable[15]. For (γάρ) Gre|gory [the Theologian (θεολ.)] said, in the discourse (λόγος) that he pronounced when returning [to the] city (πόλις) from the country, [. . . . .], how is this same one able to [apprehend (νοεῖν)] itself and [. . . . . the] Trinity ? And how is He that was begotten and He that was not begotten [. . . . .] holy [. . . . .] For it is one essence (οὐ.).' And again the other Gregory for his part, he that [was bishop of the ci]ty of the Nyssenes (Νυσαευς *sic*), speaking thus, 'How [can] He [. . . . .] be reckoned[16] and also cannot be reckoned; and again is seen to be divided and [. . . . .] in unity (μονάς) ? He is separated in the substance (ὑπ.) and is not divided in the essence (οὐ.) [. . . . .]. And [. . . . .] that[17] appertain unto theology (θεολ.) we have declared, according to (κατά) our power. It is needful (ἀναγκαῖον) [besides] to declare other (things) before your benevolence (ἀγάπη), concerning the manhood of God the Word (λ.) [, which is] one of the holy Trinity (τρ.). For (γάρ) He that proceeded from the essence (οὐ.) of the Father before all worlds (αἰών) and all ages (χρόνος), the creator (δημιουργός) of [every] creature (κτίσις), [whether (εἴτε)] them [that] we [see], or (εἴτε) them that we see not, whose are [all that (belongeth) to the Father], yet (δέ) is He not Father, when He saw us to have suffered loss[18], in that [we. . . . . the] image (εἰκών) of God, wherein at the first we were, | and (when) God also [. . . . .] and the [. . . . .] of immortality, wherein we had [. . . . . ;] and when moreover we were liable justly (δικαίως) unto death [. . . . .] disobedience, He [. . . . . us,] by His philanthropy and [His] goodness (-ἀγαθός) [. . . . .] that He should summon (ἀνακαλεῖν) [us. . . . .] once more and raise us up [. . . . .] after His image (εἰκών) [. . . . .] grant (χαρίζειν) us [. . . . .] joy (τρυφή) of Paradise (παρ.), which [. . . . .] became [fulfilled (?)]. For[19] He bowed the heaven and came down [. . . . .]
VII the heaven, | neither (οὐδέ) ceased He from the bosom of His Father; He that filleth all, that is everywhere, Whom the universe may not contain, neither (οὐδέ) may He be confined in one place, Him did the Virgin's (παρ.) womb contain. Albeit[20] (καὶ γάρ) no place may contain Him, yet took He flesh (σ.) from her by a holy spirit (πν.); a flesh (σ.) like unto ours in all things save sin, without change, without confusion; having received a soul reasonable and intelligent (ψ. λογική, νοερά). And thus did she bare God, that from her had taken flesh (σ.), and was made man. For (γάρ) whilst she remained a virgin (παρ.) after the birth, we believe (πιστ.) of a truth that the Virgin (παρ.) was a God-bearer. For was it (μὴ γάρ) one like unto us that was born, even as (κατά) they say | that are envious (φθονεῖν) of our salvation and that abrogate the dispensation (οἰκονομία) of the flesh (σ.), (saying,) How did she that bare remain a virgin (παρ.) after the birth ? We therefore confess (οὖν ὁμολογεῖν) two births of this one child: one (+ μέν) of the Father, before all worlds (αἰών), wherein He was without mother, and (δέ) another of the Virgin (παρ.) Mary, from whom He took flesh (σ.) without seed (σπέρμα), at the end of the times[21], yet (δέ) herein being without father. We in no wise (ὅλως) proclaim two Christs, neither (οὐδέ) two Sons, nor (οὐ.) two natures (φυ.), nor (οὐ.) two operations (ἐν.); but (ἀλλά) one Son is He and one nature (φυ.) of God the Word (λ.) that had taken

10 Translates κράτος, or ἰσχύς, not δύναμις.

11 The passage (Syriac, p. 334, ll. 5–9), including a ref. to Gregory 'the Theologian,' is here omitted.

12 Apparently not space for 'its.'

13 From here to 'are ineffable' is upon an erasure.

14 Syriac (transl. 334, l. 17) has the equivalent of this here, as in next clause.

15 One would expect ⲁⲧⲧⲁϩⲟⲥ ἀκατάληπτος, rather than ⲁⲧⲧⲁⲩⲟⲥ ἀνεκδιήγητος.

16 A slight change would give 'be contained,' in place of 'reckoned' (due ? to dictation). This citation from Gregory Nyssen is not in the Syriac.

17 Or the sentence may begin, 'What appertaineth . . .,' instead of at the preceding 'And . . .'

18 Or 'paid a penalty.' Syriac (326 b), 'had fallen.'

19 *Cf.* Ps. cxliii 5.

20 From here to 'flesh' (1°) on an erasure, 'from' to 'spirit' being added in the margin.

21 *Cf.* 1 Pet. i 20.

flesh (σ.), and one substance (ὑπ.) and one person (πρόσωπον) and one operation (ἐν.). For (γάρ) He that is was begotten and He emptied Himself in that He took the form (μορφή) of a servant[22] and He willed to[23] become such as we, for our sakes. He that is above all created things (κτίσις) became flesh (σ.); He was not transformed into the nature of flesh (φύσις, σ.), for (γάρ) He remained as He was and took upon Him that which He had not. For (γάρ) thus do we apprehend (νοεῖν) Him, as one with the flesh (σ.) that He had taken, consisting of two and perfect (τέλειος): (from) the Godhead, which was | before the worlds (αἰών), which caused all things to be from that which was not; and from the manhood which took its beginning (ἀρχή) in God the Word (λ.); even as (κατά) Athanasius, the son of the Apostles (ἀπ.), hath said, in the discourse (λόγος) that he pronounced concerning the flesh (σ.) of the Son of God[24], (saying,) 'God the Word (λ.) from the beginning (ἀρ.) and at first formed (πλάσσειν) for Himself His own flesh (σ.) in the Virgin's (παρ.) womb, it having a reasonable and intelligent soul (λογική, νοερά, ψυχή). For on (ἅμα γάρ) becoming flesh (σ.), it became godly flesh (σ.); for (γάρ) out of Him it came to being.' Wherefore indeed (γάρ) we do confess (ὁμολ.) Him from two natures (φ.), the Godhead and the manhood, in perfection (-τέλειος); and (we confess) that it is one nature (φ.) that we apprehend (νοεῖν); and we say that the wonders and the sufferings [are those of this] one and same. For (γάρ) they that divide [. . . . .] the Christ into two natures (φ.) after the ineffable union and [that] ask, 'Which nature (φ.) was it that was nailed upon [the] Cross (στ.)?' let them be with the Jews, slayers of God, [*erasure*[25]] that impiously (-ἀσεβής) said unto Him, ['We[26] will not stone] thee because of good works, but (ἀλλά) because thou blasphemest in that thou, being a man, | dost make thyself God.' For either (ἤ γάρ) [(? μέν)] it[27] died being one and the same, and (δέ) they shun the two natures (φ.) [and ?] do confess (ὁμολ.)[28] Him that was born of the Virgin (παρ.) to be true God; or (ἤ) not being willing to depart from the duality, they deny (ἀρνεῖσθαι) the oneness of Christ, and are unable any more to say that the Virgin (παρ.) was a God-bearer. For (γάρ) it is impossible that the two (things) should subsist together, so as it were (ὡς) they deceive (ἐξαπατᾶν) themselves, not to speak of others. Such also as suffer (ἀνέχειν) it to be said that they are two natures (φ.), united one with the other, the same introduce separation, as (κατά) it seemeth good (δοκεῖν) unto them, proclaiming a false unity, thereby upsetting and deceiving (ἀνατρέπειν, ἐξαπατᾶν) the ears of the simple (ἁπλοῦς) with speech (appearing) sweet unto them. Indeed (γάρ) for this cause do we anathematize (ἀναθ.) the Synod (συν.) that gathered at Chalcedon, which itself did proclaim this malevolently, against (κατά) the right faith (πισ.); and (we anathematize) every one that proclaimeth two natures (φ.) for Christ, after the union. For (γάρ) that Synod (συν.) took as excuse that it would depose (καθαιρεῖν) the impious Eutyches, yet it established the vain babble of Nestorius; which (synod) [if] | any shall say that it came together against (κατά) our father the archbishop (ἀρχιεπ.) Cyril, he shall not [at all] err. [The] expressions[29] (φωνή) indeed (γάρ) 'From [the two] and the union[30],' and 'It was one nature (φ.) that took flesh [of] God the Word (λ.),' from these arose a great strife (ἀγών[31]) for our holy father against the impious (ἀσεβής) Nestorius and he exposed them that oppose the right faith (πισ.) as defeated and vain; for that, in place of one, they proclaim two natures (φ.) and in place of the union that was from the two [. . . . .[32]], considering only [. . . . .] them that had become one and possessing[33] the fullness of the [divinity,] they rather choosing the two natures (φ.). Indeed (γάρ) it is not possible to dissolve the union by means of other expressions (φωνή), but (εἰ μήτι) only by this vain talk. And (γάρ) for this cause do we anathematize (ἀν.) them that were teachers of this deception, namely, Diodorus and Theodorus and Nestorius and Theodoretus and [Ib]as and Andreas and Irenaeus, that married two wives. And we anathematize (ἀν.) likewise the Tome (τόμος) of Leo, full of impiety (-ἀσεβής), but (δέ) we confirm (βεβαιοῦν) the act (πρᾶξις) established by our father the archbishop (ἀρχιεπ.) Dioscorus. | For (γάρ) our holy fathers [the doctors (?) of the] church (ἐκ.) approved (συναινεῖν) this, namely Timothy and Theodosius and Peter, that are praised of all. [And (δέ)] we anathematize (ἀν.) [further] them that were in impiety (-ἀσεβής), the

22 *Cf.* Phil. ii 7.

23 'Willed to' added in margin.

24 In Syriac (transl. 327 b *int.*) called 'The Letter to the Emperor Jovinian (Jovian).' *V. PG.* 28, 532. (The ref. is Chabot's; but neither there, nor in the other Ep. to Jovian, *PG.* 26, 813, are comparable words found.)

25 B. says (p. 38) this erasure is due to the original scribe. The text as it stands corresponds with the Syriac, p. 328 b.

26 Joh. x 33.

27 The fem. pronoun refers presumably to φύσις. Syriac (328 b, l. 22) begins 'For either they do truly show' &c.

28 Syriac 'and let them confess.'

29 Probably ⲡⲉⲫⲱⲛⲏ, not ⲧⲉ- as printed.

30 Syriac p. 329 b omits the latter part of this phrase.

31 The text has αἰών. Due to dictation?

32 Not space for φύσις.

33 The subject of 'possessing,' as of 'considering,' is singular.

doctors [of[34]. . . . .], they that proclaim a mere phantom, namely Marcion and Valentinus and Manes and Eutyches and every one that hath drunk from out this same polluted[35] cup. And we anathematize (ἀναθ.) further such as say that the body (σῶμα) of the Lord is impassible and immortal by reason of the union, [not] being willing to confess (ὁμολ.) that Our Lord suffered of His own will, in sufferings [that[36]. . . . .] our nature (φ.) and without sin: and from thirst[37] and weariness by the way and sleep and sorrow (λύπη) and trouble and [sadness] of heart; and that He died in that flesh (σ.) which was subject unto death [and] suffering;
VIII but that rather (ἀλλά) say [that He (?)] suffered in a body (σῶ.) immortal and impassible, [the which] is folly (-φλυαρός), springing up from senseless thoughts. For (γάρ) when He willed to overcome for us our adversary (ἀντίδικος), He took our feeble body (σῶ.) and made it one and the same with Himself, save for (χωρίς) sin and destruction, that | He might cast down the pride of him that had got power over us by means of the powerlessness of our bodies (σῶ.) and that He might grant (χαρίζειν) unto the passible impassibility and unto the mortal immortality. For (γάρ) it is no great (thing), nor (οὐδέ) a marvel if He have destroyed (καταλύειν) death in a body (σ.) impassible and immortal; neither (οὐδέ) shall death show itself overcome therein that an immortal body (σ.) escaped from it. Moreover the body (σῶ.) holy and life-giving of God the Word (λ.) that was made man for us, was before (+μέν) the resurrection (ἀν.) mortal and passible, according to (κατά) its nature (φ.), and it accepted sufferings devoid of reproach and knew (αἰσθάνεσθαι) weariness by the way. But (δέ) after the resurrection (ἀν.) it was converted into a (body) imperishable and immortal and had not need (χρεία) again of meat and drink. Albeit (κἄν) [He took] food (τροφή) after the resurrection (ἀν.), this [He] did not because of the need (χρ.) of [the body (σ.)], but (ἀλλά) only that He might give us confidence in [the] hope (? ἐλπ.) of [the] resurrection from the dead. Since (ἐπεί), even as (κατά) we have said, in rising from the dead, He bared Himself of suffering and corruption, | whereof and of pain it (*sc.* His body) was compounded; as (κατά) our father Athanasius[38], the true teacher and wise (σοφός) in God's word, hath said. But (ἀλλά) if any shall think by these words to ascribe ignorance unto Christ, in whom is the fount (πηγή) of all knowledge, and (thus) making of foolish men wise (σοφός), in not saying that the flesh (σ.) of Christ had a soul reasonable and intelligent (ψ. λογ. νο.) and that through the divine union it was enriched with every divine activity (ἐνέργεια) and that this same (flesh) had likewise knowledge—such, then (οὖν)[39], as say words of this sort and the rest of the heretics (αἱρ.) we flee from and anathematize (ἀναθ.). But further (ἔτι μέν) Arius also and Eunomius and Aetius and Sabellius, that foolish one that belonged unto Libya, we more especially anathematize (ἀναθ.) and cast forth, together with their impious (ἀσεβής) and impure doctrines (δόγμα). But (δέ) we receive all the words[40] (λόγος) of our father the archbishop (ἀρχιεπ.) Theodosius and Peter[41], that revived the church (ἐκ.) after him, whose[42] discourse (λόγος) we subscribed (ὑπογράφειν) which he sent unto your benevolence (ἀγάπη), when he became archbishop (ἀρχ.), we agreeing (συναινεῖν) with him in all that he | declared, whether (εἴτε) in doctrines (δόγμα), or (εἴτε) in canons (κανών). Furthermore (ἔτι) we accept the condemnation (καθαίρεσις) that took place through the bishops (ἐπ.) that belong unto the East (ἀνατολή)[43] and the bishops (ἐπ.) that belong unto Egypt, against such as would not anathematize (ἀναθ.) John the Grammarian (γραμ.)[44], that blasphemer, but (ἀλλά) rather preached his foul doctrines (δόγμα), be they (εἴτε) bishops (ἐπ.), or (εἴτε) priests (πρ.), or (εἴτε) deacons (δι.). These are the (things) unto which the law (νόμος) of the priesthood hath constrained (ἀναγκάζειν) us, both at once[45]: me (+μέν) that I should declare them, you (+δέ) that ye should hear them, in order that ye may become true (γνήσιος) children, in that ye know the particularity (χαρακτήρ) of the doctrines (δόγ.) of our fathers, which appertaineth unto truth; and that, through hearing, ye may become a flock knowing well (καλῶς) how to follow its shepherds, and hearkening not [unto] the voice of strangers and being in a green place, pastured beside waters of stillness[46], repudiating corrupt doctrines (δόγ.), even as sheep which flee from baneful[47] herbs; so that by

34 Syriac p. 330 b 'of the phantasiast doctrine.'
35 *Cf.* Jer. ii 18.
36 'Belong unto' is hard to accommodate to what is here legible.
37 *Sic.* The Syriac (330 b, 14) shows that 'from hunger' must have been inadvertently omitted. The next word does not appear to be 'hunger,' yet the Syriac justifies no other addition.
38 Syriac p. 331 b has 'Cyril.'
39 Taking **оп** for **оүп**, as often in non-literary texts from Thebes.
40 Or 'discourses, treatises.'
41 Peter IV, predecessor of Damianus.
42 Syriac, p. 331 b *inf.*, makes no reference to this.
43 Syriac, 'by you.' The Epistle is, in that version, addressed to the clergy of 'the East.'
44 Syriac, p. 332 b, adds a condemnation of Paul (of Antioch) and henceforth differs totally from the Coptic.
45 **ϩιоүсоп** as in **318**, **482**.
46 *Cf.* Ps. xxii 2.
47 *Lit.* 'full of sickness.'

this obedience and the keeping of the right faith (*πισ.*) and blameless toward Christ, ye may be able to escape | from the fear and the grief and the suffering appointed for sinners, whilst (*δέ*) ye receive the good things (*ἀγαθόν*) that have been promised unto the just (*δίκαιος*), even as sinless sheep, being worthy of standing upon Christ's right hand; and also that ye may thereby be able, in that ye have boldness (*παρρησία*) toward God that createth all things, to send up prayers continually for the prosperous life of the kings[48], that they may reach a great age; and for the devout (*εὐσεβής*) Caesar[49], that God would continue to preserve him; and that every barbarian nation (*ἔθνος, βάρβαρος*), unto the ends of the earth, may be in subjection (*ὑποτάσσειν*) under their hands[50]; and that the whole world (*οἰκουμ.*) may become one body (*σῶ.*); we begging (*αἰτεῖν*) God the Christ that He will speak unto his[51] heart for the peace (*εἰρήνη*) and concord (*ὁμόνοια*) of the holy apostolic church (*ἀποστολική ἐκ.*), that we may pass a quiet and still life (*βίος*)[52] and be found in all piety (*-εὐσεβής*) and holiness (*-σεμνός*), by the grace (*χάρις*) and loving-kindness[53] and mercy of the great God, Our Savior (*σω.*) Jesus Christ Our Lord; unto Whom is due (*πρέπειν*) glory and power and honor (*τιμή*), with His Father and the life-giving Holy Spirit (*πν.*), now and | for all [time], unto all ages (*αἰών*) of ages. Amen.

Pray for me, this sinner, that mercy attain [unto me]."

48 and 49. These 2 words on erasures, 'Caesar' at any rate in a different hand.

50 Similar wishes for the imperial victory and welfare in other *συνοδικά*: Sophronius Hieros., *PG.* 87, 3197 *inf.*, Anastasius Alex., *Chron. de Michel*, ii 398.

51 Altered from 'their.'

52 The Greek is added above the Coptic word, ? to mark its distinction from ⲟϩⲉ, l. 136.

53 *Lit.* 'love of man.'

Inscription C.

L. 9 "...] But (*ἀλλά*) let another become teacher of (? for) [.....] devil [.....], that teacheth everyone [.....that] hath not ⲙⲛⲧϥ [..........] the Preacher (*ἐκκλησιαστής*) saith[1], 'If [the spirit of him that] hath power rise up against thee ⲉⲓ ⲉϩⲣⲁⲓ [ⲉϫⲱ]ⲕ, give him not place' ⲙⲡⲣϯ [ⲙⲁ ⲛⲁϥ]. Shut ϣⲧⲁⲙ thy door [.....] be far from thee and [.....] not be able to do aught [..........] but receive not ϫⲓ ⲁⲛ the seed of faith [...] shall increase (*αὐξάνειν*) and strike root ϫⲉ ⲛⲟⲩⲛⲉ in the [.....] and shall bind thy heart and cast thee into the pit ⲉⲛϣⲓⲕ of iniquity. But perhaps (*πολλάκις*) thou sayest, 'I am a believer ⲁⲛⲅⲟⲩⲡⲓⲥⲧⲟⲥ [...]; he will not have power over me.' Many a time hath a sycamore[2] been found splitting a rock (*πέτρα*). Receive not ϣⲱⲡ ⲉⲣⲟⲕ the seed [.....] thou shalt destroy ⲧⲁ[ⲕⲉ] thy faith. Take away [ϥⲓ] ⲙⲙⲁⲩ the evil, ere ⲙⲡⲁ it sprout; lest [ϫⲉ]ⲕⲁⲥ axe ⲕⲉⲗⲉⲃⲓⲛ and fire [.....]. Now the deception ⲙ̄ⲡⲁⲣⲁⲗⲟⲅⲟⲥ of sin ⲙⲡⲛⲟⲃⲉ is the devil [.....] is the begetter of iniquity [..."

In col. 2 nothing consecutive is intelligible.

1 Eccl. x 4. *Cf.* Ciasca, neither for whose ⲛϩⲏⲧⲕ, nor for ⲡⲉⲕⲙⲁ, does there appear to be space here.

2 ⲛⲟⲩⲛⲉ would give 'root,' instead of 'sycamore.'

Inscription D.

From a dogmatic epistle by Severus of Antioch.

This text, so fragmentary in Bouriant's day (*cf.* Hyvernat, *Album* viii 5), has been edited elsewhere[1] from an almost complete copy by Sir J. Gardner Wilkinson. Some readings suggested there have here been revised.

"Of Severus, Patriarch of Antioch (*Σευήρου Πατριάρχου Ἀντιοχείας*)—Believe (*πιστεύειν*), then, before everything in a single God, that is to be known (*νοεῖν*) as a Trinity (*τριάς*) in a unity and a unity in a Trinity (*τρ.*): the unity indeed (*μέν*), in that it is a single Godhead, the three substances (*ὑποστ.*) being in this same honor; but (*δέ*) the Trinity (*τρ.*), in that the unity of God appertaineth unto three substances (*ὑπ.*), namely the Father and the Son and the Holy Ghost (*πν.*). For (*γάρ*) the mystery (*μυσ.*) of the Trinity (*τρ.*) is divisible and is not divisible: it is divisible indeed (*μέν*) as concerns the substances (*ὑπ.*)[2], but (*δέ*) it is indivisible as concerns the Godhead. And these things we say, not proclaiming three beginnings (*ἀρχή*), *μὴ γένοιτο*, but rather as (*ἀλλὰ ὡς*) being from a single beginning (*ἀρ.*), namely the Father, whilst the Son and the Holy Ghost (*πν.*) exist[3] from everlasting, without division, without time (*χρόνος*). For (*γάρ*) they are from the Father, albeit (*κἄν*) they came not into being after Him. For (*γάρ*) the Trinity (*τρ.*) is altogether eternal, before all worlds (*αἰών*) and time (*χρ.*). And know (*νοεῖν δέ*) moreover that one of the substances (*ὑπ.*) of the holy Trinity (*τρ.*), namely God the Word, that was before the worlds (*αἰ.*), did take flesh (*σ.*) on our

1 Crum in *ROC.* 1923, *Sévère d'Ant. en Égypte.*

2 B. col. 1 begins.

3 B. l. 7 shows that ⲙⲙⲁⲩ must be read.

behalf: a flesh (*σ.*) even as ours, reasonable (*λογικός*) and intelligent (*νοερός*), there being in it no mark of sin, *μὴ γένοιτο*; which did fulfil the dispensation (*οἰκονομία*) in truth and not according to appearance (*κατά, φαντασία*), He being both God and man, being one and being the same, perfect, (*col.* 2) being of two natures (*φύ.*) differing one from another, the Godhead and the manhood, this one and same, not being divided into two natures (*φύ.*), *μὴ γένοιτο*. God, then, is one and is worshipped (*προσκυνεῖν*) by the pious (*εὐσεβ.*) in three[4] substances (*ὑπ.*), whereof one took flesh (*σ.*). Now (*γάρ*) the proclaiming of many gods (belongeth) unto the vain sages (*σοφός*) of the gentiles (*ἕλλην*), that proclaim gods male and female. For (*γάρ*) the Godhead is not divided into male and female, *μὴ γένοιτο*, for (*γάρ*) it is without body (*ἀσώματος*) and infinite[5] and unbounded. But (*δέ*) the gentiles (*ἕλ.*) [. . . . .] proclaim (?)[6] confusions [. . . . .] their gods, because of [. . . . .], kneaded together with the passions (*πάθ.*), [and regard]ing[7] pollution as if they do [thereby] a service unto their gods. But (*δέ*) as for thee, do thou manifest thy God (?) in thy life (*βίος*), of what a kind He is, being one that teacheth virtue (*ἀρ.*) and all sobriety[8]; even as the wise (*σοφ.*) Paul wrote, (saying[9],) 'Glorify God then in your body' (*σῶ.*)."

4 B. col. 2 begins.
5 Prob. ⲁⲧϯ ⲧⲟⲩϣ ⲉⲣⲟⲥ.
6 ? ⲧ]ⲁⲩⲟ ⲛϩⲉⲛ.
7 ? ⲉⲩⲙⲉ]ⲉⲩⲉ.
8 ? ⲙⲛⲧϩⲁⲕ ⲛⲓⲙ, very doubtful.
9 1 Cor. vi 20.

Inscription E.

From a Homily treating here of the Annunciation and Incarnation.

The subject of this and of the next text and their proximity on the wall of the Vestibule (*v.* Bouriant's plan) make it probable that they are but one. The title preserved in *F* perhaps extended so as to form a heading over both.

The first score of fragmentary lines allows of no consecutive translation. In l. 8 the name "Michael" is visible, in 14 perhaps "the holy Virgin" (*παρ.*), in 15 "Gabriel," in 16 "this service" (*λειτουργία*), in 17 "He shared likewise in sorrow" (*κοινωνεῖν, λύπη*), in 18 "the good tidings that he announced (*εὐαγγελ.*) unto the holy Virgin." From l. 19: ". . .] God (?), whom they despised (*ἀθετεῖν*). For (*γάρ*) he was first to say [. . . . .] thou that hast found grace. The Lord (is) with thee.' And he made the matter manifest [. . . . .] He having neither beginning, nor time (*ἀρχή, οὐδὲ χρόνος*), He that was before the worlds (*αἰών*), He that [. . . . .] the holy Virgin (*παρ.*), without (*χωρίς*) seed (*σπ.*) of man and He was made flesh (*σ.*) in [. . . . .] ineffable, without change (conversion) and without confusion (*σύγχυσις*). [. . . . .] when the voice of the archangel (*ἀρχ.*) reached the Virgin (*παρ.*), the Word (*λ.*) of God abode in her womb. For (*καὶ γάρ*) that salutation (*ἀσπασμός*) is not a word of this sort[1] merely (*ἁπλῶς*), rather (*ἀλλά*) it doth set forth (*προιστάναι*) a thing wonderful and full of mystery (*μυστ.*)."

1 *I.e.* like the others that we use.

Inscription F.

(The line-numbers are merely those of this translation.)

["Apa Se]verus ⲥⲉ]ⲩⲏⲣⲟⲥ, the Patriarch of Antioch — . . . that] dwelt ⲟⲩⲏϩ in heaven, was upon earth, illumining ⲣ ⲟⲩⲟ[ⲉⲓⲛ all [the . . . . .] with his rays (*ἀκτίν*) and arising in full [. . . . .] dark place(s ?). This same [. . . . .] left not another place, [. . . . .] was not divided, neither (? *οὐδέ*) [. . . . .] sojourn (*ἀπο*]*δημία*) that He made [. . . . .]. For this thing came to pass [. . . . .] weakness (*ἀσθένεια*) [. . . . .] power to reply [. . . . . for] there is no creature ⲙⲛⲥⲱⲛⲧ ⲅⲁⲣ able to express it [. . . . . the] mystery (*μυστ.*) [of] the Godhead [. . . . .]. Since (*ὅτι μέν*) He was manifested unto them [. . . . .]. For (*γάρ*) Paul saith[1], ['He was made manifest unto ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛ] the angels (*ἄγγ.*) [. . . . .] understand it, that they might [. . . . .] concerning which he was silent. And when (*ὅτε μέν*) [. . . . .] by the angels (*ἄγγ.*), he (*or* they) told us also of [. . . . .] glory unto God in the highest [. . . . .] incorporeal (*ἀσώματος*). They did not [. . . . .] this [. . . . .]. For (*γάρ*) Gabriel understood[2] the salutation (*ἀσπ.*) of the Virgin (*παρ.*) [. . . . .] exalted (?) God. He said unto her[3]: 'Hail (*χαῖρε*), thou that hast

1 1 Tim. iii 16. No other verse seems suitable.
2 A slight alteration would allow of 'brought.'
3 Lu. i 28.

found grace. The Lord (is) with thee.' Thereupon she was distraught (?) ⲡⲱ[ϣⲥ ⲉⲃⲟ]ⲗ by the word (of Gabriel), not comprehending it, nor did she hasten to receive ⲉϣⲱⲡ the word that was in the salutation (ἀσπ.), saying, in what manner was the Lord with her. He declared not this, neither (οὐδέ) shall [. . . . .] to comprehend the incomprehensible ⲡⲁⲧⲧⲁϩⲟϥ. But (δέ) she for her part is perplexed (ἀπορεῖσθαι) and saith: 'How shall this befall me? I have not known man.' He took away ⲙⲙⲁⲩ her perplexity (ἀπορία), saying: 'A holy spirit (πν.) it is shall come upon thee and the power of the Most High overshadow [thee]. Let not,' said he, 'the not knowing man disturb thee, neither (οὐδέ) think that thy conception shall be through ⲡⲁϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲛ seed (σπ.) of man. For (γάρ) a holy spirit (πν.) it is shall come[4] upon thee. But (δέ) the name of the spirit (πν.) is beyond every working (ἐνέργεια) of the body (σῶ.); nor is it a mere (ἁπλῶς) spirit, rather (ἀλλά) it is the Holy Spirit (πν.). It is not one of [. . . . .], neither (οὐδέ) is it bound in the ranks (τάγμα) of those ministering (λειτουργικός); rather (ἀλλά) it is the Holy Spirit (πν.), which proceeded from the Father, which mightily supplieth ⲭⲟⲣⲏⲅⲉⲓ holiness unto every creature. For (γάρ) where holiness is thought upon, there surely (πάντως) is the holy one and none that hath [. . . . .] pleasure (ἡδονή), or (ἤ) sin shall be there. Is he not then (οὔκουν) the spirit (πν.) that worketh (ἐνεργεῖν) by the creative power through God and whereby and from whose ϩⲛⲧⲉⲥ substance (οὐσία) He was to be conceived ⲡⲉⲧⲟⲩⲛⲁⲱⲱ? Nay rather (μᾶλλον δέ) He was already in being [. . . . .] He that [. . . . .] was promised (*or* vowed) [. . .] to him. And who is it shall be conceived ⲁⲩⲱ ⲛⲓⲙ ⲡⲉⲧⲟⲩⲛⲁⲱⲱ ⲙⲙⲟϥ? It is the Son. And it (?) ⲁⲩⲱ ⲛⲧⲟⲥ[5] is the power of
Col. 2 the Father Most High. For (γάρ) 'the power of the Most High,' said he ⲙⲡⲉⲧϫⲟⲥⲉ ⲡⲉϫⲁϥ, '| shall overshadow thee.' We hear Paul likewise writing[6]: 'But (δέ) Christ is [a] power of God and a wisdom (σοφία) of God.' Now (δέ) this word that he spake: 'The power of the Most High shall overshadow thee,' when she said: 'I have not known man,' he answered the Virgin (παρ.), removing ⲉϥϥⲓ the doubt (ὑποψία) as to the words: 'I have not known man,' and casting forth from her every human thought, lifting her heart unto the height so holy, confirming the existence of the true flesh (σ.), wherein is no phantasy (φαν.), which He took in a manner ineffable, as can be [*an omission in copy* ?] by the miracles. For (καὶ γάρ) John the son ⲡϣⲏⲣⲉ of thunder hath told us of this, with a loud voice, filled as he is with the Holy Spirit (πν.), saying[7]: 'The Word (λ.) was made flesh (σ.) and dwelt with us.' And (we know[8]) that the working (ἐνέργεια) of the Word (λ.) and the power that did overshadow the Virgin (παρ.) are not separate. Neither (οὐδέ) was the child sanctified like Jeremias[9], or (ἤ) other of the saints, while in His mother's womb; rather (ἀλλά) He it is, God the Word (λ.), that sanctifieth, and is with God and that was from the beginning. And when He was made flesh (σ.), He was not changed from that He had been; but (ἀλλά) when He took flesh (σ.) He was but one and the same, Himself ⲛⲧⲟϥ ⲟⲛ without change. He was begotten [. . . . .] in accordance with (κα]τά) His substance (ὑπ.), being indeed unspeakable, for He was God; yet to be spoken of, in that He became man for us, (albeit) unchanged; having adopted the seed (σπ.) of Abraham[10], the race (γένος) whence was the Virgin (π.) that bare ⲛⲧⲁⲥϫⲡⲉ God, of whom He took flesh (σ.) and was made man, having become one with the flesh (σ.) that had ⲉⲟⲩⲛⲧⲁⲥ a reasonable soul (ψ. λογική). For this is ⲡⲁⲓ ⲧⲁⲣⲡⲉ the saying: 'He dwelt with us.' For (γάρ) there is nought within us wherewith the Word (λ.) made not Himself at one. Know ⲛⲟⲓ, then, reverently (-εὐσεβής) that the Word (λ.) was made flesh (σ.) and dwelt (ⲁϥ)ⲟⲩⲱϩ with us and do thou profit on both sides and divide thou (? not) ⲛⲧ(ⲧⲙ)ⲡⲣϫ one from the other. For (γάρ) if thou divide the word from the spirit, thou shalt separate one (of them) from the truth. For (γάρ) this saying: 'He was made flesh (σ.),' hath displayed the wisdom ⲣⲙⲛϩⲏⲧ (?) and His ⲙⲛⲧⲉϥ- [. . . . .], the more (μάλιστα) in that it is joined with this: 'He dwelt with us,' estranging Himself from the dwelling of (mere) vain desire, and telling us that He dwelt with us in that He became flesh (σ.). So now abandon ⲛⲥⲱⲕ the fantastic (-φαντασία) deceptions of the heretics (αἱρετ.) and proclaim with me Emmanuel, by the holy, perfect [. . . . .]. He is neither diminished by the emptying which He made ⲁⲁϥ (?) [. . . . .], nor (οὐδέ) is He separated with the separation of the heretics (αἱρετ.). For our body (σῶ.) also is called ϫⲉϣⲁⲩⲙⲟⲩⲧⲉ ⲉ the dwelling-place of the soul (ψ.), even as (κατά) Paul wrote unto the Corinthians, saying[11]: 'If the house of our sojourning be dissolved,' and again[12]: 'For indeed (καίπερ) whilst we are in this dwelling-place we do

4 If ⲡⲁⲩ = ⲡⲏⲩ (Lu. i 35) is rightly read, *cf.* **304** n.

5 Does this fem. pronoun refer to the Virgin, or to δύναμις (Lu. i 35)?

6 1 Cor. i 24.

7 Jo. i 14.

8 ϫⲉ, since it introduces no further quotation, implies some such words.

9 *Cf.* Jer. i 5.

10 Heb. ii 16.

11 2 Cor. v 1.

12 *Ib.* 4. Perhaps alter to καὶ γάρ.

groan.' But (ἀλλά) we neither think thus, nor (οὐδέ) say we so [. . . . .] the intelligent soul (ψ. νοερά) that is within the body (σ.) in (κατά) like manner (as) 'the dwelling-place,' and not (as) a ⲉⲧϭⲓⲛ-vain indwelling, or (ἤ) thus merely (ἁπλῶς); rather (ἀλλά) it surpasseth all thought, nay (μᾶλλον δέ) the wisdom (σοφία) of God the Father is incomprehensible ⲁⲧⲧⲁϩⲟⲥ. The Son that was before the ages (αἰών), and was but one, according (κατά) to His substance (ὑπ.), He dwelt with us in the body (σῶ.), having an intelligent (-νοεῖν) soul (ψ.), neither changeable nor (οὐδέ) variable at His taking flesh (σ.), that is, on His becoming man. [For (γάρ?)] He changed not and remained the same ⲙⲁⲩⲁⲁϥ. Neither (οὐδέ) think we of any change, or (ἤ) confusion, or (ἤ) division consciously ⲛⲟⲉⲧⲟⲥ (νοητῶς ?) [. . . . .] the Godhead and the manhood. The thoughts of [. . . . .] all words (?). It is a single person (πρόσωπον) and a single nature (φ.) and a [. . ."

Inscription G.

A strip too meager for recognition. The occurrence in l. 3 of ⲣⲁⲕⲟⲧⲉ 'Alexandria' may indicate the work of an Alexandrine patriarch, possibly Cyril, extracts from whom had their place next to this upon the wall. But an ornamental dividing-line below the text forbids our actually uniting it with these.

Inscription H.

From a Homily on the Incarnation. Since the text next after this bears Cyril's name, we may ascribe this to him. The phraseology is decidedly Cyrillic.

". . .] He became one with the flesh (σ.), as regards the substance (κατὰ ὑπ.), [Him the] holy Virgin did bear according to the flesh (κ. σ.) [. . . . .] she that was called Her that bare God [in the] flesh (σ.). The nature (φ.) of the Word (λ.) had beginning (ἀρχή) [ere it ⲙⲡⲁⲧϥ] came to being; for (γάρ) it (the Word) was from the beginning and the Word[1] was [God] and the Word was with [God] and He it was was creator of the worlds (αἰών)[2], He being [. . . . .] always ⲛⲟⲩⲟⲉⲓϣ ⲛⲓⲙ with the Father ⲉⲓⲱⲧ and creator (δημιουρ.) [. . . . .], as (κατά) we have already ⲛⲧⲁⲛϣⲣⲡ said. Since (ἐπεὶ δέ) [. . . . .] as regards the substance (κατὰ ὑπ.), He made the [human]ity -ⲣⲱⲙⲉ to be one ⲛⲟⲩⲱⲧ [with. . . . .[3]] and He abode in the womb ⲁϥⲟⲩⲱϩ ⲛⲧⲟⲟⲧⲉ and submitted ϩⲩⲡⲟⲙⲉⲓⲛⲉ[4] to a birth according to the flesh (κ. σ.), [. . . . .] had not need (χρεία) of necessity (κατά, ἀνάγκη) [or ?] according to nature (κ. φ.) [. . . . .] birth in time (χρ.), or (ἤ) in [. . . . .] last [. . . . .], but (ἀλλά) that He might [. . . . .] woman bear Him [. . . . .] become one with the flesh (σ.)."

1 Jo. i 1, with ϣⲁϫⲉ, as in the Coptic, not λόγος.
2 *Cf.* Heb. i 2.
3 Not space for 'the Godhead.'
4 Scarcely to be read from the copy, where following ⲛ- is against it; but the phrase is a known one. Ὑποπτεύειν gives no sense.

Inscription I.

From a Homily on Christ's nature.

"Likewise (ὁμοίως) Apa Cyril[1]— [. . . . .] Christ that[2] [. . .] that beareth (φορεῖν) [. . . . .] beareth (φ.). [. . . . .]. And again, that [. . . . .] seeing him not (*or* him invisible) [. . .] worship (προσκυνεῖν) Him they see. Fearful is it to utter this second thing (*lit.* other) concerning Him. He that hath received it [. . .] Him they call ⲙⲟⲩⲧⲉ God with Him that hath received it [? not]. For (γάρ) whoso proclaimeth such things doth divide Him into two Christs, [. . . . .] man [on] one side, alone, and [. . .] God (?)[3] also likewise [. . . . .] avowedly (ὁμολογουμένως) the unity. These that worship (προσκ.) not one, these another therein (?)[4]. Neither (οὐδέ) do we speak of a god and a man therein, rather (ἀλλά) are [. . . . .] one and the same, the Christ, the only-begotten (μονογ.) Son, whilst we glorify ⲉⲛϯ ⲉⲟⲟⲩ Him in a single worship, together with His flesh (σ.). And (δέ) we confess (ὁμολ.) that He it is was begotten of God the Father, the only-begotten

1 I have failed to find this among Cyril's works, in Greek or Syriac (Pusey). It recalls De Recta Fide ad Theodos., *PG.* 76, 1160 &c.
2 *Sc.* ὅτι.
3 Or ⲙⲟⲩ]ⲧⲉ for ⲛⲟⲩ]ⲧⲉ, 'and [they] call likewise.'
4 All very obscure. Perhaps ⲟⲛ for ⲁⲛ, 'these also that worship one.' 'Therein' should refer to the unity.

(μον.) Son (and) God. And albeit (καίτοι), as respects His nature (κ. φ.), being deathless, (yet) did He die in the flesh (σ.) for us, according to the scriptures (κ. γρ.), being in the body (σῶ.) which was crucified (σταυροῦν), accepting the woes of His flesh (σ.), yet (καίπερ) being deathless. By[5] the grace (χάρις) of God He tasted death on behalf of the world. [He] gave His body (σῶ.) unto death, albeit (καίτοι) He was life by nature (κατὰ φύσιν) and was Himself the resurrection (ἀνάστ.)[6]."

5 Heb. ii 9. 6 *Cf.* Jo. xi 25.

Inscription J.

From a Homily treating here of Christ's nature.

Ornamental dividing-lines at the top of this piece probably show that the column began with the conclusion of a foregoing text (rather than with merely the title of what follows).

L. 7 "...] in order that ϫεκ]ας He might take upon Himself [.....] of deathlessness [......] of a man, dissolved εϥβηλ εβολ when dead; in order that we, the [......], even as these men, we may become [.....] and that death may not from henceforth have lordship over us ρ ϫοεις εροn. For (γάρ) death hath lordship over Him [...from] now. He was crucified (σταυροῦν) that He might become a teacher caϩ [.....], whilst (δέ) we might inherit (κλ.) the blessing[1]. For (γάρ) He [........] the world, He suffering the while [.....] in that He suffered ϩμπτρεϥϣπ ϩιcε, He granted (χαρ.) benefits unto every one. And after He had died, He remained not among the dead πετμοοττ, but rather (ἀλλά) did Himself raise the dead. Moreover, being slain, He was not corrupted τακο, but (ἀλλά) by the blood of the slaughter He redeemed every one. And He Himself willingly suffered for every one and He Himself became [.....]. But (δέ) should any say, At what time πογοειϣ did this befall? let him hear εϥεcωτμ two things that befell here both together μππεγερηγ. The things whereof I speak have no equal and there is naught that is like unto them in any wise. For (γάρ) that which dieth became one with what is deathless and the corruptible body (σῶ.) was united with the incorruptible Word (λ.). And that which dieth injured not (βλάπτειν) that which dieth not μεϥμογ, for (γάρ) it was deathless; but (ἀλλά) the body (σῶ.) itself became εϥο π deathless, that is, so that death was not able to have power over it, for it was risen. For (γάρ) always they that hold power do have lordship over them they have power over. And because, then, of the deathless Word (λ.) that was in the body (σῶ.), so was death mightily destroyed, even as a reed is destroyed by fire."

1 *Cf.* 1 Pet. iii 9.

Inscription K.

"Apa Cyril, the Archbishop of Alexandria— We confess (ὁμολ.) that the Word (λ.) became one with the flesh (σ.) as regards the substance (ὑπ.). We worship (προσκ.) a single Son (and) Lord, nor (οὐδέ) make we division of the manhood upon one side [and] the manhood[1] upon another side and as if (ὡς) they should cleave one to another πεγερηγ [? *an omission in copy*] honor, and the unity of (*or* for) its own authority (-αὐθέντης = αὐθεντία)[2]. For (γάρ) it is not a [.....] a vain sound and [........] not the Word (λ.), that is from God upon one side and that (?) Christ be upon another side, who is from a [........]; but (ἀλλά) we know this one and same and His flesh (σ.) [........], that is from God the Father."

1 *Sic.* 'Godhead' must surely be intended. 2 Greek presumably ἡ ἕνωσις τῆς αὐθεντίας, or τῇ αὐθεντίᾳ.

APPENDIX II

(Plate XVII)

A SYRIAC TEXT

THIS appears to be the sole surviving remnant of the various Syriac inscriptions found in 1883 in the Tomb of Daga. It is now in the Cairo Museum, and bears the number 445 in Maspero's *Guide*, ed. 1910, p. 357, where it is said to measure 30 × 37 cm. Like the frescoed texts in Appendix I it was written upon a plastered wall. Beyond the beginnings and ends of the lines the surface is blank; but below the last line are, in another ink, two Greek graffiti (printed below the Syriac text on p. 152). Now these run at right-angles to the Syriac and were doubtless horizontal to the spectator. If so, the lines of Syriac must have been perpendicular, running from the ceiling downwards. What was the purpose of writing them in this awkward direction it is not easy to say. Professor Burkitt, who has kindly annoted the text for us, remarks that Syriac is not infrequently written in perpendicular lines and suggests that our inscription may perhaps have been written along the side of a doorway: see Wright's *Catalogue*, pp. xxvii and 80*b*, A. J. Butler, *Churches* i p. 324, Strzygowski in *Oriens Chr.* i p. 364ff.

As to the text, which is that of The Lord's Prayer, Professor Burkitt says:—"The rather curious hand in which it is written is almost exactly like that of BM. Add. 14,542, of which there is a facsimile in Wright's *Catalogue*, pl. iv. The date of this is A.D. 509. I should imagine the present text to be a little later, but not much; anything from 500 to 600. The scribe of Add. 14,542 appears to have come from Amid, but he mentions friends from Lebanon: I do not think any inference can be drawn as to the home of the scribe of The Lord's Prayer, except that he writes Syriac like a native, not like a foreigner.

"The text as given on the plaster is essentially that of the Peshiṭta, or Syriac Vulgate. This is clear from the word *sunḳānan*, 'our need,' which is the characteristic reading of the Peshiṭta for *ἐπιούσιον*, while the Old Syriac and the Diatessaron rendered it by *'amīnā*, 'constant.' But the inscription exhibits curious differences from the Peshiṭta, particularly in dropping 'and' at the beginning of several petitions. This, and the other small variations noted, are not to be thought of as real 'various readings,' but rather as careless simplifications in reciting the *Paternoster*."

APPENDIX III

(Plate XVI)

A WILL

A TRANSLATION of the following Will is obviously appropriate in the present publication, for the deed relates to the very monastery whence our documents come. We might assume that it too was found there at an earlier date, but nothing precise can now be ascertained as to this. The papyrus on which it is written has long been in the Cairo Museum, where it is numbered 8730. The text was first published in 1876 by Revillout, *Actes et Contrats*, pp. 36 ff., then in Crum and Steindorff, *Koptische Rechtsurkunden*, 1912, pp. 239 ff., the latter edition, supplemented by photographs, being here used. In the *Festscrift til Vilhelm Thomsen*, Copenhagen 1894, pp. 98 ff., H. O. Lange translated it and discussed various questions involved.

The joint testators are Jacob, a monk and actual occupant of the *τόπος* (called also by the Coptic equivalent "place"), and Elias, at time of writing a *πιστός* and probably a "worldling" (*v.* l. 35 n.). Jacob had been left the *τόπος* by his father in God, Psan, the well-known disciple and, as we here learn, eventual heir of Epiphanius, who had himself inherited it from predecessors (l. 76 ff.). It is indeed upon this conjunction of the two latter names that we claim the will as a document relating to our monastery. Elias had become an inmate of the place during Psan's lifetime and his right of residence had then been assured by a revision of Psan's will (l. 20 ff.). The present will in its turn bequeaths the *τόπος* to another monk, Stephen, who is enjoined likewise to choose a monk as his successor. It is to be observed that our will contains no hint of any legal *status* of the monastery, nor any reference to episcopal supervision. It may well be that humble and far distant congregations such as this would remain unheeded by the civil powers: Justinian's regulations would scarcely reach them. But for the restrictions put by the testators on the class of successor to be chosen—wherein they do but follow the injunctions of previous occupants (ll. 87, 106)—the monastery is treated like any other heritable property.

Of the couple Jacob and Elias there is no certain trace elsewhere, though the two names are among the commonest at Thebes. In the letter *BKU.* 282 a Jacob and Elias together are in question, and the recipient is George—the name likewise of the friend who wrote for our two testators[1]. In our **434** the two names so occur as to suggest them. In *ST.* 356 an Elias addresses Jacob (and Joseph) in filial terms. *ST.* 244 is a letter to a prior Elias. (*Cf. CO.* 274.) In the series of letters from an Elias (*v. CO.* 227, but they are not from Dêr el-Bahri) there is nothing to distinguish the writer's position; his distinctive hand is represented almost exclusively in the Cairo and Berlin collections. Whether the letters in the present book from a distant site and addressed to a priest Elias (**182** &c.) were destined for this writer we cannot tell.

The date of the will is hardly to be decided by internal evidence; it records nothing helpful for the purpose; we can merely infer that Epiphanius must at the time have been some years dead, since not only was his younger contemporary Psan no longer alive, but Psan's successor, Jacob, is here himself appointing a successor. But the dates of Epiphanius's

1 It is not impossible that this is the George who appears—with a less formal hand—to be the scribe of **431**, although he is there contemporary with Psan.

life are themselves uncertain and we are therefore without any fixed point from which to begin calculations. Given what may however be assumed as the epoch at which Epiphanius lived, the earlier half of the vii century is the period to which this will may best be assigned. The irregular, somewhat uncouth script may be of that period. It has marked enough features[1], yet I have not succeeded in finding any datable hand which might be compared with it. George, the testator's amanuensis (ll. 131–139), writes a fully trained hand, of much the same type as that of our 1 &c., of Appendix I (Plate XV), of Hall pl. 99 (35123), and of *RE.* 22 (addressed to bishop Pesenthius). The witnesses all write too clumsily to be useful guides as to date[2]. Neither should the unusual correctness of grammar and purity of dialect be appealed to as chronological arguments; they would characterize an educated author down to a later period than that here in question.

The situation, extent and boundaries of the monastery will be found discussed in Part I.

Other wills referred to for comparison are *Jême* no. 65, whereof the object is the neighboring monastery of St Phoebammon and which shews a terminology often identical with that of our text—notably different, it may be observed, from that of the remaining *Jême* wills; BM. Gk. i, Pap. lxxvii (reedited by Mitteis, *Chrest.* p. 370), the will of bishop Abraham, relating to the same monastery as the last; P. Cairo ii, 67151, from Antinoe.

References preceded here by "no." are to other *Jême* texts.

". . .] now, these humblest ones (*ἐλάχιστος*), Jacob and Elias, [that] wrote above, we have been taking thought continually for the parting of the soul (*ψ.*) from the body (*σῶ.*) (and) for a long while have urgently (*ἀναγκαίως*) desired, for the soul's (*ψ.*) behoof and profit (*ὠφέλεια*), to bethink us (*ἐπινοεῖν*[3]), seeing how we had esteemed the things of this present, empty life to be despicable[4] and dreams, if so be we might find means to avoid the wrath (*ἀγανάκτησις*) of the dread judge (*κρ.*), having a hope (*ἐλ.*) to get us relief (*ἄνεσις*) in the time of the need (*ἀνάγκη*) that is without appeal (*-παραιτεῖν*) for every man. We have desired[5], with benevolent intent and in (full) knowledge, respecting the dwelling-places, namely (*ἤγουν*) the caves, that are at my, Jacob's, disposal, according to (*πρός*) the force (*δύν.*) of the two testaments (*διαθήκη*) that had been drawn up for me by my holy father, Apa Psan—whilst he, for his part, was lord thereof through the force (*δύν.*) of the testament (*δ.*) that had been drawn up for him by [his] holy father, Apa Epiphanius—those that I now give[6] unto thee, Stephen[7]. And my holy father, Apa Psan, ere ever Apa Elias dwelt with us, did write me the first testament (*δ.*), making me lord of all the dwelling-places, namely (*ἤγουν*) the caves and the tower (*πύργος*), from the road that goeth in unto St (*ἅγιος*) Phoebammon[8], to the road that goeth in unto the cave of them whose remembrance is among the holy ones[9], Apa Abraham and Apa Ammonius, the men of Esne[10], and to the road of the valley and up to the

1 Characteristic are the small cross-piece often at the apex of ⲁ and ⲗ (added separately, not as elsewhere, a loop in a continuous stroke) and the ⲙ made in 3 strokes, *I V I*. Unfortunately the former of these features is not clearly visible in the first 5, or last 3 lines of our Plate, but it is to be seen in Revillout's rough facsimile (Pl. 6).

2 John, son of Papnoute, is indeed also the name of a witness in no. 5 and Moses, son of Matthew, that of one in no. 119. But the former MS. is certainly, the latter most probably, of the viii century.

3 *Cf.* no. 65, 28, where perhaps *ἐπίνοια* is intended (on which *v.* Mitteis *Chrest.* 371 n.), while here the verb suits better.

4 *Lit.* 'cast forth.' *Cf.* no. 65, 28 ff. for these phrases.

5 Anacoluthon apparently.

6 Or possibly 'these I now give.'

7 Recipient of *CO.* 383 is a Stephen whose *τόπος* is there spoken of. The writer is the Elias, referred to above and author of many letters.

8 *I.e.* the neighboring monastery, assumed to be that in the Dêr el-Bahri temple.

9 *Cf.* Cairo 67151, 103 *τοῦ ἐν ὁσίοις τῇ μνήμῃ*, also the frequent *ὁ ἐν ἁγίοις*.

10 Of Abraham nothing is known. Ammonius one is tempted to identify with the bishop of Esne, martyred under Diocletian, whose cave is told of in the *Synax.*, 13th (or 14th) Kihak, though it appears there to be near Esne. If this were our Ammonius, the phrase to which the last note refers might indicate his inclusion in the diptychs, where in fact one type of list (Cairo *Euchol.* 359, Tuki *Miss.* 124 ff., Curzon no. 131, BM. Add. 17,725) has 'Am., martyr bishop and his children.' But apparently another (?) Am. recurs in these same lists (Cairo *Euch.* 358). The application however of the same words to Epiphanius and Psan in 65 makes this a less probable suggestion. The phrase 'he that shineth among the holy ones' (*Jême* no. 24, 67 &c.) may be compared here.

hill (*βουνός*) that is above (20) the said caves and the tower (*π.*). When Apa Elias (came to) dwell with us, he (Psan) drew up for me the second testament (*δ.*) besides, in keeping with (*κατά*) the force (*δύν.*) of the first in every thing, yet (*δέ*) saying therein thus: 'But (*δέ*) as for Apa Elias, (son) of Samuel, he that is come in and dwelleth with us, thou, Jacob, canst not cast him forth from the *τόπος*, during such time as he shall pass alive. And (*δέ*) if it befall that God visit (25) thee before Apa Elias and thou make over unto him the place (*i.e.* the *τόπος*), he shall dwell therein until the Lord visit him also. But (*δέ*) when he endeth (his life), he shall not be able to make his kinsfolk (*κατάσαρξ*[1]) lords over this[2] *τόπος*; rather (*ἀλλά*) he shall seek a reverend monk (*μοναχός*) and shall make over unto him the place, even (*πρός*) as I did formerly write and in accord with (*κατά*) the bidding of the testaments (*δ.*) of the great men[3] at whose feet (30) we grew up, following their precepts in every thing, according to (*κατά*) the will of God.'

Seeing (*πρός*), then (*οὖν*), how[4] the testaments (*δ.*) have been drawn up for me, Jacob, I know not whether it be I that first shall quit the body (*σῶ.*), nor (*οὐδέ*) know I whether it be Apa Elias that first shall quit the body (*σῶ.*)—for the thing is hidden from every one—we, therefore (*οὖν*), Jacob, this humblest (*ἐλ.*) monk (*μον.*), and Elias, this (35) worthless (*εὐτελής*) believer (*πιστός*[5]), we have come to one mind, one with another, as (*κατά*) befits (*πρέπειν*) our humility (*-ἐλάχιστος*), so that we be saved and be not doomed (*κρίνεσθαι*) because of this thing; for (*γάρ*) for this do we always pray. Seeing we have known thy discretion (*εὐλάβεια*), how that it feareth God and walketh in His commandments (*ἐντολή*), and seeing that we are agreed as to thee, for long have we proved (*δοκιμάζειν*) thee; (40) on[6] that account are we content with thee and have cast upon thee, by means of this our writing here present, the care of all the caves, which we have already declared, and the new tower (*πυρ.*) and all the dwelling-places and all the chattels (*ὕλη*) present in the caves, them that were made over unto us on our part by our holy fathers, and the other humblest (*ἐλαχ.*[7]) things (*πρᾶγμα*), those moveable and those immoveable and those that move themselves[8]. We (45) have had recourse to[9] this testament (*δ.*) here present (and) invincible[10], we[11] being alive and intelligent (*νοεῖν*) and responsible, having our mind sound[12] and being active (*πράττεσθαι*) according to our wont (*συνήθεια*), and we have dictated (*ὑπαγορεύειν*) every thing that is written in this unrepentable[13] testament (*δ.*) in the Egyptian tongue and have bidden write them therein[14]; expecting[15] the while lest (*μήπως*) on a sudden[16] we be changed from out this life and leave the things (*πρᾶγμα*) that we have already set forth (50) unprovided for (*ἀπρονόητος*) and uncared for (*-ἐπιμέλεια*) and we be found as it were neglectful (*ὡς καταφρονητής*).

So, then, are the things that have seemed good (*δοκεῖν*) unto us and have pleased us and been meditated on by us a long while (and) we have had recourse to it, this testament (*δ.*) invincible, intending that it may be valid[17] and potent and may acquire all validity, being confirmed[18] wheresoever it shall be displayed (*ἐμφανίζεσθαι*), at whatever time (*καιρός*) and that every thing therein written shall come to pass and have fulfilment. (55) Nay (*μᾶλλον*), we do adjure such as shall chance to read the (things) written upon this papyrus (*χάρτης*) and such as hear them, by the holy, consubstantial (*ὁμοούσ.*) Trinity (*τριάς*) and the dread judgment-seat (*βῆμα*), whereat we all shall be set, that they observe (them) and be constrained[19] to the uttermost[20] to keep every proposition (*θέμα*) and every chapter (*κεφάλαιον*) and [every] part (*μέρος*) [thereof[21], that is in this test]ament (*δ.*) immoveable and irrefutable (?)[22].

1 Thus, as noun, in no. 67, 14. Sometimes in literature: *Mus. Guim.* xxv 36, 170, 175; almost so Zoega 295.

2 Elsewhere merely 'the.'

3 This must here mean 'abbots,' or heads of the community; *v.* **143** n.

4 For *πρός cf.* **156, 482**.

5 *V.* **125** n. As a title in epitaphs, *Rec.* v 62, Cairo 8588. In no. 65, 46 ff. *πιστός* seems plainly to be a lay postulant, a disciple serving an abbot; *cf. CO.* 248 n. On the abbot's 'disciple' *v.* the Nomocanon (القانون الصفوى, Cairo, p. 100). Note that the Ethiopic version calls him the abbot's 'layman' (*Fetha Nag.* Guidi, Trad. pp. 116, 118), whereas the bishop's *μαθητής* in BM. lxxvii is a cleric.

6 It seems impossible here to translate *γάρ*.

7 BM. lxxvii 18, 23 uses *μέτριος, μετριακός*.

8 *Cf.* BM. lxxvii 19.

9 *Cf.* *ὁρμᾶν* in BM. lxxvii 4.

10 ? *ἄτρωτος*.

11 *Cf.* BM. lxxvii 10–12, Cairo 67151, 29, 30.

12 **ⲧⲟⲩϫⲏⲩ**, as in Budge *Apoc.* 98.

13 Ἀμεταμέλητος, BM. lxxvii 4; Cairo 67151, 128 *ἀμετανόητος*.

14 Perhaps *ὑπαγ.* is therefore 'recite previously' what was afterwards to be written down. *Cf.* BM. lxxvii 12.

15 Cairo 67151, 36 *εὐλαβούμενος*.

16 *Cf.* phrase in BM. lxxvii 3.

17 *Cf.* Cairo 67151, 81.

18 **ⲉⲥⲧⲁϫⲣⲏⲩ** seems preferable in 54.

19 **ϣⲣⲁ**, reappearing as **ϩⲣⲁ** in no. 50, 70, is also found in **108**. Here (and in no. 50) it is possibly the known word 'drive, compel,' used passively; *cf.* Spiegelberg, *Handwb.* 203.

20 Ἐπὶ τὸ *διηνεκές*, *e.g.* BM. lxxvii 64.

21 In 14 these terms are repeated, but without *μέρος*. *Cf.* P. Mon. 7, 83. Read here **ⲙⲉⲣⲟ[ⲥ ⲛⲧⲁⲥ**; *cf.* no. 15, 77 &c.

22 If **ⲧⲣⲟ** = Boh. **ⲑⲣⲟ**, it should mean 'cause' (thus twice

If it be[fall that........at] (60) another time, or (ἤ) indeed it should seem good (δοκεῖν) unto our Lord and our God that we should suffer (παθεῖν) the human lot (ἀνθρώπινον[1]) and be changed from out this vain earthly life, we desire and bid that (ὥστε) thou[2], Stephen, most pious (θεοφιλέστατος) monk (μον.), do thereupon become possessed of and hold the whole ownership (νομή) to the uttermost of all the dwelling-places, namely (ἤγουν) the caves that we have already set forth and the tower (πύρ.) (65) that was built by our holy fathers Apa Epiphanius and Apa Psan, them whose remembrance is among the holy ones, and whereat I also laboured (ὑπουργεῖν), until we finished it—those that lie there, in this same mount of Jême, from the road that goeth in unto St Phoebammon to the road that goeth in unto the cave of them whose remembrance is with the holy ones, Apa Abraham and Apa Ammonius, the men of Esne, (70) and unto the road of the valley and up to the hill (βουνός) that is above the said caves and the tower (πύρ.), these (all) that came to us through our holy father Apa Psan and that came to him on his part through Apa Epiphanius, those whose holy remains (λείψανον) lie now in the τόπος, in keeping with (κατά) the force (δύν.) of the testaments (δ.) which he, our holy father Apa Psan, drew up for us while yet (ἔτι) he was in (75) the body (σῶ.), saying therein thus: 'According as (κατά) my beloved father, Apa Epiphanius spake, (saying,) They came to me on my part through testamentary writings (ἔγγραφον, δ.), which were (there) for me through my fathers according to (κατά) God that were before me.'

And now we for our part, Jacob and Elias, these humblest ones (ἐλ.) that have already written above, we have made them over (ἀναδιδόναι) unto thee (80) henceforth (ἐντεῦθεν), thee Stephen; so that (ὥστε) after our demise, thou mayest rely on (?) (ἐπερείδεσθαι[3]) them and be lord of them and possess (κτᾶσθαι[4]) them and mayest have them at thy disposal and administer (διοικεῖν) them and manage (οἰκονομεῖν) them and build them and dwell in them and cede (παραχωρεῖν) them after thee unto other reverend monks (μον.), that have already taken heed unto the fear of our God and our Lord[5]. (85) Howbeit (μέντοι γε δέ) thou mayest not give them unto any kinsman (συγγενής) of thine according to the flesh (κατά, σάρξ), or (ἤ) take unto thee a man under twenty[6] years (of age), even (κατά) as our holy fathers that were before us gave commandment (ἐντολή) unto us herein, that we should not make over the holy place unto kinsmen (συγ.) of ours, or (ἤ) take unto us any man under twenty years (of age). In short (ἁπλῶς) we (bid ?) that thou act (πράττεσθαι) (90) regarding all this in everything in accord with (κατά) all ownership (νομή) and all lordship and everlasting right (κατοχή), in unhindered (-κωλύειν) lordship, albeit (μέντοι) in the fear of God and the observance (ἀκολουθία[7]) of monachism (-μοναχός).

And there shall no one at any time (καιρός), neither (οὐδέ) of such as appertain unto my, Jacob's, kindred (γένος), nor (οὐδέ) of such as appertain unto my, Elias', kindred (γ.), nor any heir (κληρονόμος) of mine, (95) Jacob and (mine) Elias, be able to sue thee[8] upon any excuse (πρόφασις), whether (ἤ) he belong (διαφέρεσθαι) unto us, or (ἤ) (be of) such as belong (δ.) unto our holy fathers that were before us, or (ἤ) stranger, or (ἤ) magistrate (ἄρχων), or (ἤ) judge, or (ἤ) any man at all (ὅλως); in short (ἁπλῶς) he shall not be able to sue thee, Stephen, whom we have many a time declared, or (ἤ) to disturb (*lit.* move) thy discretion (εὐλάβεια) respecting all these things, or (ἤ) them unto whom thou mayest hand them (100) over (ἀναδιδόναι) after thee, namely the dwelling-places that we have declared and the chattels (ὕλη) and also the books that my father made over unto me, the which I will give unto thee likewise, thee Stephen. And (δέ) whoso shall dispute (ἀντιλέγειν), or (ἤ) set himself against these our present desires at any season (κ.), or (ἤ) time (χρόνος), or (ἤ) that shall make any attack (κίνησις) upon thee, or (ἤ) them that come after thee, them that thou on thy part shalt have chosen and unto whom thou shalt have made over the place (105) —howbeit (μέντοι γε δέ) thou shalt not be able to give it unto a kinsman (συγ.) of thine according to the

in a Shenoute MS., Curzon 109). But to what does masc. -ϥ refer? Were it not for this, one might take it as a mistake for ⲁⲧϫⲣⲟ (*cf.* ll. 45, 52). The usual verb besides ⲕⲓⲙ in parallel phrases is ϣⲱⲗ ⲉⲃⲟⲗ, 'upset,' or παραβαίνειν.

1 As in no. 65, 16; *cf.* BM. lxxvii 15, Cairo 67151, 74.

2 This ⲉⲣⲟⲕ, so common in such phrases (no. 1, 77, no. 2, 33, no. 40, 24 &c.), has not yet been explained. In Greek simply accus., BM. lxxvii 17. Might it be connected with ⲉ- of the debtor, or person responsible?

3 No other occurrence in such formulas has been found (H. I. Bell).

4 *Cf.* BM. lxxvii 35.

5 This phrase recurs in no. 65, 39, where the words found in ll. 91, 92 of our text are combined with it. 'Take heed' is a possible meaning for ϭⲱϣⲧ ⲉ-. A different translation: 'in whose eyes hath been beforehand seen the fear of God,' would grammatically be less defensible. Perhaps a reference to Ps. xxxv 1.

6 Correct ϫⲟⲩⲱⲧ in l. 86 to ϫⲟⲩⲱⲧⲉ (but not in 89).

7 *Cf.* no. 65, 39. Not elsewhere thus, though ⲡⲣⲟⲥ (ⲕⲁⲧⲁ) ⲧⲁⲕⲟⲗ. ⲛⲛⲛⲟⲙⲟⲥ is so common in these texts.

8 BM. lxxvii 42 ἐπελεύσασθαί σοι.

flesh (*κ. σ.*), for neither were we on our part able to give it unto a kinsman (*συγ.*) of ours, even (*κατά*) as we had received commandment (*νόμος*) through our holy fathers in their testaments (δ.), not to give the place unto our kinsfolk (*κατάσαρξ*)—whoso, then (*οὖν*), shall venture (*τολμᾶν*) to sue thee, at any time (*ποτε καιρῷ*), whether (*ἤ*) thee, or (*ἤ*) those unto whom thou on thy part shalt make over the place after thee, be it (*κἄν*) from among our kinsmen (*συγ.*), or (*ἤ*) from among strangers, or (*ἤ*) any man at all (*ὅλως*), whether (*ἤ*) he disturb thee, or (*ἤ*) them that come after thee, according to (*κατά*) the commandment (*ἐντολή*) of our holy fathers that they gave us, the which likewise we have handed on to thee, Stephen, in writing (*ἐγγράφως*), in this written testament (*ἔγγραφον*, δ.), or (*οὐδέ*) any proposition (*θέμα*), or chapter (*κεφάλαιον*) that is in this invincible testament (δ.)—it befits such an one first (*πρῶτον μέν*) that he shall not profit (*ὠφελεῖν*) aught by the audacity (*τόλμησις*) that he hath committed, but (*δέ*) he shall be under[1] the condemnation (*κρῖμα*) of the holy oath that is written in this testament (δ.) and shall pay in respect (*λόγος*) of the fine (*πρόστιμον*) unto the honorable magistrates (*ἄρχων*), on account of the mere attempt (*ἐπιχείρημα*[2]), six[3] ounces (*ὀγγία*) of gold = gold oz. 6, and they shall be required (*ἀπαιτεῖν*) of him effectively[4], from his substance (*ὑπόστασις*); after which he shall submit unto this testament (δ.), according to (*πρός*) its force (*δύναμις*). Thereafter (*εἶθ' οὕτως*) he shall be found at the implacable judgment-seat (*βῆμα*) of the Lord God, being examined (*ἐξετάζειν*) and condemned (*κρίνειν*) on account of this matter[5].

And beyond all this we swear by the holy Trinity (*τριάς*), which we did at first invoke (*τάσσειν*[6]), that it shall suffer no transgression (*παραβασία*) at all, but rather (*ἀλλὰ μᾶλλον*) shall be for ever immoveable, this (testament) that we have drawn up for thy confirmation; firm[7] it shall be and having lordship, in every place wheresoever it be brought forth and read, before every[8] authority (*ἀρχή*), or power (*ἐξουσία*) that hath lordship (gotten) from the laws (*νόμος*[9]); besides[10] the subscription (*ὑπογραφή*) of him that shall subscribe (*ὑπογράφειν*) for us and the trusty witnesses that shall bear witness, at (*κατά*) our request (*αἴτησις*) thereafter. And we have been questioned respecting all these things; they are in order thus[11] for being given and performed and observed. And we have been questioned and have agreed (*ὁμολογεῖν*) and have published it[12]. ☧

I, Jacob, the son of David, the monk (*μον.*), and Elias, the pious believer (*πιστός*), the son of Samuel, that are counted of the *castrum* of Jême and (*δέ*) that dwell upon its holy hill, we[13] assent (*στοιχεῖν*) unto this testament (δ.) and every thing therein written and the oath and the fine (*προστ.*), as it stands (*ὡς πρόκειται*) and I (*sic*) have published it. I, George, the son of Patermoute, this humblest (*ἐλ.*) monk (*μον.*) and priest (*πρεσβ.*) beyond (*παρά*) my deserts of the holy *τόπος* of Apa Mena[14] on the hill of Jême, the pious, holy fathers, Apa Jacob the monk (*μον.*) and Apa Elias the pious believer (*πισ.*), bade (*ἐπιτρέπειν*) me (and) I wrote for them, for they know not to write with their (own) hands; and I am moreover witness (*μάρτυρος*).

☧ John[15], (son) of Papnoute, this humblest (*ἐλ.*) archpriest (*ἀρχιπρ.*) of the catholic[16] church (*καθ. ἐκκλ.*) of Jême, I am witness (*μάρ.*).

I, Moses, the son of Matthew, this humblest (*ἐλ.*) priest and steward (*οἰκονόμος*) of the holy God-bearer (*θεοτόκος*) Mary the Virgin (*παρθ.*)[17], I am witness. + I, Patermoute, the son of John, this

1 This phrase in no. 65, 74. *Cf.* BM. lxxvii 52 ff.

2 No doubt intended also in no. 65, 77, though there miswritten.

3 The fine in no. 65, 75 is 5 ounces, but in BM. lxxvii 55 it is 6, as here.

4 *Lit.* 'with power.' On the phrase *v.* P. Mon. p. 58.

5 *Cf.* no. 65, 76, no. 74, 93 and (misunderstood) no. 82, 34.

6 Refers to the opening formula, *ἐν ὀνόματι* &c., lost at the beginning of the papyrus.

7 *Cf.* BM. lxxvii 66 ff.

8 Cairo 67151, 55 uses the whole biblical phrase (Col. i 16).

9 *Cf.* BM. lxxvii 67, *ἔννομος*.

10 *I.e.* besides the confirmation guaranteed by notary and witnesses (so Lange, p. 108 n.). *Cf.* no. 66, 4, where the prep. is doubtful. In BM. lxxvii 67, P. Mon. 8, 38 *ἐπί* is used, in P. Mon. 3, 9 &c. *μετά*. *Cf.* also **87**, 5.

11 *Cf.* BM. lxxvii 70, *οὕτως καλῶς ἔχειν*; also P. Mon. 13, 69.

12 Corresponds to *ἀπολύειν*.

13 *Cf.* BM. lxxvii 78 ff.

14 A church (*ἐκκλ.*) of this martyr, *CO.* 45; the same? *ST.* 217.

15 Not ⲓⲱⲁⲛⲛⲏⲥ, but ⲓⲱϩⲁⲛⲛⲏⲥ. An archpriest John in *BKU.* 314, *BP.* 5164.

16 For this term *v. Papyruscod.* p. 68 n., *Jême* Index, p. 469. Further instances: Cod. Vat. lxvii f. 77 (Prof. De Vis's copy), the *καθ.* church contrasted with a *εὐκτήριον*; Riedel *Kirchenrechtsq.* 250, 274; Eg. Expl. Soc. *Report* 1906–7, p. 10, *καθ.* church at Oxyrhynchus (*cf.* BM. Gk. v 1777, Addenda).

17 A church thus named in no. 38, 72. Perhaps identical with others under the same vocable: *CO.* Index, p. 108, *Jême* Index, p. 469, Hall p. 60 (25325, 10).

humblest (ἐλ.) lector (ἀναγν.) of the catholic (καθ. church) of Jême, (145) Moses (the) priest (πρ.) asked (αἰτεῖν) me (and) I wrote for him, for he knoweth (νοεῖν) not to write; and I am witness (μάρτ.).

+ I, Isaac, this humblest (ἐλ.) monk (μον.) and priest (πρ.) of the holy τόπος of Apa Shenoute of the hill of Pachme[1], the pious Apa Jacob, the monk (μον.), and Apa Elias, (the) believer (πισ.), besought (παρακαλεῖν) me and [I wrote for them at (κατά) their requ]est (αἴτησις) +

(150) [+ I[2], ...], the man of Ermont, he that now dwelleth in Jême, [Apa Jacob, the monk (μον.), and Ap]a Elias, the believer (πισ.), asked (αἰτεῖν) me beyond (παρά) [my deserts (and) I wrote] at (κατά) their request (αἴτησις); and I am witness."

1 *V.* 87 n.

2 This is the scribe of the text itself and not (as stated in my edition) a 6th hand.

INDEXES

f. = father of
m. = mother of
s. = son of
d. = daughter of

b. = brother of
h. = husband of
w. = wife of
vb. = verb

nn. = noun
n. = note
ps. = passim
Ap = Appendix

I NAMES

ⲁ[f. John 638
Aaron, *v.* ⲁⲣⲱⲛ
Abgar, Letter to 50
ⲁⲃⲣⲁϩⲁⲙ, ⲁⲃⲣⲁⲁⲙ biblical 674 683 1 696 1 697 1
—— bishop 154 12 n 268 n 330 399 14 434 n ?
—— *lashâne* 129
—— sailor 401 9
—— ⲥⲁϩ 397 5
—— trader 92 6
—— f. Tsône, s. Ptêl 520 8
—— s. Antheri(u)s 163 18
—— s. Victor 84 41
—— s. Senene ? 99 15
—— s. Tmannê 99 14
—— s. Papas 540 1
—— b. Paul 303 4
—— b. Perêt 167 4
—— ⲁⲡⲁ 213 6 7 268 15 434 25 466 10 521 3
—— 116 n 165 5 330 11 387 2 392 1 559
ⲁⲅⲁⲡⲏⲧⲟⲥ f. Theognetus 684 2 *V.* ⲕⲁⲛⲉⲧⲟⲥ
ⲁⲇⲁⲙ biblical 57 10 62 17 35
ⲁⲇⲏⲥ 592 B 23 606 8
ⲁⲉⲧⲓⲟⲥ heretic Ap I 125
ⲁⲍⲁⲣⲓⲁⲥ 519 14 651
ⲁⲍⲁⲣⲓⲟⲥ biblical 581 4
ⲁⲑⲁⲛⲁⲥⲓⲟⲥ of Alexandria Ap I 27 71 120 *ib* frag *a* 17 *b* 9 49 1 51 1 140 n 585 1 4
——, Letter to Monks 585
—— scribe 163 15 18
—— s. Sabinus 380 3 11
—— 166 4 254 5 468 553
ⲁⲕⲁⲕⲓⲟⲥ of Constantinople 54 27
ⲁⲕⲩⲗⲁ, ⲁⲕⲩⲗⲁⲥ 350 6 525 6 9
ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ, ⲁⲗⲏⲝ f. [. . . . .] 630 *a* II 4
—— s. Paul 630 *a* 7
—— 150, 538 6
ⲁⲗⲑⲁⲥ (Σαλθας) biblical 581 7
ⲁⲙⲙⲱⲛⲓⲟⲥ of Alexandria 584 B *ro* 1
—— 592 A 1
ϩⲁⲙⲱⲥ s. Hellô 163 16
ⲁⲛⲁⲛⲓⲁⲥ bishop 565 n
—— priest 240 6
—— f. Apa Victor 163 16
—— f. Joseph 163 18
—— ⲁⲡⲁ 341 12 356 3 485 14
—— 118 119 122 128 159 173 1 243 1 282 17 293 325 2 352 364 8 448 492 519 9 521 9 528 2 632 *b* 5 673 681 5
ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ smith 681 6
—— 200 10 415 4 561 5 685 3 699 3
ⲁⲛⲇⲣⲉⲁⲥ of Samosata Ap I 98
—— f. Epiphanius 87 8
—— s. Kalasire 142 5
—— 99 7 107 3 192 1 14 218 5 291 7 292 302 365 3 408 2 448 551 2 630 *d* 1 668
ⲁⲛⲑⲉⲣⲓ(ⲟ)ⲥ f. Abraham 163 18
ⲁⲛⲛⲁ ? d. Theodosius 646
ⲁⲛⲟⲩⲡ 403 5
ⲁⲛⲧⲱⲛⲓⲟⲥ the Great 247 8 19
ⲁⲡⲁ ⲇⲓⲟⲥ, *v.* ⲇⲓⲟⲥ
ⲁⲡⲟⲗⲗⲱ, ⲁⲡⲗⲱ 348 6 9 15 17 477 544 ps
ⲁⲣⲁⲃⲏⲛⲑⲉ 349 16
ⲁⲣⲉⲓⲟⲥ heretic 585 13 19 Ap I 4 125
ⲁⲣⲏⲥ god 618 *ob* 11, *rev* 2
ⲁⲣⲱⲛ, ϩⲁⲣⲱⲛ s. Paul 85 1 12
—— 99 9 332 9 491 517 1 523 561 3 667
ⲁⲥⲡⲁⲣ *κύριος* 517 1
]ⲁⲥⲧⲣⲉⲫⲉⲁⲗ (?) 517 2
ⲁⲧⲣⲏ, ⲁⲡⲁ f. Isaac 163 13
ⲁⲫⲣⲟⲇⲓⲧⲏ goddess 618 *ob* 17 *rev* 5
ⲁⲭⲓⲗⲗⲏⲥ s. Peleus 612 4
بادلو (ⲡⲁⲧⲗⲟⲗⲉ) 522 n *V.* ⲡⲁⲧⲗⲱⲗⲉ
بداسيوس 667 n
ⲃⲁⲣⲁⲃⲃⲁⲥ biblical 593 15
Bartholomew 486
ⲃⲁⲥⲓⲗⲓⲟⲥ of Caesarea 51 n 52 1 81 7 460 4
—— work by 554 12
—— 334 7 659 ?
ⲃⲉⲇⲁⲓⲟⲥ (Ζαβδαιος) biblical 581 3
ⲃⲉⲗⲁⲧⲉ f. Victor 99 5
Berisarius (Belisarius) 559
ⲃⲏⲥⲁⲙⲱⲛ 356 4 357
ⲃⲓⲃⲓⲁⲛⲟⲥ f. Paul 59 25
ⲃⲓⲕⲧⲱⲣ *lashâne* f. Abraham 84 41
—— *lashâne* 163 7
—— priest 257 7 532 2
—— s. Belate 99 4
—— ⲁⲡⲁ s. Ananias 163 16
—— ⲁⲡⲁ 218 4 13 229 2 371 6 431 10 439 2 451 5
—— 107 2 126 n 181 3 225 2 253 4 256 19 268 16 367 1 519 10 526 649 650
ⲃ̄ⲛ̄ (name ?) 637

ⲅⲁⲃⲓⲟⲩ (? ⲧⲁⲃⲓⲟⲩ) 568
ⲅⲁⲃⲣⲓⲏⲗ archangel 598 10 599 3 610 3
—— (?) 683 4
ⲅⲁⲗⲁⲛ (?) f. Rachel 520 7
ⲅⲁⲧⲉⲣ 287 5
ⲅⲉⲇⲉⲱⲛ s. Paul 85 1 12
ⲅⲉⲛⲛⲁⲇⲓⲟⲥ 333 1 9
ⲅⲉⲛⲧⲍⲱⲛ f. Gentzôn 630 *b* 9
—— s. Gentzôn 630 *b* 9
ⲅⲉⲱⲣⲅⲓⲟⲥ, ⲅⲉⲱⲣⲅⲉ deacon 524 9
—— *κύριος* 186 5 441 5
—— 99 18 431 9 526 542 559 566 627 *vo* 2 638 659
ⲅⲉⲱⲣⲅⲓⲥ s. of Thêl[630 *a* 1
—— s. Roudimer 630 *a* 2
—— s. Donatus 630 *b* 10
ⲅⲣⲏⲅⲟⲣⲓⲟⲥ Nazianzen 60 53 81 7 Ap I 39
—— Nyssen Ap I 42

ⲇⲁⲅⲱⲛ god 111 2

ⲇⲁⲙⲓⲁⲛⲟⲥ of Alexandria 53 3 54 55 3 77 79 131 n Ap I frag *a* 1
—— (not patriarch) 559
ⲇⲁⲛⲓⲏⲗ prophet 378 4
—— physician 223 5
—— f. Cyriacus 163 17
—— f. Papnoute 527
—— f. Pshêre 178 5
—— ⲁⲡⲁ 256 18 277 5
—— 138 268 2 283 2 351 7 10 414 568
ⲇⲁⲩⲉⲓⲇ biblical 606 3
—— priest 306 3
—— f. Paul 99 20
—— ⲁⲡⲁ 336 12 466 4
—— 99 19 145 2 280 1 315 A 335 6 481 521 10
ⲇⲓⲕⲁ[ⲥⲓⲟⲥ] bishop 560 7
ⲇⲓⲟⲇⲱⲣⲟⲥ of Tarsus Ap I 97
ⲇⲓⲟⲥ f. Paham 101 21
— s. John 654
— s. Moses 287 1
— 101 14
ⲇⲓⲟⲥ, ⲁⲡⲁ f. Kalashire 87 1
—— 96 5
ⲇⲓⲟⲥⲕⲟⲣⲟⲥ of Alexandria Ap I 99
—— f. Saua 547 1
—— 308 3 522 4
ⲇⲟⲛⲁⲧⲟⲥ f. Georgis 630 *b* 10
Dorotheus κύριος 139 334 8

ⲉⲓⲣⲏⲛⲁⲓⲟⲥ of Tyre Ap I 98
ⲉⲗⲓⲥⲁⲃⲉⲧ biblical 598 10 599 6
—— (?) 99 1
ⲉⲗⲓⲥⲁⲓⲟⲥ anchorite 253 14
—— *lasbâne* 257 4
—— ⲁⲡⲁ 237
—— 327 19 486
ⲉⲗⲓⲱⲛ (Ἐλιωναις) biblical 581 4
ⲉⲙⲙⲁⲛⲟⲩⲏⲗ biblical 586 2 36 600 3 7
ⲉⲛⲱⲭ anchorite 383 11
—— monk 626 *a* 6 *b* 4 *c* 3
—— s. Tachêl 179 3 7
—— ⲁⲡⲁ 149 14 175 15 209 5 ? 376 4
—— 91 107 3 116 124 159 185 202 ? 210 A 232 292 294 2 350 3 351 4 20 357 421 439 1 459 15 476 n 566
ⲉⲡⲉⲇⲱ[ⲣⲟⲥ] bishop 560 6
Epimachus 559
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ invoked 205 640 ? 644 ? 647 680
—— his prayers 201 6 213 5
—— anchorite 131 12 133 11 142 12 162 28 164 23 184 9 205 6 360 3 423 5 427 473 8 510 6?
—— recluse 163 21

ⲉⲡⲓⲫⲁⲛⲓⲟⲥ monk of Jême 87 8 108 8 111 22 420 7
—— head of a community 92 5
—— father, fathership ps
—— brother 133 11 202 4 229 3 382 14 447 5 465 24 508 4
—— previous visitors to his mon., *v.* Ap I *D*
—— writer 108 8 186 5 ? 259 16 363 1 374 14 397 16 408 1 420 7 424 1 457 5 20 and possibly 130 n 319 n 411 A n 451 n
—— recipient 106 1 111 22 120 123 4 124 131 12 133 11 142 12 144 17 162 28 163 21 164 23 183 ? 184 9 198 2 12 200 10 206 2 14 208 6 209 6 10 212 7 216 ? 229 3 267 11 271 17 327 ? 329 12 342 19 382 14 394 7 415 4 417 3 418 6 423 5 427 1 428 5 429 432 6 433 ? 437 20 439 1 442 7 443 5 444 10 447 5 458 11 ? 463 J 2 465 24 473 8 474 3 475 12 ? 482 14 483 9 485 16 504 5 510 6 518 3
—— uncertain 453 3 454 4 466 8 496 4 561 6
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ of Salamis 463 G 1 n
ⲉⲣⲙⲏⲥ god 618 *ob* 13 *rev* 3
ⲉⲣⲩⲑⲣⲓⲟⲥ bishop 560 5
—— f. ? 478
ⲉⲥⲇⲣⲁ, ⲉⲥⲇⲣⲁⲥ 95 6 7 481 492
ⲉⲥⲑⲏⲣ 194 2
ⲉⲩϩⲁ biblical 57 11 62 35
ⲉⲩⲁⲅⲣⲓⲟⲥ Ponticus 393 n
—— work by 554
ⲉⲩⲇⲟⲝⲓⲁ m. John 257 5
—— m. (?) Paham 369
—— 199 21
ⲉⲩⲇⲟⲝⲓⲟⲥ of Cple. 54 6
ⲉⲩⲛⲟⲙⲓⲟⲥ heretic Ap I 125
ⲉⲩⲡⲣⲁⲝⲓⲟⲥ 274 427 1
ⲉⲩⲡⲣⲉⲡⲓⲟⲥ 116 350 1 444 10
Eusebius of Caesarea 554 n
—— Letter and Canons 584
ⲉⲩⲥⲧⲟⲗⲓⲟⲥ bishop 560 3
ⲉⲩⲧⲩⲭⲏⲥ heretic Ap I 89 102

ⲍⲁⲏⲗ, *v.* ⲙⲓⲥⲁⲏⲗ
ⲍⲁⲭⲁⲣⲓⲁⲥ prophet 378 7
—— f. Baptist 598 10 599 1
—— f. Jacob 649
—— 96 4 212 1 ? 323 1 533 18 559

ⲍⲉⲃⲉⲇⲁⲓⲟⲥ, ⲁⲡⲁ 459 2 26
—— 96 13 294 4
ⲍⲉⲕⲉⲏⲗ &c., *v.* ⲓⲉⲍⲉⲕⲓⲏⲗ
ⲍⲉⲩⲥ god 618 *ob* 15 *rev* 4

ϩⲏⲗⲉⲓ biblical 111 1
ϩⲏⲗⲓⲁⲥ biblical 103 25 36 583 A *vo* 10
—— of mount of ⲡϣⲟⲩⲕⲏⲃ, Life of 78 1
—— anchorite 211 6
—— monk 626 *a* 6 *b* 4
—— priest 84 44 203 4
—— κύριος 165 4
—— s. Kalapêse 88 3
—— ⲁⲡⲁ 110 18 169 12 172 15 182 3 11 188 22 189 2 247 20 255 18 261 12 279 15 385 3 434 3 521 1 688 1
—— 94 2 160 201 16 271 12 277 9 290 3 14 316 3 318 ? 361 6 375 20 401 13 437 11 477 521 7 662
ⲏⲣⲁⲕⲗⲉⲓⲟⲥ 697 5
]ⲏⲥ 519 16
ⲏⲥⲁⲓⲁⲥ ? prophet 377 4
—— of Scete 557 n

ⲑⲁⲇⲟⲩⲁⲣⲓⲥ s. Collonius 630 *a* II 3
ⲑⲉⲕⲗⲁ 177 30
—— 689 3
[ⲑ]ⲉⲙⲁⲓⲁⲥ (?) 593 11
ⲑⲉⲟⲅⲛⲉⲧⲟⲥ s. Agapetus 684 2
ⲑⲉⲟⲇⲟⲥⲓⲟⲥ of Alexandria Ap I frag *a* 9, *ib* 24 100 127
—— ? f. Anna 646
—— 438 8
ⲑⲉⲩⲇⲟⲧⲏ 99 8
Theodora, empress 466 n
ⲑⲉⲟⲇⲱⲣⲏⲧⲟⲥ of Cyrrhus Ap I 97
ⲑⲉⲟⲇⲱⲣⲟⲥ of Tarsus Ap I 97
—— priest 281 3
—— deacon 496 1
ⲑⲉⲟⲇⲱⲣⲟⲥ [ⲁⲡⲁ] 466 4
—— b. Jacob 88 12
—— s. Paniscus 633 *c* 3
—— s. Theophilus 697 3
—— 166 16 284 1 490 519 12 524 3 525 5 630 *b* 7 *c* 4 *e* 1
ⲑⲉⲟⲧⲣⲉ, *v.* ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲑⲉⲟⲫⲁⲛⲏⲥ 509
Theophanius (?) of Antioch 79
ⲑⲉⲟⲫⲓⲗⲟⲥ of Alexandria 79 4
—— 150 697 3
ⲑⲏⲗ[f. Georgis 630 *a*
ⲑⲱⲙⲁⲥ apostle 593 30
—— 365 3

ϊⲁⲕⲱⲃ, ⲓⲁⲕⲱⲃⲟⲥ biblical 580 5 674 683 1 696 1 697 1
ⲓⲁⲕⲱⲃⲟⲥ apostle 49 ⲓⲇ 12 583 A *vo* 2
Jacob Baradaeus Ap I, Introd.

ⲓⲁⲕⲱⲃ scribe 88 10
— ⲁⲡⲁ 301 6 401 3 11 434 28
— ? s. Andrew 668
— s. Zacharias 649
— s. Jeremias 99 16 470
— s. Lelou 458 17
— s. Shenetôm 519 10
— 140 24 147 15 169 15 225 3 257 6 258 5 260 7 363 6 376 9 398 5 438 6 452 455 ps 456 2 534 2 680 4 696 8
ⲓⲃⲁⲥ of Edessa Ap I 98
ⲓⲃⲉⲣⲟⲥ Peter the 554 15
ⲓⲉⲍⲉⲕⲓⲏⲗ, ⲍⲉⲕⲏⲗ priest 399 13
— oil-seller 667
— ϣⲏⲙ 297 2
— 91 148 3 153 181 4 196 2 566 667
ⲓⲉⲣⲏⲙⲓⲁⲥ prophet 376 10 378 2 ? 379 8 Ap I *F* 39
— oil-seller 519 8
— f. Jacob 99 16 470
— h. ⲧϩⲩⲣⲩ 290 5 9
— ⲁⲡⲁ 218 4 14
— 246 2 409 519 8
ⲓ̅ⲥ̅ (ⲓⲏⲥⲟⲩⲥ) 175 11 583 A *vo* 1 13 586 26 593 ps
ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅, ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ 498 3
— at beginning of text 145 1 n 294 1 n 462 543 1 648
— at end of text 73 13
Cf. ⲭ̅ⲥ̅
Hilaria, Zeno's daughter (?) 82
ϩⲓⲗⲗⲁⲣⲓ[ⲱⲛ] the hermit (?) 82 1
— Life of 375 5
ⲓⲟⲩⲇⲁⲓ Ap I 78
ⲓⲟⲩⲇⲁⲓⲟⲓ 592 B 9
ⲓⲟⲩⲗⲓⲁⲛⲟⲥ of Halicarnassus 59 31 556
ⲓⲟⲩⲧⲁⲗⲓⲟ.[Vitalius bishop 560 1
ⲓⲥⲁⲁⲕ biblical 674 683 1 696 1 697 1
— anchorite 105 24 211 4 285 16 (?)
— h. ⲧϩⲗⲗⲱ 407 2
— s. Apa Atrê 163 13
— s. Papnoute 93 1
— ⲁⲡⲁ 110 17 145 4 169 11 188 21 223 4 245 13 247 19 255 19 261 11 279 15 296 23 306 6 356 3 7 375 20 385 3 551 1
— 86 2 94 2 103 3 107 5 118 146 11 160 167 1 241 15 307 22 316 1 317 7 318 400 401 13 407 1 459 1 26 491 521 6 523 529 1 535 3 545 4
ⲓⲥⲓⲇⲱⲣⲟⲥ 116 385 1
ⲓⲥⲙⲁⲏⲗⲟⲥ biblical 581 5
]ⲓⲥⲙⲁⲛⲓⲟⲥ(?) f. [.....] 630 *c* 6
ⲓⲥⲣⲁⲏⲗ biblical 593 5
ⲓⲥⲣⲁⲏⲗⲓⲧⲏⲥ 111 4
ⲓ(ⲱ)ⲁⲛⲛⲁⲕⲓⲟⲥ 647
ⲓⲱⲁⲛⲛⲏⲥ, ⲓⲱϩⲁⲛⲛⲏⲥ Baptist 103 36 584 A *ro* 599
— apostle 583 A *vo* 2 C *vo* 3
— gospel of 395 4
— saint (?) 162 13
— the Grammarian of Caesarea Ap I 8 20 132
— of Pshwêb 296 9 522 1
— ? bishop, or priest 133 6
— ? priest 471 29
— deacon 629 1
— lector 120 665
— disciple of Isaac 245 10
— *κύριος* 361 5
— notary 697 4
— physician 679 2
— b. Joseph, physician 681 3
— trader 92 6
— f. Dius 654
— f. [.....] 630 *c* 5
— s. A[638
— s. Eudoxia 257 5
— s. Pebô 95 2 163 16
— s. Ptal 97 5
— s. Sophonias 488
— ⲁⲡⲁ 149 14 165 17 278 28 315 5 336 22 350 3 399 4 459 8
— 86 1 11 107 3 108 8 116 124 125 130 133 12 168 19 175 14 184 10 185 191 2 202 12 210 A 222 1 231 7 246 15 253 15 255 20 278 3 280 3 289 8 12 303 5 13 304 16 307 15 308 2 9 316 10 317 3 367 2 403 8 416 421 422 442 1 463 H 1 476 12 505 523 567 1 648 649 651 660 662 666 696 14 702 3
(ⲓϩⲁⲛⲛⲏⲥ) 501 n 640
(ⲟⲩϩⲁⲛⲛⲏⲥ) 519 5 6 533 12
ⲓⲱⲃ biblical 312 4
— 256 6 9 13
ⲓⲱⲛⲁⲑⲁⲙ 85 14
ⲓⲱⲛⲁⲥ, ⲓⲱⲛⲁ 101 9 203 1 526
]iônistus 504
ⲓⲱⲥⲁⲃⲇⲟⲥ (Ἰωζαβδος) biblical 581 7
ⲓⲱⲥⲏⲫ anchorite, priest 87 3
— priest 272 17
— archdeacon 162 29
— physician 676 2 681 1 3
— s. Ananias 163 18
— s. Pheu 527
— s. Tasia 280
— ⲁⲡⲁ 301 17 317 4 466 4
— 105 26 124 132 185 211 2 240 7 241 16 245 14 261 13 304 20 ? 321 11 355 383 13 444 14 463 J 3 476 13 528 3
(ⲟⲩⲥⲏⲫ) 99 ps
ⲕⲁ[f. ? Moses (or place ?) 519 11
ⲕⲁⲑⲁⲣⲱⲛ 386 1 544 11
ⲕⲁⲓⲱⲇⲏⲙⲟⲥ *sic* (Ὠκαιδηλος) biblical 581 6 7
ⲕⲁⲕⲭⲟⲩⲣⲁⲥ (Βακχουρος) biblical 581 10
ⲕⲁⲗⲁⲡⲏⲥⲉ, ⲕⲁⲗⲁⲡⲏⲇⲓⲟⲥ priest 135 22 150
— f. Elias 88 3
— s. Pergamius 269 21
ⲕⲁⲗⲁⲥⲓⲣⲉ, ⲕⲁⲗⲁϣⲓⲣⲉ f. Andrew 142 5
— f. Simeon 163 14
— s. Apa Dius 87 1
Callinicus 506
ⲕⲁⲙⲏ 332 9
ⲕⲁⲙⲟⲩⲗ s. Peter 538 9
— 205 3 12
ⲕⲁⲡⲁϩ, ϭⲁⲡⲁϩ 161 293
ⲕⲁⲡⲉⲧⲟⲥ (? Agapetus) 107 7
ⲕⲁⲣⲁⲕⲱ (Cyriacus) 89 8 16
ⲕⲁⲣⲉⲗⲗⲟⲥ f. Stephen 630 *b* II 2
قرقب 438 n
ⲕⲁⲧⲓⲧⲟⲩⲥ (?) 290 11
ⲕⲓⲣ 689 3
ⲕⲟⲗⲉⲧϫⲉⲩ m. Epiphanius 336 21
ⲕⲟⲗⲗⲟⲩⲑⲟⲥ, ⲕⲟⲗⲟⲩⲑⲟⲥ, ⲕⲟⲗⲑⲉ 144 5 162 6 488 694 2
كلوج 532 n
ⲕⲟⲗⲗⲱⲛⲓⲟⲥ f. Thadouaris 630 *a* II 3
ⲕⲟⲗⲟⲩⲧⲥⲉ 624 6 *V.* ⲕⲟⲗⲗⲟⲩⲑⲟⲥ
ⲕⲟⲙⲉⲥ, ϭⲱⲙⲏⲥ s. Parê 270 20
— 374 26 421 655
ⲕⲟⲙⲟⲥ (? Comes) 538 3
ⲕⲟⲙⲏⲧⲏ 254 8
ⲕⲟⲣⲛⲏⲗⲓⲟⲥ (?) heretic (?) 54 26
ⲕⲟⲥⲙⲁ 667
ⲕⲟⲩⲗⲱϫⲉ 532 35
ⲕⲩⲣⲁ 89 15
ⲕⲩⲣⲓⲁⲕⲟⲥ, ⲕⲩⲣⲓⲕⲟⲥ, ⲕⲁⲣⲁⲕⲟⲥ anchorite 151 2 236 5 n 250 8
— f. Pegôsh 527
— s. Daniel 163 17
— ⲁⲡⲁ 266 2 281 1
— 140 23 149 3 151 n 181 4 360 7 406 3 418 7 419 6 430 457 3 462 473 8 474 8 ? 494 *V.* ⲕⲁⲣⲁⲕⲱ
ⲕⲩⲣⲓⲗⲗⲟⲥ of Alexandria 586 Ap I 90 *G H I K*
ⲕⲩⲣⲟⲥ, *v.* ⲕⲓⲣ
ⲕⲱⲛⲟⲥⲟⲩⲧⲟⲥ *sic* biblical (Κωνος, Κωλιος) 581 8
ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ, ⲕⲱⲥⲧ- emperor 80 4
— b. Mark 682 6
— f. Stephanakis 697 5

ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ 131 12 305 3 336 11 348 13 26 448 521 12 527 534 1
ⲕⲱⲥ, ϭⲱⲥ s. ⲧϩⲩⲣⲏ 290 1 15 n
—— 532 ps

ⲗⲁⲍⲁⲣⲟⲥ biblical 583 B *vo* 3
—— f. Lazarus 630 *b* 11
—— 271 18
ⲗⲁⲗ[ⲏⲩ ?] 99 9
ⲗⲉⲃⲁⲛⲉ m. Tġale 361 1
ⲗⲉⲗⲟⲩ, ⲗⲓⲗⲟⲩ priest 97 1
—— f. ? Jacob 458 17
ⲗⲉⲟⲛⲧⲓⲟⲥ 663
ⲗⲉⲱⲛ pope Ap I 98
ⲗⲟⲩⲕⲁⲥ gospel of 114 11 ? 584 B *vo* 2 5
—— 172 4
ⲗⲟⲩⲕⲓⲁⲛⲟⲥ 136 15 n 468
ⲗⲟⲩⲡⲟⲥ bishop 560 2

ⲙⲁⲑⲓⲁⲥ 261 3 532 28
ⲙⲁⲓⲣ̣ⲓ̣ⲁ̣ⲥⲓ̣ⲟ̣ⲥ (?) 667
ⲙⲁⲕⲁⲣⲓⲟⲥ, ⲙⲁⲕⲁⲣⲉ of Scete 247 9
—— 273 3 358 11 457 n
Macedonius of Cple. 59 n
ⲙⲁⲕⲣⲓⲛⲁ 244 7 16
ⲙⲁⲗⲁⲭⲓⲁⲥ prophet 378 8
ⲙⲁⲛⲏ heretic Ap I 102
ⲙⲁⲛⲛⲏⲥ biblical 581 3
ⲙⲁⲣⲑⲁ 236 23
ⲙⲁⲣⲓⲁ, ⲙⲁⲣⲓⲁⲙ mother of Christ 130 593 26 28 600 1 604 *d* 5 *V. παρθένος*
—— 170 3 248 5 352
ⲙⲁⲣⲕⲓⲱⲛ heretic Ap I 102
ⲙⲁⲣⲕⲟⲥ evangelist 584 B *vo* 4
—— f. Menas 682 5
—— s. Theophilus 697 3
—— priest 84 30 165 14 198 10 327 15
—— 138 277 22 330 15 482 10 540 7
ⲙⲁⲥⲥⲓⲁⲥ biblical 581 5
ⲙⲁⲧⲑⲁⲓⲟⲥ, ⲙⲁⲑⲑ- evangelist 584 B *ro* 4 *vo* 1 3 5
—— 379 2 424 3 660
ⲙⲉ[669
ⲙⲉⲅⲁⲥ 212 8
ⲙⲉⲗⲭⲉⲥⲉⲇⲉⲕ biblical 606 11
Menander, Sentences from 615
ⲙⲏⲛⲁ, ⲙⲏⲛⲁⲥ, ⲥⲁϩ 244 13
—— *scriniarius* 629 3
ⲙⲏⲛⲁ s. Mark 682 5
—— 144 18 181 10 191 11 195 329 1 375 21 462 ? 465 7 14 639 677 3 689 2 701 5
ⲙⲓⲑⲣⲁⲇⲁⲧⲏⲥ biblical 581 2
ⲙⲓⲥⲁⲏⲗ, ⲙⲓⲍⲁⲏⲗ, ⲍⲁⲏⲗ 120 206 6 437 n 460 15
ⲙⲓⲭⲁⲏⲗ archangel 610 2
ⲙⲓⲭⲁⲓⲁⲥ 690 2
ⲙⲱⲩⲥⲏⲥ biblical 583 A *vo* 9
—— *διοικητής* 360 8
—— f. Dius 287 1
—— s. (?) Ka[519 11
—— s. Saneth 686 3
—— s. Seth 93 4 698 1
—— ⲁⲡⲁ 208 5 341 19
—— 99 21 191 1 202 4 209 2 341 21 352 386 2 390 4 400 479 501 533 9 537 12 544 15 645 675 A 695 1

ⲛⲁⲑⲁⲛⲁⲏⲗⲟⲥ biblical 581 6
ⲛⲁϥⲣϩⲟ 240 8
ⲛⲉⲥⲧⲟⲣⲓⲟⲥ of Cple. Ap I frag *a* 7 *ib* 89 92 97
ⲛⲟⲛⲛⲟⲥ 142 12

ⲝⲟⲥⲧⲟⲩ (*or* ⲟⲝⲟⲥⲧⲟⲩ) 624 6

Orbasus, Oribasius 526 n
Orestes 559
ⲟⲩ[ⲁⲗⲉⲛⲧⲓⲛⲓⲁⲛⲟⲥ] bishop 560 8
ⲟⲩⲁⲗⲉⲛⲧⲓⲛⲟⲥ gnostic Ap I 102
ⲟⲩⲁⲛⲟϥⲣⲉ, ⲟⲩⲁⲛⲁϥⲣⲉ 96 3 414
Vitalius (? Vitalis), bishop 560 1

P[. . . . .]b s. Pahôm 527
ⲡⲁ.ⲏ f. Paul 95 2
ⲡⲁⲑⲁⲓⲟⲥ biblical 581 9
Palektôr 138
ⲡⲁⲙⲉⲩⲥ 349 ps 500
ⲡⲁⲙⲓⲛ s. Pos 464
ⲡⲁⲛⲁⲭⲱⲣⲁ, -ⲣⲉ 170 4 257 5 317 6
ⲡⲁⲛⲓⲥⲕⲟⲥ f. Theodore 633 *c* 3
ⲡⲁⲛⲧⲱⲛ[250 9 n
ⲡⲁⲡⲁ 184 7 478
ⲡⲁⲡⲁⲥ 96 10
ⲡⲁⲡⲛⲟⲩⲧⲉ, ⲡⲁⲡⲛⲟⲩⲑⲓⲟⲥ martyr 698 2
—— confessor 247 18
—— deacon 668
—— f. Isaac 93 2 3
—— s. Daniel 527
—— 155 176 16 177 29 189 6 232 457 4 478 671
ⲡⲁⲣⲏ f. Comes 270 21
ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ, ⲡⲁⲑⲉⲣⲙⲟⲩⲑⲓⲟⲥ, *κύριος* 259 4
—— 100 14 112 120 206 15 264 3 7 374 2 13 497
ⲡⲁⲧⲗⲱⲗⲉ 522 3
ⲡⲁⲧⲛⲓϣⲉ 100 5
ⲡⲁⲧⲣⲓⲕⲓⲟⲥ *magister militum* 59 5 23
ⲡⲁⲧⲧⲓϩⲛⲉ 284 14
ⲡⲁⲩⲗⲟⲥ apostle 49 9 *ib* ⲓⲉ 62 45 104 ? 143 7
—— monk 164 1 24
—— f. Aaron & Gideon 85 2
—— f. Alexander 630 *a* II 4
ⲡⲁⲩⲗⲟⲥ f. Stephen 630 *b* 8
—— s. Sanas 687 2
—— s. Vivianus, patrician 59 25
—— s. David 99 20
—— s. Pa . ê 95 1
—— s. Pripose 311 6
—— ⲁⲡⲁ 466 4
—— 99 12 180 7 188 23 264 8 280 18 21 281 20 290 6 303 1 3 316 5 325 1 403 4 437 22 450 474 3 492 504 2 540 8 630 *a* 8
ⲡⲁⲩⲥⲁ 308 6
ⲡⲁⲩⲥⲓⲣⲉ 520 4
ⲡⲁϩⲁⲙ, ⲁⲡⲁ 337 19
—— s. Dius 101 20
—— s. Pelish 163 14
—— 96 2 335 6 369 532 11
Pachomius's birthplace 151 n
Pahôm f. P[. . . . .]b 527
ⲡⲉⲃⲱ f. John 95 3 163 17
ⲡⲉⲗⲱⲥⲙⲉ 342 21
ⲡⲉⲗⲏϣ, ⲡⲉⲗⲓϣ f. Paham 163 15
—— 669 (?)
ⲡⲉⲣⲅⲁⲙⲓⲟⲥ f. Kalapêsius 269 21
ⲡⲉⲣⲏⲧ b. Abraham 167 5
ⲡⲉⲣⲕⲟⲡⲓⲟⲥ (Procopius) 438 7
ⲡⲉⲣⲥⲟⲥ 80 12 300 9 324 2 433 11
ⲡⲉⲥⲩⲛⲑⲓⲟⲥ, ⲡⲉⲥⲛⲧⲉ bishop 152 153 172 10 254 14 419 n 425 ? 430 440 n 447 n 469 484 n 494
—— priest 281 15
—— f. Pheu 670
—— ⲁⲡⲁ 330 14 ? 466 17
—— 111 23 117 126 133 12 136 15 177 28 198 1 13 208 8 224 308 1 10 380 15 382 15 417 4 438 3 515 538 4
ⲡⲉⲧⲣⲟⲥ apostle 64 11 583 A *vo* 2 591 1 606 6
—— his mother-in-law 591
—— the Iberian, work by 554 15
—— IV of Alexandria Ap I 100 128
—— priest 377 3 398 8
—— deacon 279 16 285 7
—— ⲁⲡⲁ 217 21 521 5
—— f. Kamoul 538 9
—— f. Thellô s. Plôs 300 7
—— ⲃ̅ⲛ̅ (?) 637
—— 119 n 123 5 145 13 173 7 181 1 183 190 198 1 13 233 3 284 12 287 11 315 6 333 2 8 338 19 380 14 420 3 478 519 18 642 668 671 696 14
ⲡⲉⲧⲣⲱⲛⲓⲟⲥ monk 85 3
—— ⲁⲡⲁ 454 5
—— 126 337 20 350 6 468 540 5

ⲡⲉϭⲱϣ s. Cyriacus 527
—— 374 27 444 11 474 8
ⲡⲏⲗⲏⲓⲁⲇⲏⲥ (= Achilles) 611 *vo* 3 5 612 2
ⲡⲓⲗⲁⲧⲟⲥ biblical 593 17
—— 217 22 n
ⲡⲓⲥⲣⲁⲏⲗ bishop 426
—— 150 284 3
ⲡⲕⲁⲗⲏ 532 33
ⲡⲕⲁⲣⲟⲩⲣ 100 4 6
ⲡⲕⲟⲩⲕ (?) 100 9
ⲡⲕⲱⲗ (Pĝôl) 114 3
ⲡⲗⲉⲓⲛ (?) f. Shenoute 278 13
ⲡⲗⲏⲓⲛⲏ, ⲡⲗⲉⲓⲛⲉ 182 1 15
—— sailor 681 7
ⲡⲗⲟⲩ, ⲡⲗⲟⲩⲥ (?) 343 5
ⲡⲗⲱⲥ f. Peter 300 7
—— f. Phoebammôn 84 3
ⲡⲟⲥ (?) f. Pamin 464
ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ, ⲡⲣⲉⲥⲃ/ 147 21 256 3 ? 300 10 ? 422 523
ⲡⲣⲓⲛⲟⲥⲉ (Praepositus) f. Paul 311 6
ⲡϩⲣⲱⲙⲁⲓⲟⲥ (name ?) 182 4
ⲡⲥⲁⲛ, ⲯⲁⲛ, ⲡⲥⲟⲛ anchorite 172 3 193 199 20 277 22 281 19 404 11 431 10
—— ⲁⲡⲁ 123 5 144 16 165 16 312 12 320 8 327 16 417 4 n 482 14 519 19
—— 106 10 190 193 287 3 519 7 568
ⲡⲥⲟⲛ, *v.* ⲡⲥⲁⲛ
ⲯⲁⲧⲉ 236 18 520 4
ⲡ̣ⲥ̣ⲁ̣ⲧ.ⲩ f. Epiphanius (? or place) 342 20
ⲡⲥⲁⲭⲱ builder 538 5
ⲯⲉⲕⲏ f. Psmô 163 17
ⲯⲏⲥ 181 3 500
ⲯⲙⲱ s. Psekê 163 14 17
ⲡⲥⲙⲟⲩ 288 1
Psyrus 559
ⲡⲧⲁⲗ f. John 97 5
ⲡⲧⲏⲗ f. Abraham 520 8
ⲡϣⲁ[(name ?) 394 7
ⲡϣⲏⲣⲉ s. Daniel 178 4
ⲡϣⲡⲟⲥ 290 4
ⲫⲉⲩ f. Joseph 527
—— s. Pesentius 670
ⲡϭⲁⲗⲉ f. Shenetôm 270 14

ϩⲣⲁⲭⲏⲗ 520 6
].ⲣⲃⲁⲥⲓⲟⲥ 526 *V.* Orbasus
]ⲣⲉ 522 2
ⲣⲏϣⲉ, ⲁⲡⲁ 667
ϩⲣⲟⲇⲁⲕⲉ *κύριος* 435 8
ⲣⲟⲩⲁⲓⲙⲉⲣ f. Georgis 630 *a* 2
ϩⲣⲱⲙⲁⲓⲟⲥ Epistle to Romans 49 1ⲉ

ⲥⲁⲃⲉⲗⲗⲓⲟⲥ heretic Ap I 126
ⲥⲁⲃⲓⲛⲟⲥ f. Athanasius 380 4
ⲥⲁⲃⲓⲛⲟⲥ s. (?) Eudoxia 369
ⲥⲁⲕⲁⲩ s. Joui 300 11
—— 241 5
ⲥⲁⲙⲟⲩⲏⲗ 149 15 400 643
ⲥⲁⲛⲏⲑ f. Moses 686 3
ⲥⲁⲣⲁⲡⲓⲱⲛ 336 5 676 5
ⲥⲁⲩⲁ, ⲥⲁⲩⲁⲥ f. Paul 687 2
—— s. Dioscorus 547 1
ⲥⲉⲃⲟⲥ (Ἐλιασεβος) biblical 581 10
ⲥⲉⲗⲏⲛⲏ goddess 618 *ob* 9 *rev* 1
ⲥⲉⲛⲉⲛⲉ (?) f. Abraham 99 15
ⲥⲉⲛⲉⲧⲱⲙ, *v.* ϣⲉⲛⲉⲧⲱⲙ
ⲥⲉⲛⲟⲩⲑⲓⲟⲥ, *v.* ϣⲉⲛⲟⲩⲧⲉ
ⲥⲉⲣⲁⲫⲓⲙ 610 1
ⲥⲉⲣⲅⲓⲁⲛⲟⲥ bishop 560 4
ⲥⲉⲩⲏⲣⲟⲥ of Antioch Ap I 6
—— works by 49 1ⲁ 59 1 143 21 554 556 Ap I *D F*
—— Life of 81 4
—— priest 84 1 47
—— ⲁⲡⲁ 652
—— 454 532 10 533 5
ⲥⲏⲑ, ⲍⲏⲑ priest 545 1
—— ⲁⲡⲁ 240 7
—— f. Moses 93 5 698 1
ⲥⲛⲕⲟⲗⲑⲉ 553
ⲥⲟⲗⲱⲙⲱⲛ 96 4
ⲥⲟⲩⲛⲓⲕⲁ 439 24
ⲥⲟⲩⲣⲟⲩⲥ 437 3
ⲥⲟⲩⲥⲁⲛⲛⲁ 170 12 290 4 459 9
ⲥⲟⲫⲓⲁ sis. Cyra 89 14
—— 293
Sophonias f. John 488
ⲥⲧⲉⲫⲁⲛⲁⲕⲓⲥ s. Constantine 697 4
ⲥⲧⲉⲫⲁⲛⲟⲥ s. Carellus 630 *a* II 2
—— s. Paul 630 *b* 8
—— ⲁⲡⲁ 365 2 370 3
—— 143 4 319 ? 343 9 449 6 564 7 Ap II (Greek)
ⲥⲧⲣⲁⲧⲏⲅⲓⲟⲥ *lashâne* 151 4
ⲥⲩⲙⲉⲱⲛ, ⲁⲡⲁ 397 4 13
—— s. Kalasire 163 14
ⲥⲱⲧⲏⲣⲓⲭⲟⲥ of Caesarea 59 2 n

ⲧⲁⲃⲏⲥ (?) 205 3
ⲧⲁⲅⲁⲡⲏ 120 433 15
ⲧⲁⲡⲁⲥⲧⲁ 532 31
ⲧⲁⲥⲁⲕⲉ 538 7 8
ⲧⲁⲥⲓⲁ m. Joseph 280 5
ⲧⲁⲧⲣⲉ 386 1 7
ⲧⲁⲩⲁⲕⲉ (?) 99 11
Taurinus 559
ⲧⲁⲭⲏⲗ m. Enoch 179 1
ⲧⲉⲣⲏⲧ d. Comes 270 19
ⲧⲉϩⲗⲗⲱ (?), ⲧϩⲗⲗⲱ d. Peter 300 6
—— w. (?) of Isaac 407 2
ⲧⲉϭⲱϣⲉ w. Shenetôm 270 18
ⲧⲏⲣⲉⲡⲟⲥ, ⲁⲡⲁ 383 6
Tiberius II Ap I Introd.
ⲧⲓⲙⲟⲑⲉⲟⲥ of Alexandria Ap I 100
—— 236 17
ϯⲧⲣⲉⲡⲉ (?) 561 1
ⲧⲕⲁⲗⲏ 533 13 *V.* ⲧϭⲁⲗⲉ
ⲧⲕⲁⲛⲏ[99 13
ⲧⲕⲟⲩⲓ m. Ophirus 349 18
ⲧⲙⲁⲛⲛⲏ m. Abraham 99 14
Tmanna (?) 388
ⲧⲟⲩⲗⲓⲧⲧⲁ 533 20
Tsibella 137
ⲧⲥⲱⲛⲉ d. Abraham 520 7
ⲧϩⲩⲣⲏ m. Kôs 290 7
—— w. Jeremias 290 8
ⲧϭⲁⲗⲉ d. Lẹbane 361 1

ⲩⲣⲩⲙⲓⲁⲥ, *v.* ⲓⲉⲣⲏⲙⲓⲁⲥ
Hypatias 559

ⲫⲁⲩⲥⲧⲟⲥ *κύριος* 183
—— 642 653
ⲫⲓⲗ/ 320 9
ⲫⲓⲗⲏⲙⲱⲛ 253 1
ⲫⲓⲗⲓⲡⲡⲟⲥ 340 13 559
ⲫⲓⲗⲟⲑⲉⲟⲥ 236 21 457 n 458 17
ⲫⲓⲗⲟⲝⲉⲛⲟⲥ 437 20 631 1
ⲫⲗⲁⲩⲓⲱⲛ 634
ⲫⲟⲓⲃⲁⲙⲙⲱⲛ saint 389 6 n 483 6
—— lector 678 1
—— s. Plôs 84 3
—— 395 3 468 471 29 573 1
Phrangas, *v.* ϥⲣⲁⲛⲅⲉ
ⲫⲱⲧⲓⲛⲟⲥ of Sirmium 54 4

ⲭⲙⲅ 140 1
ⲭⲉⲣⲟⲩⲃⲓⲛ 593 14 610 1
ⲭⲣⲓⲥⲧⲟⲇⲱⲣⲟⲥ 239 13 461 6
ⲭⲣⲓⲥⲧⲟⲛ[193
ⲭ̅ⲥ̅, ⲭⲣⲓⲥⲧⲟⲥ 178 9 586 ps 588 5 592 A 23 B 1 593 ps
— at end of text 282 18 379 8
ⲭⲩⲣⲁ 559
ⲭⲱⲗⲟ 401 8 *V.* ϩⲗⲗⲟ

Homer, verses of 611–614
ⲱⲫⲓⲣⲟⲥ s. Tkoui 349 17

ϣⲁⲧⲣⲡⲉ 271 5 12
ϣⲃⲏⲩ priest 246 16
[...]ϣⲉ 177 30
ϣⲉⲛⲉⲧⲱⲙ, ⲥⲉⲛⲉ- priest 154 11 (?)
—— f. Jacob 519 10
—— s. Pĝale 270 12
—— 101 7
ϣⲉⲛⲟⲩⲧⲉ, ⲥⲉⲛⲟⲩⲑⲓⲟⲥ saint 32 34 46 n 373 n
—— works by 56 57 1 58 10 65 ? 66 ?
—— *lashâne* 163 13 21 216 19
—— s. Plein (?) 278 12
—— 201 4 404 12

ϥⲣⲁⲛⲅⲉ, ⲫⲣⲁⲛⲅⲁⲥ 119 n 247 20 351 21 376 1 412

ϩⲁⲙⲏⲣ 222 6
ϩⲁⲛⲓⲟⲛ 96 8
ϩⲗⲗⲟ monk (?) 92 3
—— f. Amos 163 16
—— 114 3 122 272 17 283 2 284 17 461 10 *V.* ϫⲱⲗⲟ

Hetôse 137

Jakoul 566
ϫⲟⲩⲓ f. Sakau 300 11
—— 338 20

ϭⲁⲛⲁϩ, *v.* ⲕⲁⲛⲁϩ
ϭⲱⲙⲏⲥ, *v.* ⲕⲟⲙⲉⲥ
ϭⲱⲥ, *v.* ⲕⲱⲥ

II PLACES

(1) Egyptian

ⲁⲗⲉⲝⲁⲛⲇⲣⲉⲓⲁ 585 2
ⲁⲛⲧⲓⲛⲟⲟⲩ 624 7 652 (?)
ⲁⲡⲉ, ⲁⲡⲏ 460 8 9 522
اسفون Asfûn 304 n

Ballâs 414 n
بشناى Bishinai 433 n
Barbanda 488 n
بنهدب Benhadeb 269 n

Denderah 500

ⲉⲣⲙⲱⲛⲑⲓⲥ, *v.* ⲣⲙⲟⲛⲧ

ⲑⲁⲃⲁⲩ 561 5
Θυ 519 n
ⲑⲱⲛⲉ 519 6 n 526

ⲕⲁⲗⲃⲁ 302 n 308 3 522 4
ⲕⲉⲃⲧ, ⲕⲃⲧ, ⲕϥⲧ &c. 87 2 133 8 152 296 11 323 2 327 9 660
—— nome of 484
—— vocalization of 660 n
ⲕⲏⲙⲉ 77 4 Ap I 131
ⲕⲟⲉⲓⲥ (?) 473 9
ⲕⲟⲩⲣⲧⲁ 101 16
ⲕⲱⲥ, ϭⲱⲥ 136 4 269 22 461

...ⲗⲉⲉⲗⲉ (prob. ⲃⲁϩ]ⲗⲉⲉⲗⲉ, *v.* Corrigenda) 156 2
ⲗⲩⲕⲱ Lycopolis 624 1 3

ⲙⲁⲣⲉⲥ, ⲡ 76 4
Medamout 278 n *V.* ⲡⲉⲧⲉⲙⲟⲩⲧ
ⲙⲟⲩⲛⲁⲉⲓ 624 6

ⲛⲏ Thebes 151 4 n 200 6 324 3 369
ⲛⲓⲧⲛⲧⲱⲣⲉ Denderah 500

ⲟⲩⲥⲓⲁ of Pashme 87 2
Oussia, el-, in Theban villages 142 n

ⲡⲁⲗⲗⲁⲥ Ballâs 414
ⲡⲁⲗⲟⲩⲥⲁ 97 7
[ⲡⲁⲛ]ⲕⲁⲗⲏⲗⲁ 144 9
[ⲡⲁ]ⲛⲕⲁⲙⲏ 455 22
ⲡⲁⲡⲁⲣ 533 7
ⲡⲁⲥⲁϥⲧ 488
ⲡⲁⲧⲟⲩⲃⲁⲥⲧⲉ Patoubastion 147 21 490 n 500
ⲡⲁϣⲙⲉ 87 2 270 15
ⲡⲉⲣⲁⲃⲉⲛⲧⲁ 488
ⲡⲉⲧⲉⲙⲟⲩⲧ Medamout 278 21 n 478
ⲡⲉϣⲉⲛⲁⲓ, ⲡⲓϣⲉⲛⲁⲓ &c. 433 12 544 16 668
Πισαι (? Pisinai) 627 *vo* 3
ⲡⲙⲓⲗⲓⲥ, ⲡⲙⲓⲗⲟⲥ 161 n 499
ⲡⲛϩⲱⲧⲡ Benhadeb 269 4 n 272 17
ⲡⲟⲩⲁⲣ ⲡ̄ⲙⲟⲩⲓ (place ?) 163 14
ⲡⲥⲁⲃⲏ[(or name ?) 481
ⲯⲁⲓ Ptolemais 178 3 (*v.* Corrigenda)
ⲡⲥⲁⲧ.ⲩ 342 19

Psyn[(place ?) 527
ⲡⲭⲁⲧⲁⲡⲏ 85 2
ⲡϣⲁⲧⲃⲁⲛⲧⲉ (place ?) 519 9
Pshenhôr 129
ⲡϣⲟⲩⲏⲃ, ⲡϣⲏⲃ mount of 78 2 132 n 296 9 522 1
بشواو Gebel Bishwêw 132 n
ⲫⲁⲙ/ (? ⲫⲁⲙⲡⲁⲛⲉ) 568
ⲫⲁⲙⲡⲁⲛⲉ 269 21
ⲡϩⲟ (?) 519 12

ⲣⲁⲕⲟⲧⲉ Alexandria 49 3 53 4 140 14 Ap I frag *a* 2 *ib G*
ⲣⲙⲙⲁⲟⲩ 95 3 n 414 n *V.* ⲣⲱⲙⲁ
ⲣⲙⲟⲛⲧ, ⲉⲣⲙⲟⲛⲧ Hermonthis 85 2 87 ps 144 5 172 16 17 176 2 254 3 272 7 12 310 3 435 10 438 3 486
ⲣⲱⲙⲁ 293 1 *V.* ⲣⲙⲙⲁⲟⲩ

ⲥⲛⲉ Esne 278 14
ⲥϩⲉⲃⲃⲱ[ⲛ] Asfûn 304 16

ⲧⲁⲃⲉⲛⲛⲏⲥⲉ, ⲧⲁⲃⲉⲛⲛⲏⲥⲏ, ⲧⲁⲃⲛⲏⲥⲉ 138 163 6 n 519 4 526
ⲧⲁⲃⲓⲟⲩ (place ?) 568
ⲧⲁⲛⲛⲟⲩϩ. 527
ⲧⲁⲩⲧ Toud 163 6 7 n
ⲧⲉⲙⲁⲙⲏⲛ Damamêl 519 14 n 526
ⲧⲉϣⲧⲁ graffito in Part I, ch. 1
الطينة 300 n
ⲧⲕ[...]ⲉ 519 5 n
ⲧⲙⲏⲣⲣⲉ 519 n
ⲧⲙⲛⲕⲉ 519 n
ⲧⲛⲟⲩϩⲉ hill of 520 3
ⲧⲟⲟⲩ, mount, other than Jême 78 1 132 269 8 520 3
ⲧⲟⲩⲙⲣⲟⲩⲧ Temraut 278 14 414 n 433 12 n
ⲧⲟⲩⲛⲁ ? *leg.* ⲧⲟⲩⲥⲓⲁ 142 13
ⲧⲣⲁⲕⲁⲧⲁ 468 n

ϣⲓⲏⲧ 247 9
شطفنية 519 n
ϣⲟⲩⲏⲏⲃ, *v.* ⲡϣⲟⲩⲏⲃ

Khaṭâbâ, al- 85 n

ϩⲓⲣ ⲃⲉⲗⲏ 102 5
— ⲧⲉⲙⲟⲥⲉ (*δημόσιον*) 102 3

ϫⲏⲙⲉ 84 42 134 4 163 ps 216 20 436 5 543 4
ϫⲉⲙⲏ 487
ϫⲉⲙⲁ 206 5 n
ⲧϫⲉⲙⲉ, ⲧϫⲏⲙⲉ 169 6 270 5 n
Jême 159 160 413 470
—— mount of 84 37 85 4 87 4 8 108 9 111 23 151 3 157 3 185 211 6 236 6 420 9

(2) Foreign

ⲁⲛⲁⲧⲟⲗⲏ *dioecesis orientis* Ap I 131
Ancyra, synod of 560
ⲁⲛⲧⲓⲟⲭⲓⲁ 49 ⲓⲇ
ⲃⲉⲣⲟⲓⲁ 83 1
ⲉⲇⲉⲥⲥⲁ 50 5
ελλην Ap I *D*
ⲓⲟⲣⲇⲁⲛⲏⲥ river 601 10
ϩⲩⲥⲁⲩⲣⲓⲁ, Isauria 54 5
ⲕⲁⲓⲥⲁⲣⲓⲁ Ap I 8
ⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ 59 2 460 4
ⲗⲓⲃⲩⲏ Ap I 126
Neocaesarea, synod of 560
Nicaea, fathers of 682
ⲛⲓⲕⲟⲙⲏⲇⲓⲁ 83 1
ⲛⲩⲥ(ⲥ)ⲁⲉⲩⲥ Ap I 43
ⲥⲟⲇⲟⲙⲁ 51 32
ⲭⲁⲗⲕⲏⲇⲱⲛ, ⲕⲁⲗⲭ-, synod of 59 41 587 635 Ap I 87

Churches and Monasteries

ⲁⲃⲣⲁϩⲁⲙ mon. 330 9 n
ⲅⲉⲱⲣⲅⲓⲟⲥ ch. 87 1
ⲑⲉⲟⲧⲟⲕⲟⲥ ch. 678 3
ⲓⲱⲁⲛⲛⲏⲥ τόπος 84 2 48 397 6 n
Joseph anchorite τόπος 87 n
ⲙⲁⲣⲕⲟⲥ evangelist τόπος 84 35
Martyrs mon. (?) 473
ⲡⲁⲑⲉⲣⲙⲟⲩⲑⲓⲟⲥ ch. 488
ⲡⲧⲏⲛⲉ congregation 300 7
V. ⲥⲟⲟⲩϩⲥ
ⲧⲟⲟⲩ, *v.* above (1)
ⲫⲟⲓⲃⲁⲙⲙⲱⲛ mon. (?) 483 6
ϣⲉⲛⲉⲧⲱⲙ ch. (?) 300 10

III CHRONOLOGICAL

ⲉⲧⲟⲥ first 634 3
ⲓⲛⲇⲓⲕⲧⲓⲱⲛ, ⲓⲛⲇ/ 7th 142 9 662 701 6; 8th 163 12 690 4; 9th 86 12 633 *c* 2; 10th 270 25; 12th 85 16 682 10; 15th 244 17

Months

ⲑⲟⲟⲩⲧ, ⲑⲱⲑ 84 40 455 30 617 1
ⲡⲁⲁⲡⲉ, ⲫⲁⲱⲫⲓ 532 13 617 2
ⲁⲑⲩⲣ 85 16 86 12 244 17 617 3
ⲭⲟⲓⲁⲕ, -ⲁⲭ 214 16 617 4 682 10
ⲧⲩⲃⲓ, ⲧⲱⲃⲓ 458 3 565 A 617 5
ⲙⲉⲭⲓⲣ, ⲉⲙϣⲓⲣ 77 3 532 41 617 6
ⲡⲁⲣⲙϩⲁⲧⲡ, ⲫⲁⲙⲉⲛⲱⲑ 537 4 18 617 7
ⲫⲁⲣⲙⲟⲩⲑⲓ 163 12 617 8
ⲡⲁⲭⲱⲛ 142 9 617 9 662 690 4
ⲡⲁⲱⲛⲉ, ⲡⲁⲩⲛⲓ 91 284 5 9 357 361 4 438 5 455 27 617 10
ⲉⲡⲉⲓⲫ 617 11
ⲙⲉⲥⲟⲩⲣⲏ, ⲙⲉⲥⲟⲣⲓ 534 2 617 12
ⲉⲡⲁⲅⲟⲙⲉⲛⲁⲓ 296 n

IV COPTIC

ⲁ- = ⲛⲁ- fut. 102 1 6
ⲁⲃⲏϣ, ⲧⲏⲃⲧ ⲛ- 533 11
ⲁⲃⲁϭⲏⲓⲛ (?) 82 8
ⲁⲉⲓⲣϩ, ⲁⲓⲏⲣϩ (?) 104 7 8
ⲁⲗⲕⲉ 537 3
ⲁⲗⲟⲩ 166 10
ⲁⲗⲱⲧ, *v.* note on graffito, Pt. I, ch. 1
ⲁⲙⲡⲧⲉ 592 B 23
ⲁⲙⲟⲩ 230 3 235 2 457 8
—— ⲉϩⲟⲩⲛ 213 12 231 2
ⲁⲙⲣⲉ 296 12
ⲁⲙⲁϩⲧⲉ 200 8 374 8
—— nn Ap I 30
ⲁⲛⲁ-, ⲣ 341 18
ⲁⲛⲁϣ 98 23 162 13 181 12
——, ϫⲓ- 59 35
ⲁⲛϩ 102 7
ⲁⲛⲉϩⲉ, *v.* ⲉⲛⲉϩ
ⲁⲡⲉ 373 36
— title 160 n 183 305 10
— capital (?) 440
ⲁⲡⲥ (ⲉⲡⲥ) 458 6
ⲁⲡⲟⲧ Ap I 103
ⲁⲣⲁ title 189 8 n 281 2
ⲁⲣⲉ bucket (?) 449 n
ⲁⲣⲏⲃ 274
ⲁⲣⲓⲕⲉ 256 6 14
—— 459 13 486 Ap I 115
——, ⲁⲧ- Ap I 139
——, ϭⲛ- 260 2
—— vb 260 8
ⲁⲣⲏⲩ 169 8 190 196 1 n 299 13 455 43
——, ⲛ- 392 4 ?
ⲁⲣⲟⲩ nn 543 8
ⲁⲣϣⲓⲛ 519 12 532 19
ⲁⲣⲏϫ- Ap I 144
ⲁⲥ 532 16
ⲁⲥⲉ, *v.* ⲟⲥⲉ
ⲁⲥⲁⲓ 327 16
ⲁⲧ- use of 437 18
ⲁⲧ = ⲉⲓⲱⲧ 395 2 n
ⲁϣ nn 546 2
— inter. 350 9 387 5 434 34 546 n
ⲁϣ- relat., *v.* ⲁϩ-
ⲁϣⲁⲓ 247 23 438 12
ⲁϩ-, ⲁϣ- relat. 544 n
ⲁϩⲉ age Ap I 143 147
— yea 375 7
— ? vb 332 4 n
— ⲉⲣⲁⲧ- 305 6 456 6
ⲁϩⲣⲏ (ⲉϩⲣⲁⲓ) 296 16 n
ⲁϩⲣⲏⲟⲩ 286 n

ⲁϭⲟⲗⲧⲉ 460 9 546 3

ⲃⲱ ? nn 102 7
ⲃⲏⲃ nn, fem. 543
ⲃⲁⲓ-, *v.* ϥⲓ
ⲃⲉⲓⲱ, ⲛ- (?) 238 1
ⲃⲟⲉⲓⲧ (ⲃⲁⲉⲓⲧ) 446 n
ⲃⲏⲕ nn 547 6
ⲃⲱⲕ 222 2 233 3 236 ps 239 12 256 4 269 ps 271 15 288 1 291 4 296 8 300 14 308 3 311 3 6 314 3 7 324 4 332 2 334 4 380 2 396 2 434 26 455 ps 496 5 499 525 3
— with ethic dative 182 11 254 8 281 7 336 3
— ⲉϩⲣⲁⲓ 314 2
— ⲉϩⲟⲩⲛ 257 6 269 22 458 6
— ⲛⲧⲟⲟⲧ- 466 7
— trans. 84 17 89 ps n 163 10 176 4 217 7 301 12 336 11 366 1 394 5 465 14 532 5 9 533 7 536
ⲃⲉⲕⲉ, ⲃⲏⲕⲉ, ⲃⲏⲕⲏ 145 15 177 31 296 18 348 ps 539 ps 548 16
——, ϫⲁⲓ- 446
ⲃⲏⲕⲉ warp 56 9
ⲃⲁⲗ 394 6 466 1
— ⲛⲟⲩϩⲁⲣ 573 8
ⲃⲟⲗ nn 238 2 461 14 575 4
—, ⲣ ⲡ- 78 29
ⲉⲃⲟⲗ...ⲉϩⲟⲩⲛ 162 14
ⲉⲃⲟⲗ, *v.* ⲉⲓ, ⲛⲏⲩ, ⲧⲛⲛⲟⲟⲩ, ϣⲉ, ϫⲟⲟⲩ
——, ϣⲁ- 87 n (*cf.* Ap III l. 57 n) 537 13 Ap I 143
——, ϩⲓ- 140 9 143 33 147 16 158 207 10 248 9 256 17
ⲃⲱⲗ vb 277 18 439 14 ? 554 3
— ⲉⲃⲟⲗ 373 35 Ap I 95 171 11
— — of fast 135 4 136 11
- — death 109 24
— — nn of fast 230 5 565 A
ⲃⲗⲃⲓⲗⲉ 575 11
ⲃⲉⲗⲗⲉ (ⲃⲉⲗⲏ) 561 3 ? 592 B 15
ⲃⲁⲗⲁⲧ 368 7
ⲃⲗϫⲉ 177 33 181 5 232 280 9 298 25 303 10 341 4 385 7 390 3
ⲃⲁⲙⲡⲉ 380 6
ⲃ̄ⲡ̄ abbreviation ? 637
ⲃⲛⲛⲉ (ⲃⲏⲛⲉ) dates 174 5 309 4 6 520 5 7 531 ps 533 10 548 17
ⲃⲁⲣ, ⲟ ⲛ- 332 4
ⲃⲓⲣ 280 12 537 2 16
ⲃⲓⲣⲉ 547 7
ⲃⲱⲱⲣⲉ (ⲃⲟⲣⲉ) 238 4
ⲃⲣⲃⲣ 592 A 8
ⲃⲣⲣⲉ 277 11
——, ⲛ- 192 8 554 8
ⲃⲁⲣⲱⲧ 549 2
ⲃⲉⲥⲉ 551 1 3
ⲃⲁⲥⲛⲏⲧ, ⲃⲉⲥⲛⲏⲧ 349 7 561 2 681

ⲉⲃⲓⲱ, ⲥⲁⲛ- 561 4
ⲉⲃⲓⲏⲛ 438 10 646
——, ⲙⲛⲧ- 175 3
ⲉⲃⲣⲓ 541 4
— ⲥⲱϣⲉ 86 8 n 277 16
ⲉⲃⲟⲧ 77 3 531 8
ⲉⲉⲓ = ⲉⲓⲉ 307 9
ⲉⲕⲱⲧ 538 5
ⲉⲗⲱⲗ nn (?) 220 10
ⲉⲙⲛⲧ 269 23
ⲉⲛⲉ- condit. 242 5 457 10 13
ⲉⲛⲉϩ, ⲉⲛⲏϩⲉ, ⲁⲛⲉϩⲉ 98 26 280 15 28 437 9
ⲉⲣⲏⲧ vb 162 9 17 635
ⲉⲣⲉⲟⲩ = ⲁⲣⲏⲩ 169 8
ⲉⲣⲏⲩ, ⲛⲉⲩ- 264 10
ⲉⲥ, *v.* ⲉⲓⲥ
ⲉⲧⲃⲉ- 525 1 n
ⲉⲧⲟϩ nn 564 2 4
ⲉⲩⲱ nn 280 16 ? 471 8 ?
ⲉϣ = ⲉⲥ (ⲉⲓⲥ) 333 5
ⲉϣⲱ 573 3
ⲉϣⲱⲧⲉ nn 534 12
ⲉϣϫⲛⲉ 241 9 464 476 6

ⲏⲓ 102 2 167 15 174 7 244 ps
ⲏⲣⲡ 56 12 84 A 11 89 10 18 101 19 301 7 338 10 15 340 6 532 17 548 18
— as plur. 96 13 259 11 309 5 8 336 4 7 n 531 13 *V.* Wine
ⲏϭⲉ (ⲯⲁⲛⲏⲕ) 566

ⲉⲓ for ⲉ 478 n
ⲉⲓ 233 4 240 10 242 6 327 11 387 6 439 6
— = *μέλλειν* 244 n 439 14
— ⲉⲃⲟⲗ 88 8 236 18 253 7 311 3 351 15 455 2 507 5
— ⲉⲃⲟⲗ ϩⲓⲧⲛ- 88 5 353 2 431 n
— ⲉⲡϩⲏⲧ 220 8 241 10 11 245 5 247 14 249 7 262 4 ? 11 269 9 275 3 280 12 281 11 304 15 306 10
— ⲉⲣⲏⲥ 236 8 254 7 267 9 300 9 403 4 433 12 451 4 457 9 11 *V.* ⲛⲏⲩ
— ⲉⲣⲁⲧ- 473 4
— ⲉⲧⲟⲟⲧ- 348 28 349 ps 438 8
— ⲉϩⲣⲁⲓ 162 8 185 218 8 296 15 336 20 374 28 408 4 455 28
— ⲉϩⲟⲩⲛ 151 11 167 6 191 3 206 4 6 216 11 15 232 234 3 297 2 342 7 348 16 479 494 519 1 *V.* ⲁⲙⲟⲩ
— ⲉϫⲛ- 200 5 *V.* ⲛⲏⲩ
ⲉⲓⲱ wash 314 7 9
ⲉⲓⲏ qual. 351 15
ⲉⲓⲱ ass 373 29 408 3 487
— ass-load 94 8 542
ⲉⲓⲱ, *v.* ⲉⲓⲁⲁⲩ flax
ⲉⲓⲃⲉ nn Ap I 105
ⲉⲓⲁⲃ, (ⲉⲓⲁⲃⲉ ?) 358 12

ⲉⲓⲙⲉ 140 3 151 6 257 7 11 273 1 314 1 327 2 346 2 461 1 512 1 513 5
—— with ethic dat. 404 1
ⲉⲓⲛ = ⲛ bring 433 3
ⲉⲓⲛⲉ 254 3 7 256 10 16 257 6 271 12 13 281 8 286 8 287 5 375 4 378 4 438 3 458 3 4 525 4 534 4
—— ⲉⲃⲟⲗ 164 21 177 6 199 10 261 7 351 13 15 n 353 8 537 2 16 n 647
—— ⲉⲡϩⲏⲧ 351 17
—— ⲉϩⲣⲁⲓ 177 12 314 3 336 9 Ap I 52
—— ⲉϩⲟⲩⲛ 59 8 213 20 238 11 253 4 256 14 297 9 316 8 335 3 341 3 531 9 Ap I 84 121
ⲉⲓⲛⲉ resemble Ap I 56
—— likeness Ap I 38
ⲉⲓⲛⲉ nn 547 2
ⲉⲓⲟⲡⲉ 85 8 406 8 539 ps
——, ⲣⲉϥⲣ 380 5 13
ⲉⲓⲟⲣ (ⲓⲱⲣ) 85 10 n
ⲉⲓⲣⲉ ⲉ- 351 16
—— ⲉϩⲣⲁⲓ 374 23
—— ϩⲁ- 407 3
ⲉⲓⲣⲉ nn 246 n
ⲉⲓⲱⲣϩ 104 7 8 Ap I 94
ⲁⲓⲥ = ⲉⲓⲥ 531 17
ⲉⲓⲥ, ⲉⲓⲥ ϩⲏⲏⲧⲉ ps
— since 181 9 226 3 236 7 297 12 329 9 458 6
ⲉⲥ = ⲉⲓⲥ 96 6 97 1 98 3 147 16 182 12 214 4 17 226 3 236 ps 248 8 251 5 280 17 305 8 10 348 20 24 349 6 384 6 438 5 458 12 474 6 544 13 21
— ϩⲏⲏⲧⲉ 98 22 143 36 214 17
— ϩⲏⲧⲉ 348 20 458 12
ⲉⲓⲥ ⲡⲗⲟⲅⲟⲥ formula 96 6 n 97 1 *Cf.* 265
ⲉⲓⲁⲧ 194 7
——, ⲙⲉϩ 280 15 (?)
ⲉⲓⲱⲧ as title ps *V.* Father
——, ⲁⲧ- Ap I 63
——, ⲙⲛⲧ- ps
ⲉⲓⲟⲧⲉ invoked 649 662
ⲉⲓⲱⲧ barley 176 13
ⲉⲓⲧⲛ 87 6 163 3 327 11 400
ⲉⲓⲁⲁⲩ flax 350 7 n 351 ps 355 363 4 372
ⲉⲓⲱ 353 17 360 5 529 1 530 1 *V.* ⲛⲁⲁⲩ
ⲉⲓϣⲉ ⲉϩⲣⲁⲓ 177 5
ⲉⲓϥⲧ 320 5
ⲉⲓⲱϩⲉ 319
——, ⲥⲉⲧ- 85 6

ⲕ/ = ⲕⲱⲣ 349 9
ⲕⲁⲉ = ⲕⲟⲓ 300 11

ⲕⲉⲓ = ⲕⲉ 534 11 (*cf. ib* 6 ⲕⲟⲩ)
ⲕⲟⲩ- = ⲕⲉ- 86 7 109 23 165 6 169 7 221 2 280 10 286 4 288 8 331 345 6 8 349 13 17 398 8 439 3 ? 463 1 3 465 9 472 528 4 531 ps 532 7 *bis* 534 6 543 13 ? 544 22
ⲕⲱ 248 6 8 435 9 437 15
— ⲉⲃⲟⲗ 257 9 343 4 362
— ⲉϩⲟⲩⲛ 141 35
— ⲛⲧⲛ- 397 9
— ϩⲓ- 256 6 14 n
— ϩⲓⲃⲟⲗ 135 24 n 141 24 256 17
— ϩⲏⲧ ⲉ- 355
— ϩⲁϩⲧⲛ- 491
— ϩⲓϫⲛ- 297 10
— ⲙⲁ 514 3
— ⲧⲟⲟⲧ ⲉⲃⲟⲗ 384 3
ⲕⲱ = ϭⲱ 204
ⲕⲱⲃ vb 183
ⲕⲉⲓ[, or ⲕⲉⲛ[566
ⲕⲟⲓ = ⲕⲁⲁⲧ 248 n *V.* Corrigenda
ⲕⲁⲉⲓⲥⲉ (ⲕⲓⲥⲉ) 519 19
ⲕⲁⲕ, *v.* ⲕⲁⲕⲉ
ⲕⲁⲕⲉ cake 177 19 280 13 309 7 409 531 7 10 540 9 541 2 545 12
ⲕⲉⲗⲟ = ϭⲁⲗⲟ 95 5
ⲕⲗⲱ, *v.* ϭⲗⲱ
ⲕⲉⲗⲉⲃⲓⲛ Ap I *C*
ⲕⲗⲏⲗ 546 4
ⲕⲗⲟⲙ 550 6
ⲕⲱⲗⲡ, *v.* ϭⲱⲗⲡ
ⲕⲱⲗϩ 575 5
ⲕⲁⲗⲁϩⲏ Ap I 55 73
ⲕⲁⲙ (?) (ϭⲁⲙ) 334 5
—— ϭⲗ (?) 532 18
ⲕⲓⲙ, ⲉⲙⲉⲩ- 592 B 14 (Gk. ⲁⲕⲓⲛⲏⲧⲟⲥ) *V.* Ap III
ⲕⲁⲙⲟⲩⲗ, *v.* ϭⲁⲙⲟⲩⲗ
ⲕⲛ- = ϫⲓⲛ- 216 6 519 1 463 G
ⲕⲛⲛⲉ 543 5
ⲕⲛⲧⲉ (?) 519 13
ⲕⲟⲩⲛϫⲟⲩ (? *κονδυ*) 545 10 n 548 11
ⲕⲱⲣ, ϭⲱⲣ 349 8 9 532 n 534 6 535 2 567 3
ⲕⲟⲩⲣⲓ 535 n
ⲕⲉⲣⲙⲥ 278 14
ⲕⲁⲣⲧⲉ, *v.* ϭⲟⲣⲧⲉ
ⲕⲣⲟϥ, ⲣ 459 14
—— ⲙⲛⲧ- Ap I 97
ⲕⲁⲣⲁϥ (?) nn 227 6
ⲕⲁⲥ half, *v.* ϭⲟⲥ
ⲕⲁⲥ coin 84 A 8 *V.* ϭⲟⲥ
ⲕⲱⲱⲥ nn 131 4
ϧⲟⲩⲣ 394 1 ? 397 3
ⲕⲁⲥⲧ 562
ⲕⲉⲧ (ϭⲉⲧ) 327 11
ⲕⲟⲧ circuit (?) 84 17 18
—, ϯ 300 12
ⲕⲱⲧ nn 63 26
ⲕⲱⲧⲉ vb 226 5
ⲕⲧⲟ ⲉϫⲛ- 148 5
ⲕⲟⲩⲓ 244 11 245 3 246 3 258 7 554 17
—— ϣⲏⲙ 328 7
——, ϣⲏⲣⲉ- 140 6
——, ⲛⲟⲩ- 373 ps 540 10
ⲕⲁⲟⲩⲁⲛ, *v.* ϭⲁⲩⲟⲛ
ⲕⲟⲩⲟⲩⲛ- Ap I 54
ⲕⲁϩ 323 5
ⲕⲱϩ nn 102 4 n
ⲕⲱϩⲧ, ϫⲓ 574 6
ⲕⲁϩⲏⲩ, ⲕⲱ Ap I 119

ⲗⲁ, ⲙⲛⲧⲣⲉϥϩⲓ 136 9
ⲗⲟ 199 14 218 11
ⲗⲓⲃⲉ
ⲗⲁⲙⲙⲁϩⲧ, ⲙⲛⲧ- 51 37
ⲗⲱⲃϣ vb 114 7 8
ⲗⲟⲓϭⲉ 455 34
——, ⲕⲁ 98 18 21
——, ϭⲉⲛ Ap I 88
ⲗⲁⲕⲛⲧ 330 12 ? 546 2
ⲗⲓⲕⲧ (?) vb 495
ⲗⲉⲗⲟⲩ, ⲧ- (or ? name) 452
—— ϣⲏⲙ 431 4 433 2
ⲗⲉⲗⲁⲩⲉ ϣⲏⲙ plur. 359 9 n
ⲗⲱⲙⲥ, ⲏⲣⲡ ⲛ- 56 12
ⲗⲓⲯⲉ, ⲗⲓⲯⲏ 345 6 n 356 5 360 5
ⲗⲁⲁⲩ, ⲗⲁⲩⲉ as nn 98 ps 166 n 168 6 174 5 175 7 238 5 260 9 262 6 280 13 300 11 458 13
—— as adj. 63 20 120 135 12 171 21 247 16 256 6 265
—— nn, meaning of 351 n *Cf.* 545 15 546 3
ⲗⲁϣⲁⲛⲉ, ⲗⲁϣ 84 42 151 4 163 ps 181 6 216 21 223 1 n 257 4 278 27 409
ⲗⲟϫⲗⲉϫ nn 109 20
ⲗⲱϫϩ 164 7

ⲙ/, *v.* ⲙⲁⲁϫⲉ
ⲙⲁ place 300 13 400
— church 488 n
— dwelling 88 3 n 96 10 98 12 107 7 166 5 n 169 6 171 12 172 9 181 6 284 3 19 288 1 293 296 8 302 334 4 336 12 370 2 380 3 451 5 458 18 20 ? 459 18 519 9 14 520 4 *bis* 524 8 531 15
— ⲛϣⲱⲡⲉ 92 4 n
—, ⲕⲁ ⲛ- 514 3
—, ϩⲁ-, ϩⲁⲛ- 340 6 433 1 4 458 12 16 465 6 546 1
— ⲛ- prep. 189 8 ? 312 6 338 16 349 ? ps n
ⲙⲁ- = ⲙⲁⲣⲉ- verbal negative 437 17 459 12
ⲙⲉ love
ⲙⲁⲓⲛⲟⲩⲧⲉ ps
————, ⲙⲛⲧ- 106 3 10 163 9 188 5 189 5 213 3 268 1 277 6 300 4 320 3 327 1 328 2 381 2 398 2 439 6 16
ⲙⲁⲓⲡⲉⲭ̅ⲥ̅ 59 4 24 216 4 435 8 ?
ⲙⲁⲓⲣⲱⲙⲉ, ⲙⲛⲧ- 238 10
ⲙⲁⲓϫⲁϫⲉ 258 17
ⲙⲉ truth 257 9 11 307 15 471 4
—, ⲙ- 109 17 Ap I 81
—, ⲛⲁ- 110 ps 131 11 140 22 141 9 23 164 3 247 7 258 16 Ap I 120
—, ϩⲛⲟⲩ- 133 11 142 11 145 5 163 2 180 6 198 7 203 21 216 5 279 3 306 8 315 4 354 4 429 D 457 3 473 7
ⲙⲏ, ⲣ 176 10
ⲙⲟⲩ vb 209 9 236 13 252 6 344 6 384 6
—, ⲁⲧ- Ap I 104 107 112 113
—, ⲙⲛⲧⲁⲧ- Ap I 50 111 116
—, ⲣⲉϥ- Ap I 114
— nn 131 4 143 13 297 20 n
ⲙⲟⲩ = ⲙⲁⲁⲩ 290 7
ⲙⲱ — ⲙⲁⲁⲩ 561 1
ⲙⲟⲉⲓⲧ 200 5 472
——, ϫⲓ 592 A 1
——, ϫⲁⲩ- 104 9
ⲙⲟⲕⲙⲉⲕ nn Ap I 108
ⲙⲕⲁϩ vb 201 5 251 4 257 10 384 2
—— ⲛϩⲏⲧ vb 297 19 507 2
ⲙⲟⲕϩⲥ Ap I 140
——, ⲙⲛⲧ- Ap I 120
ⲙⲙⲟⲛ indeed, for 105 19 140 34 144 15 145 11 173 10 178 15 194 13 196 3 217 8 227 5 238 5 245 5 246 7 247 22 250 3 255 11 271 14 297 11 307 19 327 7 328 8 351 10 356 6 387 8 490
—— neg. 222 17
ⲙⲛ- neg., peculiar 256 16 279 n ? 302 n
— preventive 384 n
— vetitive 238 n 464 ?
ⲙⲛ- with, peculiar 525 3
ⲙⲁⲛ- herd 84 3 299 11
ⲙⲏⲛⲉ, ⲙ- 248 5 268 10
ⲙⲟⲛⲉ nn (?) 286 8
ⲙⲟⲩⲛⲕ nn 82 8
ⲙⲛⲧ measure 84 A 7 531 12 n 532 13
ⲙⲛⲧⲣⲉ 434 31
———, ⲣ 85 15 148 15 384 1
ⲙⲡⲁ — ⲙⲡⲉ neg. 148 12 n 238 16
ⲙⲡϣⲁ vb 87 5 105 23 106 1 131 11 144 2 16 198 9 Ap I 141
——, ⲁⲧ- 178 4 247 20 ?
ⲙⲏⲣ, ⲙⲉⲣ nn 113 18 353 7 398 7 n
ⲙⲟⲩⲣ 213 19 350 7 8 378 11 413
—— adjure 204 n
—— ⲉϩⲟⲩⲛ nn fast 382 8
ⲙⲉⲣ ⲥⲟⲛ 373 42
ⲙⲣⲣⲉ 356 9 373 32
ⲙⲣⲱϩⲉ 549 3 n 550 4

ⲙⲟⲩⲥ 368 5 n 546 6
ⲙⲏⲥⲉ, ϫⲓ- 157 9
ⲙⲟⲥⲧⲉ
ⲙⲁⲥⲧⲣⲱⲙⲉ 51 44 216 8
ⲙⲁⲧⲉ vb 162 22
ⲙⲁⲧⲉ, ⲉ- 199 12 *Cf.* 472
ⲙⲏⲧⲉ 88 5 239 8 270 11 307 16
——, ⲉⲓ ⲉⲧ- 469 n
ⲙⲟⲩⲧⲉ 148 2
——, ⲕⲱ 169 4 n
ⲙⲁⲧⲟⲓ 177 23 420 5
ⲙⲧⲟⲛ vb 170 10 251 5 296 7 300 13 301 11 348 4 358 8 457 18 574 15
—— nn 52 6 109 21
ⲙⲟⲧⲛⲉⲥ 459 24 592 B 17
ⲙⲧⲁⲧ 287 7
ⲙⲁⲁⲩ, ⲙⲁⲩ 162 12 167 5 179 2 258 14 259 16 n 280 5 290 7 294 3 336 22 374 7 397 15 451 4 455 7 485 17 561 1
——, ⲁⲧ- Ap I 62
ⲙⲟⲟⲩ irrigation 85 8 315 10
ⲙⲟⲩ ⲛϩⲟⲟⲩ 358 8
ⲙⲉⲉⲩⲉ nn 244 3 ? 435 9
——, ⲣ ⲡ- vb 439 13
—— nn 168 5 213 6 9 663
ⲙⲟⲩⲟⲩⲧ 170 8 255 15 269 22
ⲙⲉϣⲁ- perhaps 66 13
ⲙⲟⲟϣⲉ 106 5 194 8 433 5 457 13
—— ⲙⲛ- 374 6
—— ϩⲁⲑⲏ 93 6
—— ϩⲓⲧⲛ- 225 6 431 4
ⲙⲟⲩϣⲧ 158 264 4 311 2 332 3 368 4 383 8 392 3 434 5 471 6
ⲙⲟϣⲧⲉ nn 382 8
ⲙⲟⲩϩ fill 127 5 216 6 373 35 484 549 12 Ap I 54
—— pay 86 8 94 3 177 27 n 278 24 n 280 16 307 6 ? 322 6 351 18 400
ⲙⲁϩⲉ ell 564 5 6
ⲙⲁϩⲉ flax 85 7 277 10 15 337 11 353 7 362
ⲙⲁⲉϩⲓ (?) nn 549 12
ⲙⲏϩⲉ 365 6
ⲙⲁϩⲧ 574 11 592 A 10
ⲙϩⲁⲁⲩ 51 33
ⲙⲁⲁϫⲉ, ⲙⲁϫⲉ (*μάτιον*) 176 13 297 7 n 299 12 305 8 315 A 325 3 543 9 546 9
ⲙ/ (ⲙⲁⲁϫⲉ ?) 500 532 ps 533 ps 534 5 9
ⲙⲁϫⲉ hatchet 547 3 548 14

ⲛ/, *v.* ⲛⲟⲩⲃ
ⲛ- adverbial 229 n 392 n
ⲛⲁ- dat. 84 14 101 9 16 n 145 3 167 6 170 4 182 4 300 10 324 2 336 26 338 5 ? 375 7 383 6 398 5 408 4 437 11 465 7
ⲛⲁ vb 373 43
ⲛⲁ mercy 377 7 460 12
—, ⲙⲛⲧ- 434 15 456 8
ⲛⲉ- demonstr. 333 4 ? 350 5 433 4
ⲛⲟⲩⲃ, ⲛ/ money 177 15 253 5 260 4 284 12 288 5 434 20 519 15
ⲛⲟⲃⲉ, ⲣⲉϥⲣ ps
ⲛⲟⲉⲓ, ⲛⲁⲉⲓ nn 338 10 531 10
ⲛⲟⲉⲓⲕ, ⲣ 315 A
ⲛⲁⲉⲓⲁⲧ- 115
ⲛⲁⲓⲧ 592 B 6
ⲛⲟⲉⲓⲧ 297 8
ⲛⲁⲕ — ⲛⲟϭ 293
ⲛⲕⲁ 94 3 6 264 6 458 11 Ap I 70
ⲛⲕⲟⲧⲕ vb 162 14 21
ⲛⲁⲛⲟⲩ- 279 6 355 376 3 397 12 436 2 459 19
ⲛⲥⲟⲩ- — ⲛϣⲟⲩ- 465 21
ⲛⲁⲧ 351 12 352 n 366 1
ⲛⲟⲩⲧ vb 297 8 336 19
ⲛⲟⲩⲧⲉ, ⲙⲁⲓ- ps
——, ⲣⲙⲛ- 478
——, ⲙⲛⲧ- Ap I ps
——, ⲕⲁⲧⲁ ⲡ- 264 4 n
——, ⲁⲧ- 485 6
——, ⲙⲛⲧⲁⲧ- 458 19
ⲛⲧⲛ- 339 n
ⲛⲧⲁⲣⲉ- 72 n 275 n
ⲛⲧⲛϭ Ap I 138
ⲛⲁⲩ ⲉⲃⲟⲗ vb 458 8
—— nn 592 B 15
ⲛⲁⲩ nn
—, ⲉⲡⲓ- 349 5 524 6
—, ⲙⲡⲉⲓ- 243 5 n 335 4
ⲛⲁⲁⲩ = ⲉⲓⲁⲁⲩ 289 5 569
ⲛⲁⲩ = ⲛⲏⲩ 245 7 304 12 Ap I *F* 19
ⲛⲏⲩ 268 6 280 9 303 10 342 7
— ⲉⲣⲏⲥ 236 12 244 9 341 8 382 7 *V.* ⲉⲓ
— ⲉⲡϩⲏⲧ 243 4 244 13 262 7 304 12
— ⲉϩⲟⲩⲛ 223 6 10 652 655 675 A
ⲛⲟⲩⲉϣ ⲛ- 358 13 374 10 466 16
ⲛⲏⲛϥ 401 10
ⲛⲓϥⲉ nn 240 4 ?
ⲛⲟϥⲣⲉ 277 19 540 9 592 A 12
ⲛⲉϩ 84 A 9 280 17 337 9 15 379 6 484 539 4 574 4 8
—, ⲥⲁⲛ- 519 8 667
ⲛⲟⲩϩ, ⲛⲁⲩϩ nn 113 19 398 6 438 7
—— ⲛϭⲱⲥ (?) 268 12
ⲛⲟⲩϩⲉ (ⲛⲱϩⲉ) vb 181 8
—— ⲉϫⲛ- 286 8 307 5 9 n
ⲛⲟⲩϩⲉ nn 326 4 437 4 ? 532 34
ⲛⲁϩⲃ 592 B 6
ⲛⲟⲩϩⲙ 210 6
ⲛϩⲟⲧ 84 11
ⲛⲁϩⲧⲉ nn 148 7
ⲛⲟⲩϫⲉ 141 26 214 3 456 1 466 10 532 14 574 5 575 8 15
ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ 270 16 366 2 Ap I 126
ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ϩⲓ- 84 21
—— ⲉϩⲣⲁⲓ 574 3
—— ⲉϫⲛ- 84 28
ⲛⲟϭ 81 3 216 16 402 460 4 551 3 Ap I frag *b ib* 27
—, ⲙⲛⲧ- 186 1 334 2 Ap I 31
—, ⲣ 306 12 ?
— ⲛⲣⲱⲙⲉ 103 22 143 33 46 n 185 231 4 251 3 276 n 398 6 431 8 482 3
— —— (of age) 162 11 *V.* ⲛⲁⲕ
ⲛϭⲓ 162 n 258 11 ? n

ⲟⲉⲓⲕ 173 14 246 4 253 1 296 17 325 5 377 7 465 16 532 10 540 13
— ⲱ 540 6
— ϣⲏⲙ 540 5
ⲟⲙⲉ 358 6 392 4 n
ⲟⲛ 337 n 438 5
ⲟⲓⲛⲉ 191 9 301 5 323 3 344 11
ⲟⲥⲉ, ⲁⲥⲉ 146 7 162 7 182 ps 183 255 14 475 10 519 21
—, ϯ 472 Ap I 49
ⲟϩⲉ nn 164 17 Ap I 136

ⲡ (ᵉ*p*-) art. 33 1 43 1 87 1 97 1 133 5 149 9 203 5 216 8 351 5 449 8 *sic V.* 324 2
ⲡⲉ, ⲧ- upper part 400 Ap I 67
ⲡⲉ- demonstr. 44 4 143 36 171 5 205 13 280 8 315 A 323 1 331 7 333 8 335 4 338 10 349 10 358 9 434 22 637 661 675 A
-ⲡⲉ with future 297 n
ⲡⲟⲕⲉ 358 5
ⲡⲱⲗϭ, ⲡⲱⲗⲕ, ⲡⲱⲗⲅ 96 15 151 11 188 16 189 8 191 6 262 5 294 5 307 20 338 6
—— ⲉⲃⲟⲗ 262 8 272 11 307 4 310 9 438 4
—— ⲙⲛ- 88 2 4 96 11 147 17 188 9 189 12 196 2 261 3 267 10
ⲡⲱⲱⲛⲉ Ap I 22 67 116
——, ⲁⲧ- Ap I 57
ⲡⲉⲛⲓⲡⲉ irons 219 3
ⲡⲁⲡⲁⲓ bird 574 8
ⲡⲣⲱ 465 23
ⲡⲣⲏϣ 545 12
ⲡⲁⲣϩⲥ 351 4
ⲡⲱⲣϫ 253 ps Ap I 44
—— nn Ap I 84
—— ⲉⲃⲟⲗ Ap I frag *a* 21
—— —— nn Ap I 37 39
ⲡⲱⲧ ⲉϩⲟⲩⲛ ⲉ- 395 1
— ⲛⲧⲛ- Ap I 113
— ϩⲓⲣⲁⲧ- 176 12
ⲡⲟⲩⲟ = ⲡⲟⲟⲩ 361 9
ⲡⲱϣ 314 4 Ap I 11 44 76
ⲡⲁϣⲉ, ⲡⲏϣⲉ 179 9 ? 279 5 285 9 298 17 309 5 326 10 327 10 12 522 4 525 6 531 13 545 15 547 8
ⲡⲉϣ- 309 4 6

ⲡⲱϩ reach 247 10
ⲡⲁϩⲣⲉ 51 38 441 4
——, ⲣ 109 20
ⲡⲱϩⲧ vb 155
ⲡⲁϩⲟⲩ, ϩⲓ- 305 12 348 15
ⲡⲱϫⲕ nn 564 7

ⲣⲁ- part 84 5 86 5 ? n
ⲣⲁ, ϣⲁⲛ- 101 10
ⲣⲓ 205 4 466 6
ⲣⲟ mouth 431 7
— door 247 15 248 8 9 297 11 397 5 14 533 4
ⲣⲱ 299 14 327 12
ⲣⲟⲉⲓⲥ 142 7 149 7
ⲣⲟⲉⲓϣ, *v.* ⲣⲟⲟⲩϣ
ⲣⲉⲕⲉⲓ (?) nn, or name 538 6
ⲣⲓⲕⲉ Ap I 53
ⲣⲉⲕⲣⲓⲕⲉ 592 A 20 (Gk. ⲡⲩⲥⲧⲁⲩⲙⲟⲥ)
ⲣⲱⲕϩ 461 4
ⲣⲓⲙⲉ ⲉϩⲟⲩⲛ ⲉ- 180 8
ⲣⲱⲙⲉ 195 219 4 268 2 283 6 310 5 12 326 6 338 5 431 7 441 1 471 7 538 8 546 1 673
——, ⲁⲧ- 176 8 195 373 8
——, ⲣ Ap I 58
V. ⲛⲟϭ ⲛⲣⲱⲙⲉ
ⲣⲙ- 134 4 144 5 172 17 272 12 436 5 438 3 473 9 487 519 ps 544 16 652 660 668
ⲣⲙⲛ- 77 4 369 n 466 15 522 2
ⲣⲱⲙ- — ⲣⲙ- 302
ⲣⲙⲙⲁⲟ, ⲣ Ap I 124
ⲣⲟⲙⲡⲉ 84 7 89 8 20 135 20 236 8 n 255 9 458 6
——, ⲕⲁⲧⲁ 300 14
——, ⲧ- this year 236 15 246 12 309 8
—— ⲛⲁⲩⲁⲙⲉ 541 3
ⲣⲁⲛ 103 8 n 141 7 145 11 149 6 7 197 2 201 8 205 1 247 13 251 6 296 10 304 7 310 6 382 13 463 *F* 3 473 5 673
ⲣⲓⲛ = ⲣⲁⲛ 169 13
ⲣⲡⲉ 162 28
ⲣⲣⲟ (ⲉⲣⲟ), ⲙⲛⲧ- Ap I 29
ⲣⲣⲱ, ⲣⲙⲛⲧ- 466 15 n
ⲣⲏⲥ, ⲉ- 96 9 131 9 147 4 168 11 236 8 12 244 10 253 7 254 7 267 9 290 13 291 4 296 14 300 9 303 11 341 8 358 3 382 7 403 4 417 1 ? 433 12 434 26 435 4 442 5 451 4 457 ps 470 474 5 480 3 525 4 *V.* ⲉⲓ, ⲛⲏⲩ, ϣⲉ
— ⲧⲁ- 102 8 562
— ϣⲁ- 102 4
ⲣⲁⲥⲧⲉ, ⲣⲉⲥⲧⲉ 223 8 226 5 233 4 338 n 372 403 10
ⲣⲁⲧ, ϫⲓ 244 11
ⲣⲧⲟⲃ, ⲣⲧⲁⲃ 86 6 9 299 10 305 5 307 13 315 9 317 2 519 13 533 2 8 541 2 546 8
ⲣⲟⲟⲩⲉ (ⲣⲟⲉⲓⲟⲩⲉ) 56 22
ⲣⲟⲟⲩϣ 236 10 285 10
——, ⲁⲧ- 160 366 4
——, ⲙⲛⲧⲁⲧ- 435 3
——, ⲣ ⲁⲧ- 269 16
——, ϥⲓ 162 10 198 3 243 7 277 19
——, ϥⲁⲓ- 269 20
ⲣⲁϣ, ⲙⲛⲧⲣⲙ- 592 A 8
ⲣⲁϣⲉ vb 89 n 273 1 327 2
—— nn 198 6 213 16 432 1 483 1 498 6
ⲣⲱϣⲉ vb 171 27 ? 261 9
—— nn 493 1
ⲣⲁϩⲧ nn 366 1 4

ⲥⲁ- *agens, artifex* 473 n 519 8 533 6 561 4 566 667
ⲥⲁ ⲛϩⲟⲩⲛ 574 2
ⲥⲁ, ϯ 72 15
ⲥⲉ- ? = ϫⲉ- 338 9 15 n
ⲥⲱ vb 463 I 2
— nn 168 9
ⲥⲁⲩⲏⲣⲡ, ⲙⲛⲧ- 51 47
ⲥⲃⲱ 244 1 15 434 7 456 12
—, ⲣⲉϥϯ Ap I 15
ⲥⲟⲃⲧⲉ 282 15 289 10
ⲥⲃⲟⲩⲓ 140 21 22
ⲥⲟⲓ back 420 6
ⲥⲟⲓ beam 326 3 468
ⲥⲟⲉⲓϣ 348 ps 349 ps 354 7 8 356 8 357 522 5 532 4 12 534 ps
ⲥⲟⲕ 492
ⲥⲱⲕ sail 506
ⲥⲓⲕⲉ 297 7
ⲥⲁⲗⲱ 531 7 n
ⲥⲱⲗϭ, ⲥⲱⲗⲕ 253 1 n 549 9
ⲥⲓⲙ 574 4 n
ⲥⲱⲙ vb 592 A 9 (Gk. (ⲁ)ⲇⲁⲙⲁⲥⲧⲟⲥ)
ⲥⲓⲙⲉ — ⲥϩⲓⲙⲉ 344 7 531 ps 545 8
ⲥⲙⲟⲩ nn 84 19 n 201 9 n 213 15 n 245 3 n 246 3 250 6 463 *F* 2 649 651
—— liturgical 378 9 n
——, ϫⲓ- 162 4
ⲥⲙⲙⲉ 182 6 n 409
ⲥⲙⲓⲛⲉ 51 27 59 ps 82 6 16 85 9 89 11 134 2 141 16 157 4 163 ps 165 6 249 1 254 4 7 257 8 263 268 3 301 16 307 12 320 6 405 455 4 506
ⲥⲱⲙⲛⲧ 97 2 148 6
ⲥⲉⲙⲛⲁⲩ (?) vb 492
ⲥⲓⲙⲥⲓⲙ 327 3 329 13 332 2
ⲥⲙⲏⲧ, ⲙⲛⲧ- 66 19
ⲥⲙⲟⲧ 74 1
ⲥⲟⲛ, ⲥⲛⲏⲩ title ps
ⲥⲛⲏⲩ ϣⲏⲙ 297 17
—, ⲡⲁ- title 189 6 191 1 240 8 245 10 277 4 290 5 6 332 9 348 17 350 3 n 351 7 10 364 8 434 2 444 14 508 3 525 4 7 642
ⲥⲟⲛ, ⲣ 278 18
—, ⲙⲛⲧ- ps
—, ⲣ ⲧⲙⲛⲧ- 351 8
—, ⲙⲛⲧⲙⲁⲓ- 171 17 203 13
ⲥⲱⲛⲉ 89 2 99 7 100 ps 182 5 268 3 489 520
——, ϣⲛⲧ- 403 4
ⲥⲉⲛⲟ, *v.* ⲧⲥⲁⲛⲟ
ⲥⲱⲛⲧ nn Ap I frag *a* 15
ⲥⲛⲧⲉ, ⲙⲛⲧ- Ap I 82
ⲥⲛⲁⲩ, ⲙⲛⲉ- 165 15 259 11
ⲥⲛⲟϥ 574 3
ⲥⲛⲟⲩϥ 81 16
——, ⲛ- 348 16
——, ϫⲓⲛ- 566
ⲥⲟⲡ 390 6 525 2 574 13
—, ⲕⲁⲧⲁ 59 39
—, ⲙⲉⲣ 373 42
—, ⲙⲡⲓ- 297 20 n
—, ⲛⲟⲩ- 348 10 11
—, ϩⲓⲟⲩ- 224 438 11 482 9 Ap I 134
ⲥⲟⲡⲥ vb 178 6 199 ps 250 2 351 14
ⲥⲟⲡⲥⲡ 162 4 250 5 373 44
—— nn 201 10
ⲥⲓⲣ 296 14 n 335 2
ⲥⲣϥⲉ vb 244 12 288 9 399 10 455 14
ⲥⲓⲧⲉ vb 503
ⲥⲟⲧⲉ, ϯ (?) 80 12
ⲥⲱⲧⲉ vb 178 13 190
——, ⲣⲉϥ- 592 B 11
ⲥⲧⲟ ⲉⲃⲟⲗ 167 15
— ⲉⲡⲁϩⲟⲩ 167 8
— ⲉϫⲛ- 462 n
V. ⲧⲥⲧⲟ
ⲥⲉⲧⲉⲓⲱϩⲉ, *v.* ⲉⲓⲱϩⲉ
ⲥⲱⲧⲙ, ⲙⲛⲧⲁⲧ- 373 21
——, ⲣ ⲁⲧ- 373 19
ⲥϯⲛⲟⲩϥⲉ 146 1 163 2 216 6 237 247 4 354 2 375 3
ⲥⲱⲧⲡ 153 380 9
ⲥⲟⲩ- day 296 15 n 471 11 12 n
ⲥⲟⲩ- = ⲡⲥⲟⲩ- 398 8
ⲥⲟⲩⲟ 84 A 7 89 10 19 91 191 9 294 7 297 7 298 ps 299 8 10 300 10 301 5 303 6 7 304 8 305 5 306 9 307 6 308 5 7 309 4 6 310 3 10 311 4 313 2 314 2 315 9 316 8 317 2 322 2 324 5 325 4 344 11 345 8 361 4 519 ps 531 11 12 532 2 533 22 541 2 546 8
ⲥⲟⲟⲩⲛ ps
——, ⲙⲛⲧⲁⲧ- Ap I 121
ⲥⲟⲩⲛⲧ- 397 10 *Cf.* 286 n
ⲥⲟⲟⲩⲧⲛ vb 462
——, ⲛ- 227 4 n 286 4
ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ 336 7
ⲥⲟⲟⲩϩⲉ 333 4 345 6 ? 574 7

ⲥⲟⲟⲩϩⲥ 300 7 461 9 484 568
ⲥⲱϣⲉ Ap I 40
——, ⲉⲃⲣⲁ- 86 8 277 16
ⲥϣ ⲛϩⲏⲧ = ϣⲥ ⲛϩⲏⲧ (Gk. ⲫⲣⲉⲛⲟⲃⲗⲁⲃⲉⲓⲁ) 592 B 21
ⲥϣⲟⲧ = ⲥϫⲁⲧ 98 28
ⲥⲱϣϥ (ϣⲉⲥϥ) (Gk. ⲁⲧⲓⲙⲁⲍⲉⲓⲛ) 592 B 19
ⲥⲁϥ, ⲥⲏϥ 169 8 450
—, ⲛ- 136 1 191 3 336 2 ? 370 7 469
ⲥⲁϩ 109 3 138 244 13 397 5 Ap I 4 15 102 120
ⲥⲁϫⲟ, ⲥⲁϫⲱ 103 31 538 (? or name)
ⲥⲟϩⲉ remove (?) 411
ⲥⲁϩⲃⲉ = ⲥⲁϣϥⲉ 532 38 537 13
ⲥϩⲁⲓ 374 7 26 n 386 5 493 1
— ⲉ- 358 3 387 5 460 8
— ⲉⲃⲟⲗ 182 4 n 287 4 479
— ⲉⲣⲁⲧ- 144 3 145 10 163 1 164 2 373 3 376 7
— ⲉⲧⲛ- 323 5
— ⲉϩⲣⲁⲓ 172 13 15 20
— ⲛ-, ⲛⲁ- 145 3 147 18 169 5 170 4
— ϣⲁ- 144 14 268 12
— pronom. forms 323 n
— nn 121 127 4 6 140 ps 141 3 145 10 146 2 151 5 327 1 342 1 346 1 410 1 434 33 472 486 513 7 672
ⲥⲱϩⲙ vb 148 20 309 4
ⲥϫⲁⲧ, ⲥϫⲟⲧ, ⲥϩⲁⲧ, ⲥϣⲟⲧ 98 ps 256 12 479 546 5
ⲥⲁϩϥ nn 547 4
ⲥⲓϭⲉ—ⲥⲏϭ (Gk. ⲡⲁⲣⲉⲓⲙⲉⲛⲟⲥ) 592 B 16
ⲥϭⲣⲁϩⲧ 162 15 Ap I 147

ⲧⲁ- daughter of (?) 99 ps
ⲧⲁ part (?) 102 n 562
-ⲧⲉ (?) 338 10
ⲧⲉ- demonstr. 174 8 179 7 181 5 232 280 4 9 300 5 390 2
ϯ- 242 9
ϯ vb 89 10 91 253 10 270 22 336 8 9 523
– ⲧⲟ (ⲧⲱ) 59 31
– abnormal forms 278 19 280 15 287 7 9 300 8 336 9 351 4 531 12
– ⲁϩⲣⲏ 296 15 n
– ⲉⲃⲟⲗ 165 9 291 10 310 4 342 11
– ⲉⲧⲛ- 199 13
– ⲉϫⲛ- 253 8
– ϣⲁⲃⲟⲗ 87 5
– with 2 dots 415
– peculiar form of 346 n
ⲧⲟⲉ (ⲧⲁⲉ) 102 3
ⲧⲏⲃⲉ chest 532 10 533 8
ⲧⲱⲱⲃⲉ vb seal 253 2 304 9 531 18 549 10 12
ⲧⲱⲱⲃⲉ brick 400
ⲧⲃⲛⲏ 165 4 10 255 15 347 2 3 n
—— ⲙⲛⲧ- 66 12
ⲧⲃⲧ 571 3
— ⲛⲁⲃⲏϣ 533 11
ⲧⲱⲃϩ 250 5 279 10
—— ⲉϫⲛ- 201 4 8
ⲧⲁⲓⲟ nn 103 6 463 *F*
ⲧⲱⲕ fix 384 5 532 10 n ? 533 3 ?
— ⲛϩⲏⲧ 498 3
ⲧⲁⲕⲟ 358 5 366 2
——, ⲁⲧ- 592 A 24
——, ⲙⲛⲧⲁⲧ- Ap I 116
——, ⲣⲉϥ- 592 A 6
ⲧⲏⲕⲙⲥ 534 5 n
ⲧⲱⲕⲥ (ⲧⲱϩ̂) 220 9
ⲧⲗⲟ 338 n *V.* ⲧⲁⲗⲟ
ⲧⲁⲗⲟ 90 162 7 302 303 11 304 14 312 8 326 7 337 8 338 8 9 339 351 11 352 353 12 358 6 399 9 417 2 434 ps 458 18 592 B 6
—— ⲉϩⲣⲁⲓ 334 6
—— ⲉϩⲟⲩⲛ 353 10
ⲧⲁⲗϭⲟ 109 21
ⲧⲁⲙⲟ 188 7 n 225 5 270 2 274 276 279 3 457 7 489 520 1 5 n
ϯⲙⲉ 97 3 216 5
ⲧⲙⲏ 358 4
ⲧⲁⲙⲓⲟ 299 19 397 7 12 406 8
ⲧⲙⲙⲟ (Gk. ⲯⲱⲙⲓⲍⲉⲓⲛ) 592 A 23
ϯⲧⲱⲛ 404 2
ⲧⲟⲡⲡⲉ, *v.* ⲧⲱⲡⲟⲩ
ⲧⲡⲁⲩ, ϣⲁ- 219 2
ⲧⲱⲡⲟⲩ, ⲧⲱⲡⲉ, ⲧⲟⲡⲉ &c. 78 12 201 5 217 17 298 5 398 3 438 11 444 15
ⲧⲉⲛⲟⲩ 299 14 458 ps 465 19
ϯⲛⲟⲩ = ⲧⲉⲛⲟⲩ 56 27 63 6 66 1 143 37 162 8 227 3 239 8 248 8 10 255 5 285 10 286 ps 336 4 8 345 3 351 13 359 6 478
ⲧⲛⲛⲟⲟⲩ 133 7 134 2 147 3 19 149 4 11 162 26 165 14 170 6 175 8 191 8 194 11 206 7 214 18 238 15 240 6 242 2 244 13 245 3 246 2 250 6 253 1 11 254 6 259 10 267 5 268 ps 269 15 271 11 275 4 277 7 13 279 5 7 280 6 27 283 ps 284 13 298 12 301 5 304 9 313 ps 315 7 318 320 4 323 2 326 10 330 6 333 5 7 336 19 341 9 345 5 9 346 4 6 348 ps 350 5 354 6 374 19 22 375 4 7 377 5 382 5 386 7 387 3 7 389 3 4 397 ps 431 6 434 12 32 437 ps 449 7 457 11 13 458 12 460 9 465 13 471 18 473 5 ? 480 2 482 3 525 ps 532 11 534 1
—— ⲉⲃⲟⲗ 310 5 326 2 329 14
ⲧⲛⲛⲟⲟⲩ ⲉϩⲟⲩⲛ 166 9 222 5 268 10 314 2 326 5 365 4
—— ⲛⲥⲁ- 455 31 544 12
ⲧⲉⲛⲛⲉⲩ = ⲧⲛⲛⲟⲟⲩ 345 5
ⲧⲟⲩⲛⲟⲥ ⲉϩⲣⲁⲓ Ap I 128
ⲧⲁⲛϩⲟ, ⲣⲉϥ- Ap I 114
ⲧⲁⲛϩⲟⲩⲧ 327 6
ⲧⲱⲡ 238 8
ⲧⲁⲡⲣⲟ 258 11 277 14
—— ϩⲓⲧⲁⲡⲣⲟ 281 17
ⲧⲱⲣⲉ (?) 546 3
ⲧⲁⲣⲕⲟ 162 12 462 466 3 473 5
ⲧⲥ (?) 56 36 n 106 ps n
ⲧⲥⲟ 592 A 24
ⲧⲥⲁⲃⲟ 272 3 592 A 9
—— ⲉⲓⲁⲧ ⲉⲃⲟⲗ 194 7 ?
ⲧⲥⲁⲛⲟ, ⲥⲉⲛⲟ 255 8 10 n 287 n 351 16 371 4 441 4 n
ⲧⲥⲧⲟ ⲉⲃⲟⲗ 59 7 172 13 *V.* ⲥⲧⲟ
ⲧⲱⲧ 279 7 441 4 459 22
— ⲙⲛ- 141 40
ⲧⲟⲟⲧ, ⲣ ⲁⲛⲁ- 267 8 298 8
ⲧⲁⲁⲧⲉ ⲉϩⲟⲩⲛ 49 fol. 1 5 n
ⲧⲟⲟⲩ monastery 192 8 237 (*cf.* 239) *V.* also Index II (1)
ⲧⲟⲟⲩ buy 287 8 ? 533 1 564 9
ⲧⲁⲩⲟ 257 9 266 7 269 5 278 19 26 281 16 307 15 397 10 431 7 438 3 455 33 464 471 23 503
—— ⲉⲡⲉⲥⲏⲧ Ap I 110
—— ⲉϩⲟⲩⲛ Ap I frag *a* 13
—— ⲛⲥⲁ- 141 24
ⲧⲟⲟⲩⲉ 370 4 371 3
ⲧⲱⲟⲩⲛ, ⲧⲱⲛ 227 4 455 8 Ap I 119
—— ϩⲁ- 255 14
—— nn Ap I 118
ⲧⲟϣ 60 76 112 249 8 323 1 437 9 484
ⲧⲱϣ 141 25 38 145 13 225 8 9 243 8 259 8 262 5 285 12 299 16
— nn 219 n ?
ⲧⲁϣⲉⲟⲉⲓϣ nn Ap I 5
ⲧⲱϩ 286 7 645 Ap I 103
—, ⲁⲧ- Ap I frag *a* 20 *ib* 57
— nn Ap I 12
ⲧⲱϩ chaff 353 23
ⲧⲁϩⲟ, ⲧⲉϩⲟ 102 1 6 105 14 170 5 177 14 21 207 7 ? 214 14 227 4 240 9 241 13 244 ps 245 5 7 262 9 266 4 268 9 275 3 n 280 22 282 13 328 15 331 345 2 397 11 400 470 Ap I 150
—— ⲉⲣⲁⲧ 373 7 Ap I frag *a* 20 *ib* 89 99
—— nn Ap I frag *a* 2 10 *ib* 141
—— ⲉϩⲟⲩⲛ 304 17
——, ⲁⲧ- Ap I *F* 15 62
ϯϩⲉ nn 51 ps
ⲑⲁⲃ 592 A 6
ⲧⲱϩⲙ 289 n
ⲧⲉϩⲙⲉ 532 15 549 9

ⲑⲙⲟ 574 4
ⲑⲏⲛ(ⲑⲓⲛ) 574 5
ⲧⲱϩⲥ vb 574 9
ⲧϫ nn (?) 549 4 n
ⲧⲟⲩϫⲟ 198 7 246 8
ⲧⲱϭ, ⲧⲱⲕ bake 296 13 16 309 7
— ⲙⲁ ⲛ- 406 10 466 6
ⲧϭⲁⲓⲟ 51 33 493 6
ⲧⲱϭⲥ 218 6

ⲟⲩ great, *v.* ⲱ
ⲟⲩⲁ, ⲙⲛⲧ- Ap I ps
ⲟⲩⲁ vb 177 22 182 10 214 19 216 10 217 10 260 13 287 9 314 5 531 9
ⲟⲩⲁ blasphemy
—, ⲣⲉϥϫⲓ Ap I 132
—, ⲙⲛⲧⲣⲉϥϫⲓ Ap I 22
ⲟⲩⲁ, ⲟⲩⲁⲉ = ⲟⲩⲟⲉⲓⲉ 227 5 356 5
ⲟⲩⲉ 152
ⲟⲩⲱ cease 200 5
—, ϯ finish 240 10
ⲟⲩⲱ news 170 6 8 (?) 240 6
ⲟⲩⲁⲁⲃ, ⲡⲉⲧ- 145 4 266 1 296 21 360 2 411 A Ap I frag *a* 1 *ib* 6
——, ⲙⲛⲧⲡⲉⲧ- 170 n 198 11 236 9 244 11 342 2 358 2 473 4
ⲟⲩⲏⲏⲃ, ⲙⲛⲧ- 162 10 Ap I 134
ⲟⲩⲃⲉ, ϯ 592 B 21 Ap I 93
ⲟⲩⲟⲓ (Gk. ⲟⲣⲙⲏ) 592 A 7
ⲟⲩⲟⲉⲓⲉ, ⲟⲩⲁⲉ, ⲟⲩⲁ, ⲟⲩⲉ, ⲉⲓⲉⲛ- 62 40 85 8 356 5
———, ⲣⲙ- 165 7 10 227 5 273 3
ⲟⲩⲉⲓⲕⲉ vb 261 5 280 19
ⲟⲩⲟⲉⲓϣ, ϩⲁϩ ⲛ- 253 12 n
ⲟⲩⲟⲉⲓϣⲉ nn 38
ⲟⲩⲱⲙ 297 14 341 6 463 1 2 531 8 13 537 ps 573 ps 661
——, ⲣⲟⲙⲡⲉ ⲛ- 541 3
ⲟⲩⲱⲛ vb 247 15
ⲟⲩⲉⲓⲛⲉ 357 463 H 2
ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ Ap I 92 112
—— nn Ap I 1
ⲟⲩⲏⲣ 268 13 283 9
ⲟⲩⲱⲣ = ⲟⲩⲱⲣϩ 349 8
ⲟⲩⲣⲟⲧ vb 168 16
ⲟⲩⲱⲣϩ 182 10 n 277 15 286 5 6 349 8 516 534 8 537 4
ⲟⲩⲟⲟⲧⲉ 249 11
ⲟⲩⲁⲧϩ nn 545 14
ⲟⲩⲁⲧϩⲉ 542 ? n
ⲟⲩⲱϣ 134 6 138 268 5 269 8 327 10 431 7 433 8 512 2
—— — θέλησον 150 161 n 241 n 279 5 333 3 346 3 354 6 387 2 441 3
—— nn 84 4 89 12 92 11 ? 133 1 146 5 216 9 247 17 287 12 299 1 436 7 451 6 457 12 459 17 Ap I 30

ⲟⲩⲱϣ, ϩⲟⲟⲩ ⲛ- holiday 147 8 284 7 n 457 12 16
ⲟⲩϣⲏ 378 12 389 5
ⲟⲩⲱϣⲃ 455 16 ? 33
——— ⲉϫⲛ- 176 3
ⲟⲩϣⲁⲛ 313 3
ⲟⲩⲱϣⲥ ⲉⲃⲟⲗ nn 168 13
ⲟⲩⲱϣⲧ 110 14 113 7 239 13 247 6
ⲟⲩⲱϣϥ 162 14
ⲟⲩⲱϩ place 95 4 280 11 13 471 9
—— add 327 12 331 392 4 5
—— ⲉ- 210 A 275 5 n
—— ⲉϫⲛ- 307 5 330 4
—— dwell 87 4 92 4 93 2 103 ps 162 9 25 416
ⲟⲩⲱϩ, ⲙⲁ ⲛ- 103 9 29 592 A 18
—— = ? ⲟⲩⲱ 170 6 8
ⲟⲩⲱϩⲉ 270 13
ⲟⲩⲱϩⲙ, ⲙⲛⲧⲣⲉϥ- 66 5
ⲟⲩϩⲟⲣ 148 14
——, ⲃⲁⲗ ⲛ- 573 8
ⲟⲩⲉϩⲥⲁϩⲛⲉ 269 18
ⲟⲩϫⲁⲓ 175 11
—— nn 241 8 244 14 249 12 273 1 327 2 348 5 27 432 2 444 7 471 3
ⲟⲩϫⲏⲓ = ⲟⲩϫⲁⲓ 115
ⲟⲩⲱϭⲛ 184 5 574 7

ⲱ (ⲟ) interj. 238 8
ⲱ, ⲟⲩ great 402 n ? 532 n 540 7 547 4
ⲱⲱ Ap I *F* 26 28
ⲱⲃϣ 174 7 176 6 177 3 10 242 3
— nn 434 21 575 6
—, ⲣ ⲛ- 370 6
ⲱⲗ 356 5
— ⲉϩⲟⲩⲛ 163 5 6 n 166 10 ?
ⲱⲛⲉ 336 20 566
— ⲛϫⲁⲕ 364 2
ⲱⲛϩ 266 5 374 30
ⲱⲛ 87 8 Ap I 43 126 131
— ⲛⲧⲛ- 103 28
ⲱⲣⲃ ⲉϩⲟⲩⲛ Ap I 55
ⲱⲣⲕ 98 23 162 13 179 5 311 7 340 9 344 9
ⲱⲣϫ trans. 61 16 214 13 215 8 248 8
— nn 257 11 270 9
ⲱⲥⲕ 382 4
— nn 382 5
ⲱⲧⲛ 162 7
ⲱϣ read 298 25 375 9 376 11 378 6 9 389 5 390 2 393 6 460 1 466 5 663 672
— ⲉⲃⲟⲗ 333 7
— ⲉϩⲣⲁⲓ 107 5
— ϩⲓⲃⲟⲗ 461 13
ⲱϣⲙ 592 A 8
ⲱϥⲧ ⲉϩⲟⲩⲛ Ap I 77
ⲱϩⲥ 168 10
ⲱϫ 64 15
ⲱϫⲛ 173 15

ϣ- meaning of 238 n
ϣⲁ, ϣⲁⲉ feast 84 20 105 12 207 7 253 13 333 8 337 14 458 14 565 A
ϣⲁ- prep. 361 4 n 373 10
ϣⲉ = ϫⲉ 292
ϣⲏ (? ϣⲉ) nn 302 n
ϣⲉ, ϣⲏ = ϣⲏⲣⲉ 97 4 270 14 20 280 5 336 5 380 4
— = ϣⲉⲉⲣⲉ 520 7 646
ϣⲛ = ϣⲏⲣⲉ ⲛ- 349 16 374 25 403 3 638
— = ϣⲉⲉⲣⲉ ⲛ- 99 11
ϣⲉ, ϣⲏ, ϣⲏⲉⲓ vb 245 7 286 12 n 374 11 532 14
— ⲉⲛϩⲏⲧ 345 6 532 43
— ⲣⲏⲥ 290 12
— ⲉⲃⲟⲗ 465 9
— ⲉϩⲟⲩⲛ 96 9 531 15
ϣⲉ, ϣⲏ measure of money 168 8 n 280 6 286 4 287 6 294 4 301 9 349 6 397 8 520 6 11 ? 521 ps 522 5 524 5 ? 7 528 2 4 529 2 3 533 15 16 542
ϣⲉ wood 220 9 326 4 341 9 ? 360 5
— stocks 181 8 9 n
ϣⲏ ⲛⲭⲣⲓⲁ 159 n
ϣⲓ nn 247 11 326 3 477
ϣⲱ sand (?) 508 5
ϣⲓⲃⲉ 400 Ap I 17
—— nn Ap I 10
——, ⲙⲛⲧⲁⲧ- Ap I 14
ϣⲃⲱⲱⲥ = ϣⲃⲱ Ap I 21
ϣⲃⲱⲧ 183
ϣⲁⲓ = ϣⲉ vb 531 15
ϣⲟⲉⲓϣ 164 7 198 8 216 3 236 3 244 5 431 1
ϣⲕⲁⲣ 571 2
ϣⲱⲗ vb 260 6
ϣⲱⲗ (?) vb 313 8 n
ϣⲟⲗϥ, ⲥⲁⲛ- 533 6
ϣⲏⲙ 226 3 7 320 5 342 6 359 9 378 5 431 4 433 2 452 540 5 551 3 667
— with name 297 2 667 *c*
—, ⲕⲟⲩⲓ 328 7
—, ⲥⲡⲏⲩ 297 17
ϣⲙⲁ
ϣⲟⲟⲙⲉ 297 8
ϣⲱⲙⲉ 520 5 462
ϣⲙⲙⲟ 171 6 192 11 413 487
——, ⲉⲛ- 162 13
——, ϩⲓⲛ- 491
——, ⲣ 257 12 n
ϣⲙⲟⲩⲉⲓ (?) 319
ϣⲙϣⲉ ⲛⲟⲩⲧⲉ ps
——, ⲙⲛⲧⲣⲉϥ- 113 4 146 3 239 5 282 3 285 3
ϣⲱⲙϫ 287 11
ϣⲛⲁ, ⲙⲛⲧ- 51 37
ϣⲓⲛⲉ greet 367 6 382 11 444 13
—— ⲛⲥⲁ- 227 2 434 23
ϣⲱⲛⲉ 144 15 168 6 191 5 246 7

250 3 252 7 277 1 297 12 18 328 13 359 9 384 6 466 1 574 1 10 575 3 592 B 21
ϣⲱⲛⲉ nn 109 20 144 3 162 21 168 11 329 9 ? 374 32 592 B 17 Ap I 138
ϣⲱⲛⲧ 458 5
ϣⲟⲛⲧⲉ 432 3 5
ϣⲛⲟⲩϥ Boh. 90
ϣⲟⲡ (ϣⲁⲡ) measure 102 7 n
ϣⲱⲡ buy 326 4 355 379 6 471 17
— receive 117 n
ϣⲡ ⲧⲱⲣⲉ 256 11 272 10 275 1
— ϩⲓⲥⲉ 337 6
— nn 545 5 n
ϣⲱⲡⲉ, ⲙⲁ ⲛ- 92 4 n
ϣⲓⲡⲉ nn 107 7
——, ⲙⲛⲧⲁⲧ- 141 21 455 12
ϣⲡⲗⲁⲕ 293
ϣⲡⲏⲣⲉ 389 8
ϣⲁⲣ value 253 ps 271 13 298 13 303 12 n 338 17
ϣⲁⲁⲣ skin 126 ? 380 5 438 6 446
ϣⲣⲁ vb 108 6 *Cf.* ϩⲣⲁ and Ap III 57
ϣⲏⲣⲉ spiritual son 247 12
—— (ϩⲏⲣⲉ) 546 3 ?
—— plur. ϣⲣⲏⲩ 179 4 n
—— ⲕⲟⲩⲓ 209 8
—— ϣⲏⲙ 326 1
—— ——, ⲙⲛⲧ- 210 6 592 A 4 7
ϣⲱⲣⲡ vb 134 5
——, ⲛ- early 248 9 315 8
ϣⲟⲣⲧ nn 564 4 6
ϣⲣⲏⲩ, *v.* ϣⲏⲣⲉ
ϣⲁⲣⲉϥ- = ϣⲁϥ- 373 n
ϣⲱⲥ 487 Ap I 136
ϣⲉⲥϥ, *v.* ⲥⲱϣϥ
ϣⲟⲧ(? ϣⲁⲧ) pillow 365 4 n
ϣⲁⲧ, ⲣⲁ- 86 5
ϣⲱⲧ, ⲕⲁⲕ 540 9
ϣⲱⲱⲧ cut 56 14 326 3 360 4 432 3 5
—— ⲉⲃⲟⲗ nn 404 1
—— need 105 19 187 238 5 7 298 17 373 12 438 11
ϣⲧⲉ 146 6 n 162 7 182 8 10 262 6 404 2 474 9 506
ϣⲧⲉⲕⲟ 466 9 10 ?
ϣⲁⲧⲉⲗⲁ 401 6 n
ϣⲁⲧⲛ- 525 9 10 Ap I 57
ϣⲧⲏⲛ 458 16
ϣⲧⲱⲣⲉ 255 8
ϣⲧⲟⲣⲧⲣ 258 7 298 21
——— nn 198 4 Ap I 106
ϣⲧⲓⲧ 56 9
ϣⲁⲩ, ⲁⲧ- 128 342 24 388
ϣⲟⲩ, ⲛ- without 177 n 199 16 218 11 294 7 336 17 465 21
ϣⲏⲩⲉ (Gk. ⲧⲉⲙⲉⲛⲟⲥ) 592 B 2
ϣⲟⲟⲩⲉ dry 592 B 14
ϣⲱϣ ⲙⲛ- 103 25 33
ϣⲱϣ nn Ap I 10
ϣⲱϣ ⲉⲃⲟⲗ scatter 163 2
ϣϣⲉ 438 4
ϣⲁϣⲟⲩ, ϣⲟϣⲟⲩ 101 ps 311 4 312 3 6 404 3
ϣⲓϥⲉ (ϣⲏϥⲉ) nn 571 3
ϣⲱϥⲧ Ap I 90
ϣⲱϥⲧ, ϣⲟϥⲧ nn 227 6 n 324 4 418 4
ϣⲁϫⲉ ⲉ- 458 10
—— ⲉϩⲣⲁⲓ ⲉ- Ap I 146
—— ⲙⲛ- 431 5 6
—— nn 182 9 281 9 433 4
——, ϩⲁϩ ⲛ- 140 31 258 20 373 38
——, ϭⲓⲛ- 455 41
ϣⲟϫⲛⲉ, ϫⲓ 141 23
ϣⲱⲱϭⲉ 397 4 13 n

ϥⲑ = ⲁⲙⲏⲛ 650 667
ϥⲓ 255 12 313 9 370 4 396 446 494
— take wife 99 11 21 100 10 12 270 19
— ⲉϩⲣⲁⲓ 561 7
— —— nn 105 1 106 4 164 20 203 17 246 6 254 11 279 11 285 5 296 6 326 18 442 4
— ⲛⲧⲛ- 214 9
— ϩⲓϫⲛ- 433 4
ⲃⲁⲓⲙⲟⲟⲩ 563 n
ϥⲁⲓⲣⲟⲟⲩϣ 269 20

ϩⲁ- 217 6 11 234 3 379 2
ϩⲁ nn (?) 364 5 6
ϩⲁⲏ 164 21 434 14 647
ϩⲉ, ⲕⲁⲧⲁ ⲧⲉⲓ- 231 5 n
ϩⲉ- = ϩⲓ- 348 14 434 15 533 2
ϩⲉⲃⲟⲗ = ϩⲓⲃⲟⲗ 143 33
V. ϩⲉⲧⲛ
ϩⲏ, ϩⲁⲧ- 93 6 249 2 300 9
—, ϩⲓ- 254 1
—, ⲣ ϩⲓⲧ- 85 5
ϩⲏ = ϩⲁⲏ 164 21
ϩⲓ- prep. 181 8 194 13 380 9 439 14 522 4
ϩⲟ measure 531 11 532 7
— face
— ϩⲓϩⲟ 162 24 200 2
ϩⲱⲃ 133 8 242 1 2 246 10 266 8 281 1 282 ps 322 5
—, ⲣ ⲛ- 193 n 478
—, ⲣ ⲟⲩ- 302
— ⲛϭⲓϫ 64 5 279 9
ⲟⲩⲛ——ⲙⲛ- 307 7
ⲙⲛ——ⲙⲛ- 230 8
ϩⲱⲃ ? errand 84 14
ϩⲱⲃⲥ 136 9 176 11
— ⲉⲃⲟⲗ 465 20
ϩⲃⲟⲥ, ϩⲃⲟⲟⲥ sing. 329 15 575 14
—— plur. 284 16 359 11 361 7 364 6 367 4 537 8 15
—— 354 6 356 8 357 361 2 369 476 8 522 5 7
ϩⲉⲃⲥⲱ 336 15
ϩⲁⲓ 109 2 136 11 300 9
ϩⲁⲓⲟ 167 15 n 346 7 ?
ϩⲟⲓ 89 ps
ϩⲟⲓⲧⲉ 56 9 236 20 250 4 458 18 465 18 533 5 548 3 9 570
—— ⲛⲥϩⲓⲙⲉ 545 8 546 7
—— ⲛϫⲏⲕⲉ 545 8
ϩⲏⲕⲉ 165 7 166 22 167 12 169 5 185 188 17 191 7 196 3 5 200 5 300 8 534 7
ϩⲕⲟ nn 219 6 344 6 10
ϩⲱⲗ 226 4 438 9 ?
— ⲉⲃⲟⲗ 170 6 9
ϩⲗⲗⲟ, ⲙⲛⲧ- 162 21
ϩⲗⲗⲱ (ϩⲗⲗⲟⲩ) 311 5
ϩⲗⲗⲟⲓ of Egypt, sayings of 71 23
ϩⲁⲗⲙⲉϩⲏ 338 8
ϩⲗⲟⲡⲗⲉⲡ 271 14 514 2
ϩⲗⲟϭ nn 113 3 210 3 214 15 247 3 320 2
ϩⲁⲙ 76 5 533 6 547 2 3
— plur. ϩⲙⲏⲩ 437 16
V. ϩⲁⲙⲕⲗⲗⲉ, ϩⲁⲙϣⲉ
ϩⲱⲙ ⲉϫⲛ- 179 4
ϩⲙⲉ ⲛϩⲟⲟⲩ Lent 58 18 77 1 78 24 136 11 246 9
ϩⲏⲙⲉ freight 84 16 298 20 299 12 ? 352
ϩⲏⲙⲉ measure (?) 543 7
ϩⲓⲙⲉ wife 99 ps 100 13
ϩⲁⲙⲏⲓ nn 546 2
ϩⲁⲙⲕⲗⲗⲉ 49 ⲓⲁ 10
ϩⲙⲙⲉ, p 416
ϩⲟⲙⲛⲧ, ϩⲁⲙⲛⲧ bronze 546 2 549 ps
—— money 168 7 174 4 5 259 9 10 277 12 ? 278 17 280 4 7 286 6 288 ps 289 8 290 10 292 299 14 313 6 316 4 322 7 329 14 333 5 366 3 379 3 397 8 465 6 520 6 10 545 7 547 9
ϩⲙⲛⲧⲁ (?) nn 572
ϩⲙⲟⲟⲥ 433 8 459 17 466 5 471 7
—— ⲙⲛ- marry 137
ϩⲙⲟⲧ 327 7 n 457 14
ϩⲙⲏⲩ, *v.* ϩⲁⲙ
ϩⲁⲙϣⲉ 49 ⲓⲁ 10
ϩⲙϫ 113 20 381 10
ϩⲛ ? = ϣⲛ = ϫⲛ- 252 6
ϩⲱⲛ draw nigh 88 10 146 9 ? 298 3 ? 337 14
— ⲉϫⲛ- (?) 347 3 n
ϩⲱⲛ bid 297 3 388 431 4 434 16
ϩⲛⲁ- vb 131 1 467 510 1
ϩⲉⲛⲏ incense (?) 548 16
ϩⲏⲛⲉ nn 284 15
ϩⲓⲛⲏⲃ 592 A 20 Ap I 106
ϩⲉⲛⲉⲉⲧⲉ 164 1 ? 270 8 330 9
ϩⲛⲁⲩ 336 13 408 4
ϩⲱⲛϫ (?) 347 3 n

ϩⲁⲛ 88 1 181 11 12 300 15 344 2 487
ϩⲱⲡ 270 10
— nn 269 11
ϩⲉⲡⲉ (*cf.* ϩⲏⲛⲧⲉ) 151 14 492
ϩⲁⲡⲥ 455 13
ϩⲉⲣ = ? ϩⲓⲣ 231 3
ϩⲓⲣ 231 3 ? *V.* Index II (1)
ϩⲓⲣϩⲓⲣⲉ 503
ϩⲣⲁ vb 255 16 *V.* ϣⲣⲁ
ϩⲣⲉ 341 6 *V.* ϩⲣⲓⲉⲓ
ⲭⲏⲣⲉ (or Greek ?) 340 7 546 2 n
ϩⲣⲱ = ? ϩⲣⲟ 447 4
ϩⲏⲣⲉ = ϣⲏⲣⲉ 546 3
ϩⲣⲉⲃ nn 547 4
ϩⲣⲃ, ⲟ ⲛ- Ap I 102
ϩⲣⲁⲓ, ⲧⲁ- 102 5
ϩⲣⲓⲉⲓ = ϩⲣⲉ 373 30
ϩⲣⲟⲕ Ap I 147
——, ϯ (Gk. ⲏⲙⲉⲣⲟⲩⲛ) 592 A 7
χρηρε 563 n
ϩⲣⲟϣ 260 10 437 6
—— ⲉϩⲣⲁⲓ ⲉϫⲛ- 199 12
ϩⲁⲣϣϩⲏⲧ 434 3
ϩⲓⲥⲉ 105 9 143 37 196 4 238 7 261 6 280 13 298 22 339 456 3 459 18 486
—— nn 240 3 331 348 31 373 14 17 473 3 474 9 532 ps 573 3 7
—— ⲛⲧⲉϩⲓⲏ 473 3 Ap I 105 115
——, ϯ 78 16 207 4 234 1 373 13 406 4
——, ϣⲡ 214 11 373 25 Ap I 105 107 111
——, ⲁⲧϣⲡ Ap I 104 108 112
——, ⲙⲛⲧⲁⲧϣⲡ Ap I 111
——, ⲣⲉϥϣⲡ Ap I 115
ϩⲓⲥⲉ weave 546 7
ϩⲁⲧ 525 4 7 545 5 546 4 6
ϩⲉⲧ = ϩⲁⲧ 525 4 7
ϩⲏⲧ, heart ⲕⲁ 355
ϩⲏⲧ north, ⲉ- 131 6 162 1 244 13
—, ⲛ-, ⲁⲛ-, ⲉⲛ- 101 17 105 12 14 175 1 2 177 24 189 9 220 8 241 10 11 243 5 245 5 253 10 256 5 262 4 ? 7 11 269 9 275 3 280 12 281 12 296 8 304 12 15 306 11 337 10 345 6 347 3 355 401 11 496 5 532 44
—, ⲧⲁⲛ- 102 6
ϩⲧⲟ 592 9
ϩⲱⲧⲇⲉ (?) nn 543 8
ϩⲉⲧⲛ- = ϩⲓⲧⲛ- 1 n
ϩⲓⲧⲛ- rare use 81 n
ϩⲟⲧⲛ vb 531 11
ϩⲱⲧⲡ 59 27 33 315 A 502 2 3
ϩⲧⲟⲣ nn 51 37
ϩⲧⲱⲣⲉ mare 271 6 13
ϩⲁⲥⲧ (? ϩⲁⲧⲥ) 340 6
ϩⲟⲧϩⲉⲧ 336 18
ϩⲟⲟⲩ day 269 13 284 6 399 8 457 11 16 574 14

ϩⲟⲩⲟ 168 9 434 5
——, ⲛ- 299 9 328 16
ⲉϩⲟⲩⲛ, *v.* ⲉⲓ, ⲃⲱⲕ, ⲛⲏⲩ, ⲧⲛⲛⲟⲟⲩ, ϣⲉ, ϫⲟⲟⲩ
——, ⲛ- 461 14
——, ϥⲓ 162 14
——, ϩⲓ- 163 22
ϩⲟⲟⲩⲧ 162 25 531 15
ϩⲱϣ 171 19 217 10 219 6 440
— nn 277 18
ϩⲁϩ 253 12
ϩϫⲁ nn 368 7
ϩⲟϫⲉ, ⲁⲧ- 237
ϩⲱϭⲃ, ⲁⲧ- 79 6

ϫⲉ- peculiar 114 4 245 n 280 3 365 5 377 2 n 379 1 455 1 n 489
ϫⲏ, ⲉⲛϫⲓⲛ- 214 10
ϫⲓ 59 39 127 4 140 2 146 2 151 5 342 1 346 1 4 381 n 410 1 432 1 460 2 570 n 574 n
— ⲉϩⲟⲩⲛ ⲉ- Ap I 45 135
— ⲉϫⲛ- 253 6 531 10
— ⲣⲁⲧ 244 11
— ϯ 165 8
— ⲛϭⲟⲛⲥ 188 17
ϫⲁⲓⲃⲉⲕⲉ 446
ϫⲟ sow 85 6 319
— ⲉⲃⲟⲗ 255 13 348 19 30 367 5 532 16
— ⲉϩⲣⲁⲓ nn 85 7
ϫⲟⲉ 358 7 ?
ϫⲁⲓ-, *v.* ϫⲓ
ϫⲁⲓⲉ 84 2
——, ⲙⲁ ⲛ- 162 9
ϫⲟⲓ 162 6 298 14 461 4 533 2
ϫⲟⲉⲓⲥ owner 271 6 n
ϫⲁⲕ 364 n 438 5
—, ⲱⲡⲉ ⲛ- 364 2
ϫⲱⲕ 84 7 313 6
— nn 147 19 190 198 8 217 3 238 15 281 12 16 283 8 13 n 296 4 305 4 313 2 348 36 387 3 398 3 433 9 466 12
ϫⲏϭⲉ (ϫⲏⲕⲉ) 545 8
ϫⲟⲩⲕⲣⲉ nn 519 7
ϫⲟⲕϥ (ϫⲟϭⲉϥ) 592 A 11
ϫⲗⲁⲗⲟ ⲉⲃⲟⲗ 458 11
ϫⲱⲗⲙ 297 18
ϫⲱⲗϫ 238 16 315 11
ϫⲱⲗϭ 373 33 34
ϫⲱⲱⲙⲉ 140 ps 162 26 286 11 373 31 374 5 22 379 7 380 9 381 4 382 3 383 7 384 8 9 387 4 5 389 4 392 2 393 4 394 3 396 1 466 3 ? 525 1 554 ps
ϫⲛ- or 252 6 ? 332 4
ϫⲓⲛ- 216 n 302 n 482 5
ϫⲓⲛ-. . . ⲉⲃⲟⲗ 192 6 373 9 *V.* ⲕⲛ-
ϫⲡⲟⲩ 134 3 157 6 168 6 191 n 283 4 302 308 3 336 12 397 9 455 35 458 9 471 21 480 3
ϫⲡⲁⲁⲩ 447 2 592 B 19
ϫⲡⲟϥ 90 n
ϫⲱⲡϥ Ap I 83
ϫⲟⲡ (ϫⲁⲡ) 543 11
ϫⲡⲟ 99 2 100 ps 194 8 367 4 592 A 3 19 Ap I ps
ϫⲡⲓⲟ Ap I frag *b* 10 Ap I 8
ϫⲏⲣ 46 14
ϫⲱⲣ 381 5 n
ϫⲏⲣⲉ 563
ϫⲣⲟ 458 11 Ap I 113
ϫⲱⲱⲣⲉ ⲉⲃⲟⲗ 200 7 455 13
—— nn Ap I frag *a* 11
ϫⲣⲟⲡ 455 4
ϫⲏⲥ (ϫⲉⲥ) nn 543 12
ϫⲟⲥ (?) nn 573
ϫⲁⲥⲓϩⲏⲧ 455 10
ϫⲱⲧ vb 356 6
ϫⲟⲟⲩ 107 9 131 7 8 134 3 145 13 168 5 8 174 4 6 175 2 7 177 16 213 8 219 4 223 9 225 7 9 236 16 17 241 8 246 10 253 ps 259 4 11 269 3 280 ps 291 6 10 295 3 296 10 20 298 6 307 14 311 5 317 4 325 4 5 327 11 334 3 336 25 338 ps 351 ps 352 353 ps 356 8 359 11 363 4 364 4 7 367 4 368 6 373 28 374 ps 376 12 377 5 379 4 7 381 ps 383 5 385 6 9 393 4 398 5 403 10 431 7 435 5 438 3 489 508 6 532 37 564 8 Ap I 129
—— ⲉⲃⲟⲗ 260 6 287 13 438 6 474 4
—— ⲉⲣⲏⲥ 296 14
—— ⲉϩⲣⲁⲓ 259 8 280 19 22 Ap I 143
—— ⲉϩⲟⲩⲛ 226 1 296 11 306 9 361 7
—— ⲛⲥⲁ- 544 8
ϫⲓⲟⲩⲉ 222 3
—— nn 459 23 548 2
ϫⲟⲟⲩⲧ 66 4
ϫⲱϥ burn 575 4
ϫⲱϩⲙ, ⲁⲧ- 592 A 5
ϫⲁϫ (ϩϫϩⲱϫ ?) 459 21
ϫⲁϫⲉ, ⲙⲁⲓ- 258 17

-ϭⲉ 433 3
ϭⲟⲓ = ⲕⲟⲩⲓ 554 17
ϭⲟⲩ- = ⲕⲉ- 165 6 *V.* ⲕⲟⲩ-
ϭⲱ, ⲕⲱ 204 n 216 17 269 23 436 6 461 14
— ϩⲓϫⲛ- 244 1 15
ϭⲱⲃ 176 7 11 183
ϭⲟⲗ 140 11 148 3 433 4 503 Ap I 85
ϭⲱⲗ gather 532 18 ?
ϭⲁⲗⲉ 592 B 17 (Gk. ⲭⲱⲗⲟⲥ)
ϭⲁⲗⲟ entrust 95 5 151 14 338 11 531 9 13

ϭλω, κλω firewood 94 9 n 533 12 542
ϭωλπ, κωλπ 299 15 n 531 6 12
ϭαλαϩτ (καλαϩτ) 549 5 8
ϭλοϭ 162 14
ϭλοϭε (κλοϭε) 222 14
ϭαμ, v. καμ
ϭομ 311 3 476 4
—, ρ ατ- 277 17
ϭωμ 255 12
ϭωωμε 64 ps
ϭαμουλ, καμουλ 84 ps 147 ps 283 11 287 12 298 19 309 3 341 7 342 12 474 7 519 2 3 525 3 561 6
——, μαπ- 84 4 299 11
καμοουλε fem. 341 5
καμαυλε plur. 343 4 346 5
καμηλ, καμηλε camel-load 543 11 13 548 17
ϭοπ (ϭαπ) nn 103 23 30
ϭιπε 131 1 3 173 10 n 198 4 200 4 213 14 218 9 219 5 220 11 221 3 222 2 226 6 246 5 268 13 269 11 292 330 17 362 368 5 374 28 459 17
—— πςα- 380 12
ϭουπαςε, v. καυνάκης
ϭαπ measure 536
ϭωπ, ϭωπε 278 23 327 10 12 466 2 537 8 Ap I 51
ϭεπη 380 10
—— nn 218 11 262 8 267 4 269 14 304 12 318 327 11 354 6 361 3 4 376 11 395 6 433 3 474 3
ϭωρ, v. κωρ
ϭερη, v. κειρια
ϭορτε (καρτε) 545 13 ? 547 6
ϭορϩ = ϭορϭς 640
ϭος, κας half 298 13 353 22 520 9 532 17 28 533 12
ϭωϲ[, πουϩ π- 268 12
ϭαςτ, v. καςτ
ϭοτ 592 B 18
ϭωτπ 252 8 Ap I 93
ϭαυοπ (ϭαυαπ, καουαπ) 165 18 333 6
ϭιϫ 176 7 386 8
— handle (?) 319
— measure 305 ps n 349 17 534 7 V. ϩωϭ
ϭωϫ (κοϫ) cook 575 13
ϭωϫ εϐολ 298 18 n
ϭωϫϐ 117 118 n

V GREEK

αϐϐα 144 17 151 2 162 28 281 19
αγαθος 429 2 592 A 21 B 7
αγαλλιαςθαι 598 8
αγαπαπ 595 *ro* 3
αγαπη as title 173 5 188 10 234 2 239 6 11 257 2 274 350 6 373 10 436 6 Ap I 46 129
——, π- 144 15 315 12 637
ἀγγαρεία 96 n
αγγειοπ, αγγηπ, πκηπ &c. 90 113 19 312 7 543 4
αγγελος 593 10 28
—— as title 113 6 n 188 14 203 9 239 2 241 6 431 3
αγειπ 592 B 14
ϩαγιαζειπ 157 7
ϩαγιος, αγιος 84 34 87 1 140 13 162 13 247 7 389 6 483 6 592 A 18 596 *vo* 5 597 *ro* 8 598 1 601 8 640 ? 644 647
αγιοις, ο εν 140 n
ϩαγιωςυπη 113 5 121 134 7 140 3 30 155 162 ps 239 4 254 6 271 1 279 4 416 435 4 6 682 11
ϩαγιωτατος 151 1 429 E
αγχιποια 592 A 3
αγωπ (αιωπ) Ap I 92
αγωπιζειπ 72 8 Ap I 24
αδαμαςτος 592 A 9
αηρ 249 6
αθαπαςια 602 2
αθαπατος 595 *ro* 1 596 *ro* 3 *vo* 1 8 597 *ro* 3 4 *vo* 2 9 598 6
αθετειν Ap I *E*
αθλητης 594 *vo* 2
αθλοφορος 594 *ro* 8
αθωος 593 18
αιμα 593 18
αιπειπ 607 4
ϩαιρεςις Ap I frag *a* 3 11 *ib* I 4
ϩαιρετικος Ap I 124 *F* 54 56
αιςθαπεςθαι 592 A 12 Ap I 115
αιςθηςις 592 B 14
αιτειπ 84 37 131 10 142 2 163 8 166 29 n 254 5 298 1 299 5 326 16 487 Ap I 145
αιτηςις 85 15
αιτια 162 8
αιχμαλωςια 177 3 190 601 11
αιχμαλωτος 108 5 167 12 178 12 187 ?
αιωπ 398 9 ? 606 4 11 607 2 Ap I 47 62 70
ακαθαρτος 573 3
ακιπητος 592 B 14
ακολουθειπ 624 7
ακρατος 575 9
ακτιν Ap I *F* 2
ακτουαριος 144 11 ?
αληθης 625 7
αλλα 141 16 20 148 12 171 10 24 238 12 252 8 262 2 268 9 278 11 299 9 15 301 9 312 4 345 3 380 10 384 5 385 7 436 5 458 2 459 6 461 10 471 9 476 8
αλλ' = αλλα 493 4
αλληλουια 605 5
αμαρτια 701 4
αμαρτωλος 593 22 684 2 701 5
αμελειπ 289 6 296 20 298 10 313 7 387 8 437 13
αμελης 140 35
αμεριμπος 140 28
αμηπ, v. ϥθ, Index IV
αμφιϐαλλειπ 149 10 163 11 268 4
αμφιϐολια 85 9
αναγκαζειπ 59 35 145 6 n 277 8 Ap I 134
αναγκαιος 85 5 Ap I 45
αναγκη 144 3 156 5 200 8 545 6 Ap I *H*
αναγπωςτης 120 665 678 2
αναδεχεςθαι 592 B 6
αναθεματιζειπ Ap I 27 32 86 96 98 101 103 125 126 132
αναιςθητος, μπτ- 66 11
ανακαλειπ Ap I 52
αναλιςκειπ 596 *vo* 6
αναλογια 84 18 298 18
αναλωμα 177 16 353 15 437 18
αναςταςις 593 33 602 2 606 9 Ap I *I* ps
ανατελλειπ 602 10
ανατολικος 625 6
ανατρεπειπ Ap I 85
αναχωρειπ 162 9
αναχωρητης, αναχ/ &c. 87 4 105 25 131 12 142 12 151 3 162 29 164 23 172 3 184 9 199 20 205 7 236 5 250 9 253 15 277 22 281 19 360 3 383 11 389 1 404 11 423 6 427 1 431 10 473 8 510 7 ?

ανερχεσθαι 624 ps
ⲁⲛⲉⲩ 600 12
ⲁⲛⲉⲭⲉⲥⲑⲁⲓ 171 5 399 5 624 5 Ap I 84
ⲁⲛⲑⲣⲱⲡⲟⲥ 597 *ro* 8 600 4
ⲁⲛⲓⲥⲧⲁⲛⲁⲓ 592 B 1 592 B 23 593 25 593 30 595 *ro* 4 596 *ro* 5 *vo* 8 597 *ro* 5 *vo* 3 598 5 9 603 *a* 4
ⲁⲛⲟⲙⲓⲁ 686 4
ⲁⲛⲟⲣⲑⲟⲩⲛ 592 B 16
ⲁⲛⲧⲓⲅⲣⲁⲫⲟⲛ 134 1 163 8 n
ⲁⲛⲧⲓⲇⲓⲕⲟⲥ Ap I 109
ⲁⲛⲧⲓⲕⲉⲓⲙⲉⲛⲟⲥ 186 3
ⲁⲛⲱ 592 A 16
ⲁⲝⲓⲟⲥ, ⲣ 460 2
ⲁⲝⲓⲱⲥ 592 A 22
αοκλος 630 *a* 11 4
ⲁⲟⲣⲁⲧⲟⲥ 593 24
ⲁⲡⲁⲅⲅⲉⲗⲗⲉⲓⲛ 140 24
ⲁⲡⲁⲓⲇⲁⲅⲱⲅⲏⲧⲟⲥ 592 A 9
ⲁⲡⲁⲓⲧⲉⲓⲛ 593 21 ?
ⲁⲡⲁⲛⲑⲣⲱⲡⲓⲁ 56 5
ⲁⲡⲁⲛⲧⲁⲛ 162 22 191 4 242 7 283 3 301 14 356 6 374 30 482 6
ⲁⲡⲁⲣⲁⲗⲗⲁⲕⲧⲟⲥ 263
ⲁⲡⲁⲩⲥⲧⲱⲥ 460 12
ⲁⲡⲉⲓⲗⲉⲓⲛ 162 25
ⲁⲡⲉⲣⲭⲉⲥⲑⲁⲓ 626 *a* 1
ϩⲁⲡⲗⲟⲩⲥ Ap I 85
ϩⲁⲡⲗⲱⲥ 63 16 Ap I *E F* 20 61
αποδημια Ap I *F* 3
ⲁⲡⲟⲕⲗⲏⲣⲟⲥ 154 9 n
ⲁⲡⲟⲕⲣⲓⲥⲓⲥ 147 13 224 225 8 253 ps n 259 ps 269 5 ? 281 8 291 6 11 334 3 374 20 379 4 397 18 21 431 ps 442 2 480 1 508 6
ⲁⲡⲟⲗⲁⲩⲉⲓⲛ 213 14
ⲁⲡⲟⲗⲗⲩⲛⲁⲓ 597 *ro* 12
ⲁⲡⲟⲗⲟⲅⲓⲍⲉⲓⲛ 170 2 265 322 8 342 13
ⲁⲡⲟⲛⲟⲓⲁ 66 13
απορεισθαι Ap I *F* 15
απορια Ap I *F* 16
ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲥ 632 *b* 3 Ap I 146
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ 104 4 348 37 434 8 Ap I frag *a* 18 *ib* 24 71
——— book 381 7 554 ps
ⲁⲡⲟⲧⲁⲥⲥⲉⲓⲛ 162 16 17
ⲁⲡⲟⲧⲓⲙⲏ (?) 433 7
ⲁⲡⲟⲫⲁⲥⲓⲥ 269 5 ?
ⲁⲣⲁ 455 35
αργει (? *αρτι*) 624 5
ⲁⲣⲉⲥⲕⲉⲓⲛ 178 9 238 14 465 8
ⲁⲣⲉⲧⲏ 112 130 164 4 184 9 375 2 473 7 483 9
ⲁⲣⲛⲉⲓⲥⲑⲁⲓ Ap I 82
ⲁⲣⲡⲁⲝ 621 11
αρταβα 631 ps *V.* ⲣⲧⲟⲃ Index IV
ⲁⲣⲭⲁⲅⲅⲉⲗⲓⲕⲟⲥ 596 *vo* 5
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ 598 11 599 4 600 9
ⲁⲣⲭⲁⲓⲟⲥ 686 4
ⲁⲣⲭⲉⲓⲛ rule 66 19
ⲁⲣⲭⲏ beginning 364 5 Ap I 71 72 Ap I *D E H*
ⲁⲣⲭⲓⲇⲓⲁⲕⲟⲛⲟⲥ 162 29
ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ 49 2 ⲓⲇ 4 53 3 54 6 131 6 7 140 14 Ap I frag *a* 1 *ib* 90 99 127 129
ⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ 133 7 281 7 505 625 9
ⲁⲣⲭⲱⲛ 162 7 624 4
ⲁⲥⲉⲃⲉⲓⲁ 162 2 184 6 Ap I *F* 4
ⲁⲥⲕⲉⲓⲛ
ασκουμενος 594 *vo* 1
ⲁⲥⲕⲏⲥⲓⲥ 78 25
ⲁⲥⲕⲏⲧⲏⲥ 203 4 205 8 594 *vo* 1
ⲁⲥⲙⲉⲛⲱⲥ 592 B 24
ⲁⲥⲡⲁⲍⲉⲥⲑⲁⲓ ps
ⲁⲥⲡⲁⲥⲙⲟⲥ 168 3 184 2 Ap I *E F* 11 13
ⲁⲥⲧⲏⲣ 602 9 603 *a* 5
ⲁⲥⲫⲁⲗⲉⲓⲁ 85 9 13
ⲁⲥⲫⲁⲗⲓⲍⲉⲓⲛ 51 35
ⲁⲥⲫⲁⲗⲧⲟⲥ 622 5
ασωματος Ap I *D F* 10
ⲁⲧⲓⲙⲁⲍⲉⲓⲛ 592 B 19
αυθεντης Ap I *K*
αυξανειν Ap I *C*
ⲁⲫⲓⲉⲛⲁⲓ 593 12
αφισταναι 624 4
ⲁⲫⲟⲣⲙⲏ 141 15
ⲁⲭⲣⲁⲛⲧⲟⲥ 592 A 5 597 *ro* 1 610 4

ⲃⲁⲡⲧⲓⲍⲉⲓⲛ 135 3 157 5 601 5 Ap I *J*
ⲃⲁⲡⲧⲓⲥⲙⲁ of Christ 81 9 565 A 601 5
ⲃⲁⲡⲧⲓⲥⲧⲏⲥ, John 103 26 36
ⲃⲁⲣⲃⲁⲣⲟⲥ 60 59 80 15 170 7 Ap I 144
ⲃⲁⲣⲉⲓⲛ 301 10
ⲃⲁⲥⲓⲗⲉⲓⲁ 606 9 609 8
ⲃⲁⲥⲓⲗⲉⲩⲥ 596 *vo* 3 608 9 609 7
ⲃⲁⲥⲧⲁⲍⲉⲓⲛ 593 14
ⲃⲁⲯⲓⲥ (?) 544 14
ⲃⲉⲃⲁⲓⲟⲥ 592 A 16
ⲃⲉⲃⲁⲓⲟⲩⲛ 59 21 Ap I 99
ⲃⲏⲗⲗⲟⲛ *velum* 552 n *Cf.* ⲟⲩⲏⲗⲟⲛ
ⲃⲏⲙⲁ 592 B 8
βησις 551 n
]ⲃⲓⲁ 571 2 n
ⲃⲓⲕⲁⲣⲓⲟⲥ, ⲃⲓⲕ/ 156 4 458 1 15 470
ⲃⲓⲟⲥ 78 1 81 2 592 A 21 Ap I 147
ⲃⲗⲉⲡⲉⲓⲛ 602 9
ⲃⲟⲁⲛ 605 4
ⲃⲟⲏⲑⲉⲓⲛ 199 24 676–702 ps Ap II
ⲃⲟⲏⲑⲟⲥ 271 4
βουλεσθαι 627 *ro* 8
βουλησις 629 *c* 4
ⲃⲣⲓⲭⲙⲁⲗⲟⲧⲟⲥ (?) 554 16
ⲃⲱⲙⲟⲥ 592 B 2

ⲅⲁⲙⲟⲥ 60 107
ⲅⲁⲥⲧⲏⲣ 592 A 10 600 5 11
ⲅⲉⲛⲉⲁ 606 5 6
ⲅⲉⲛⲉⲥⲓⲥ book 554 4 6
ⲅⲉⲛⲏⲙⲁ 84 5 13
ⲅⲉⲛⲟⲓⲧⲟ, ⲙⲏ 51 34 Ap I *D* ps
ⲅⲉⲛⲟⲥ 141 33 437 8 602 11 607 5
ⲅⲉⲣⲁⲧⲥⲉ, *v.* ⲕⲉⲣⲁⲧⲓⲟⲛ
γεωμετρης 526 n
ⲅⲗⲁⲩⲝ 621 9
ⲅⲗⲱⲥⲥⲟⲕⲟⲙⲟⲛ 458 12 549 11
ⲅⲛⲏⲥⲓⲟⲥ Ap I 135
ⲅⲛⲱⲙⲏ 145 7 593 31
ⲅⲛⲱⲥⲓⲥ 548 1
γραμμα 624 3
ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ 163 15 18
ⲅⲣⲁⲙⲙⲁⲧⲏⲫⲟⲣⲟⲥ 268 6 279 6 471 22
ⲅⲣⲁⲫⲏ 411 A
ⲅⲣⲩⲡⲁⲍⲉⲓⲛ (?) 273 5
γυμναζειν 59 n
ⲅⲩⲯ 621 12

ⲇⲁⲓⲙⲱⲛ 592 A 17 B 4
ⲇⲁⲛⲉⲓⲥⲧⲏⲥ 260 10 n 272 6 ? 520 2
ⲇⲉⲝⲓⲁ (ⲭⲉⲓⲣ) 593 27 595 *ro* 2 597 *ro* 6
δεσποινικος 466 n
ⲇⲉⲥⲡⲟⲧⲉⲓⲁ 273 5
ⲇⲉⲥⲡⲟⲧⲏⲥ 593 23 605 1
ⲇⲉⲩⲧⲉ 601 1 603 4
ⲇⲉⲩⲧⲉⲣⲟⲥ 618 *obv* 3 8
ⲇⲉⲩⲧⲉⲣⲟⲛ adv. 163 5
δεχεσθαι 624 3
ⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ 658 Ap I 47 *H*
ⲇⲏⲙⲟⲥ ? 273 5
ⲇⲏⲙⲟⲥⲓⲟⲛ 102 3 165 9 458 14
ⲇⲏⲙⲟⲧⲏⲥ 103 33
ⲇⲓ measure 540 ps
ⲇⲓⲁ ⲧⲟⲩⲧⲟ 164 13
ⲇⲓⲁⲃⲟⲗⲟⲥ 510 3 640
διαγειν 624 3
ⲇⲓⲁⲅⲣⲁⲫⲟⲛ 440 ?
ⲇⲓⲁⲇⲟⲭⲟⲥ 265 n
ⲇⲓⲁⲑⲏⲕⲏ 51 27 87 10 257 6 264 1 7 606 2
ⲇⲓⲁⲕⲟⲛⲓⲁ 178 8 n
ⲇⲓⲁⲕⲟⲛⲟⲥ, ⲇⲓⲁⲕ/ 131 5 158 192 3 13 279 16 285 7 299 4 496 1 524 8 629 2 675 Ap I 133
ⲇⲓⲁⲕⲱⲛ 668
ⲇⲓⲁⲙⲁⲣⲧⲩⲣⲉⲥⲑⲁⲓ 214 8 404 8
ⲇⲓⲁⲥⲧⲣⲟⲫⲏ 142 8
ⲇⲓⲁⲧⲓⲑⲉⲛⲁⲓ 606 1
ⲇⲓⲁⲫⲉⲣⲉⲓⲛ 677 4 682 8 683 5 696 7 697 7
ⲇⲓⲇⲓⲡⲗⲁ 301 7 *Cf.* ⲇⲓⲡⲗⲁ
ⲇⲓⲇⲟⲛⲁⲓ 592 A 20 B 15 593 22 626 *c* 1
ⲇⲓⲕⲁⲓⲟⲥ 201 10 327 4 593 18
ⲇⲓⲕⲁⲓⲟⲛ 163 9 n 172 18 174 7 264 5 344 13 407 4 455 9
ⲇⲓⲕⲁⲓⲱⲥ 131 3 Ap I 51
ⲇⲓⲕⲁⲓⲱⲥⲩⲛⲏ 164 18

δικαστηριον 594 *ro* 3
ⲇⲓⲟⲓⲕⲉⲓⲛ 166 21 299 17 n
ⲇⲓⲟⲓⲕⲏⲧⲏⲥ, ⲇⲓⲟⲓⲕ/ 150 n 263 360 8 n
ⲇⲓⲡⲗⲁ, ⲇⲓⲡⲗⲏ 84 A 10 101 11 18 436 2 ? 548 18
ⲇⲓⲥⲧⲓⲭⲟⲛ 163 7 n
διχα 626 *b* 2
ⲇⲓⲱⲅⲙⲟⲥ Ap I frag *a* 6
ⲇⲟⲅⲙⲁ Ap I frag *a* 7 *ib* ps
ⲇⲟⲅⲙⲁⲧⲓⲕⲟⲥ 554 11
ⲇⲟⲕⲉⲓⲛ 89 11 254 1 n 256 7 300 15 624 3 4 Ap I 85
ⲇⲟⲕⲓⲙⲁⲍⲉⲓⲛ 436 4
ⲇⲟⲝⲁ doxology 596 *vo* 5
ⲇⲟⲝⲁ 596 *vo* 3 598 13 599 10 605 9 609 7 700 2
ⲇⲟⲝⲁⲍⲉⲓⲛ 597 *ro* 4
ⲇⲟⲝⲏ, *v.* ⲇⲟⲕⲉⲓⲛ
ⲇⲟⲩⲗⲟⲥ (graffiti) ps
ⲇⲩⲛⲁⲙⲓⲥ 149 8 163 8 603 *a* 2 Ap I 29
ⲇⲩⲛⲁⲙⲉⲓⲥ invoked 677 1 680 1 682 1 689 1 693 2 699 1 701 1
ⲇⲱⲣⲉⲓⲥⲑⲁⲓ 598 5
ⲇⲱⲣⲟⲛ 80 17 602 13 603 5

ϩⲉⲃⲇⲟⲙⲁⲥ 72 23 77 2 195 396 4 498 5 662
ⲉⲅⲅⲣⲁⲫⲟⲛ 88 10 89 12
ⲉⲅⲅⲩⲏⲧⲏⲥ 458 3
ⲉⲅⲉⲓⲣⲉⲓⲛ 592 B 13
εγεραννυτης (?) 627 *ro* 2 5
ⲉⲅⲕⲁⲕⲉⲓⲛ 457 15
ⲉⲅⲕⲗⲉⲓⲥⲧⲟⲥ 163 20
ⲉⲅⲕⲗⲏⲙⲁ 469
ⲉⲑⲛⲟⲥ 596 *vo* 4
ⲉⲑⲟⲥ 163 15 19
ⲉⲓ ⲙⲏ 140 ps 297 4
ⲉⲓ ⲙⲏⲧⲓ 394 7 507 4
ⲉⲓⲇⲉⲛⲁⲓ 593 13 624 2
ⲉⲓⲇⲟⲥ 531 5
ⲉⲓⲇⲱⲗⲟⲛ 592 B 2
ⲉⲓⲕⲱⲛ Ap I 49 ? 52
ⲉⲓⲡⲉⲓⲛ 593 21 598 11 599 4 601 1
ⲉⲓⲣⲏⲛⲏ 141 18 19 191 7 216 16 17 258 16 267 7 ? 462 678 4 682 13 686 5 690 3 702 9
———, ⲣ—ⲙⲛ- 141 39 461 8 ?
ⲉⲓⲥⲁⲕⲟⲩⲉⲓⲛ 598 11 599 5
ⲉⲓⲥⲟⲇⲟⲥ 697 2
ⲉⲕⲇⲓⲕⲏⲥⲓⲥ 272 7
ⲉⲕⲕⲗⲏⲥⲓⲁ, ⲉⲕⲕ/ 171 9 378 11 606 8 628 *a* 1 629 2 678 2 Ap I frag *a* 2 *ib* ps
ⲉⲕⲗⲉⲕⲧⲟⲥ 606 2
εκστασις ? title of book 554 n
ⲉⲕⲧⲟⲥ 597 *ro* 7
ⲉⲗⲁⲧⲧⲟⲛ, ⲡⲗⲉⲟⲛ 140 11
ελαττονειν 594 *ro* 9 ?
ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ps
———, ⲙⲛⲧ- ps
ⲉⲗⲉⲉⲓⲛ 595 *ro* 5 596 *ro* 3 597 *ro* 5 7 *vo* 3 598 7 602 3 607 *vo* 3 688 1
ⲉⲗⲉⲟⲥ 602 8
ⲉⲗⲉⲩⲑⲉⲣⲓⲁ 268 3 n
ελευθερος 155 n 268 n 592 A 17
ϩⲉⲗⲡⲓⲍⲉⲓⲛ 201 12
ⲉⲗⲡⲓⲥ 607 6
ⲉⲙⲫⲁⲛⲓⲍⲉⲓⲛ 85 11
ⲉⲛ/ (?) 533 ps
ενδοξος 624 4
ⲉⲛⲉⲣⲅⲉⲓⲁ Ap I 30 64 65 *F* 20 37
ⲉⲛⲉⲣⲅⲉⲓⲛ 510 3 Ap I 123 *F* 25
ⲉⲛⲉⲭⲩⲣⲟⲛ 95 4 271 7 458 3 4
ⲉⲛⲟⲭⲗⲉⲓⲛ 182 7 248 6
ⲉⲛⲧⲟⲗⲏ 141 27 162 n 194 12 n 220 5 6 375 14 433 11 605 8
ⲉⲝⲁⲡⲁⲧⲁⲛ Ap I 83 85
ⲉⲝⲉⲇⲣⲁ 102 5 ?
ⲉⲝⲓⲗⲉ (? *επεξελευσις*) 262 7
ϩⲉⲝⲓⲥ 75 4
ⲉⲝⲟⲇⲟⲥ 697 2
ⲉⲝⲟⲣⲓⲍⲉⲓⲛ 111 6
ⲉⲝⲟⲣⲓⲥⲧⲓⲁ 51 2
ⲉⲝⲟⲩⲥⲓⲁ 98 8 592 B 5
εορται, δημοσιαι 458 n
επαγομεναι (ημεραι) 296 n
ⲉⲡⲉⲓ 164 13 177 21 179 3 200 7 459 15 Ap I 118
ⲉⲡⲉⲓⲇⲏ 85 4 86 4 92 7 93 5 95 3 113 9 127 4 n 133 4 140 22 142 5 162 5 166 1 167 6 168 4 184 3 191 3 239 6 243 2 244 9 247 14 248 4 258 5 264 1 268 1 269 7 280 3 291 3 n 303 4 307 21 313 1 336 1 398 4 435 7 437 1 446 465 5 8 472 474 3
ⲉⲡⲉⲓⲧⲁ 216 5
ⲉⲡⲏⲣⲉⲓⲁ 186 3
ⲉⲡ̄ⲓ̄ ? 291 5
ⲉⲡⲓⲃⲁⲗⲗⲉⲓⲛ 593 23
ⲉⲡⲓⲃⲟⲩⲗⲏ 103 16
ⲉⲡⲓⲃⲟⲩⲗⲟⲥ 162 6
ⲉⲡⲓⲑⲩⲙⲉⲓⲛ 106 9 162 3 328 10 431 3 592 A 19
ⲉⲡⲓⲑⲩⲙⲓⲁ 298 5
ⲉⲡⲓⲥⲕⲟⲡⲏ 263
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ 59 ps 60 53 109 18 133 6 ? 134 2 144 4 145 10 147 18 152 154 13 162 2 165 6 166 5 172 10 249 6 254 14 277 ps 435 10 463 *G* 1 Ap I [42] 131 133
ⲉⲡⲓⲥⲧⲏⲙⲏ 78 29
ⲉⲡⲓⲥⲧⲟⲗⲏ 131 6 8 134 1 142 9 143 22 144 14 156 2 163 12 165 3 6 233 4 310 8 327 18 341 10 343 7 346 4 435 5 441 3 484
ⲉⲡⲓⲥⲧⲣⲉⲫⲉⲓⲛ 601 10
ⲉⲡⲓⲧⲁⲥⲥⲉⲓⲛ ? (ⲉⲡⲉⲓⲧⲏⲥⲉ) 406 6
ⲉⲡⲓⲧⲣⲉⲡⲉⲓⲛ 488
ⲉⲡⲓⲧⲣⲟⲡⲏ 87 6
ⲉⲡⲟⲓⲕⲓⲟⲛ 92 7 n ?
ⲉⲣⲅⲁⲧⲏⲥ 592 B 19
ⲉⲣⲅⲟⲛ 592 A 21 683 7
ⲉⲣⲏⲫⲟⲛ (?) 320 5 6
ερμηνεια 10
ϩⲉⲣⲙⲏⲛⲉⲩⲉⲓⲛ 140 14
ⲉⲣⲭⲉⲥⲑⲁⲓ 602 12
ⲉⲧⲓ 257 8 Ap I 125 130
ⲉⲧⲟⲓⲙⲁⲍⲉⲓⲛ 606 4
ϩⲉⲧⲟⲓⲙⲟⲥ 84 5 25 85 6 93 8 626 3
ⲉⲧⲟⲥ 634 3
πολλα τα ετη 253 n
ευαγγελιζειν Ap I *E*
ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ 143 29
ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ 84 35
ⲉⲩⲉⲣⲅⲉⲥⲓⲁ 163 2
ⲉⲩⲉⲣⲅⲉⲧⲏⲥ 592 B 11
ⲉⲩⲑⲉⲱⲥ 460 6
ⲉⲩⲕⲁⲓⲣⲓⲁ 117 131 1 312 7
ⲉⲩⲗⲁⲃⲉⲥⲧⲁⲧⲟⲥ 87 7 277 8 460 1
ⲉⲩⲗⲁⲃⲓⲁ 140 6 36
ⲉⲩⲗⲟⲅⲉⲓⲛ 602 14
ⲉⲩⲗⲟⲅⲏⲧⲟⲥ 601 12 607 *ro* 1 7
ⲉⲩⲗⲟⲅⲓⲁ 549 *ro* 6
ⲉⲩⲡⲟⲣⲟⲥ 256 10
ⲉⲩⲥⲉⲃⲉⲓⲁ 625 5
ⲉⲩⲥⲉⲃⲏⲥ 626 *a* 6 Ap I 144 *D* *F* 48
ⲉⲩⲧⲉⲗⲉⲓⲁ 165 7 460 5 13
ⲉⲩⲫⲣⲁⲓⲛⲉⲓⲛ 472 592 A 5 B 3 598 7
ⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓⲛ, -ⲥⲧⲁ 133 3 162 8 166 24 239 8 10 n 268 11 277 20 336 19 337 12 432 4 449 9
ⲉⲩⲭⲁⲣⲓⲥⲧⲓⲁ 171 13
ⲉⲩⲭⲁⲣⲓⲧⲁ, *v.* ⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓⲛ
ⲉⲩⲭⲉⲥⲑⲁⲓ 682 12
ⲉⲩⲭⲏ 592 A 13
ⲉⲩⲭⲁⲓ (invoked) 677 2 680 2 682 2 683 2 684 1 696 2 697 1 699 1 701 1
ⲉⲫⲓⲥⲧⲁⲛⲁⲓ (?) 634 1
ⲉⲭⲑⲣⲟⲥ 592 A 17
εως οτε 624 3 5

ⲍⲉⲉⲓⲛ 592 A 8
ⲍⲏⲗⲱⲧⲟⲥ 592 B 6
ζημιουν 594 *vo* 3
ⲍⲏⲛ 593 28 29
ⲍⲏⲧⲉⲓⲛ 593 26 28
ⲍ/ = ⲍⲏⲧⲏⲙⲁ 70 ps
ⲍⲩⲅⲟⲛ 592 B 6
ⲍⲩⲙⲏ 592 A 6
ⲍⲱⲏ 593 22 32 598 5 602 10
ⲍⲱⲟⲡⲟⲓⲉⲓⲛ 598 3

ⲏⲅⲉⲓⲥⲑⲁⲓ 592 heading
ϩⲏⲅⲉⲙⲟⲛⲓⲕⲟⲥ 51 35
ηδονη Ap I *F* 24
ⲏⲗⲓⲟⲥ 593 12 594 *ro* 1
ⲏⲗⲟⲥ 593 31
ⲏⲙⲉⲣⲁ 593 B 7

ⲏⲙⲉⲣⲟⲩⲛ 592 A 7
ϩⲏⲡⲁⲣ 575 2
ϩⲏⲡⲁⲣⲏⲥ ? title 539 4
ησυχια 162 n

ⲑⲁⲗⲁⲥⲥⲁ 592 B 3
ⲑⲁⲗⲓⲥ, ⲑⲁⲗⲗⲓⲥ 304 8 17 n 345 9 405 409 438 6
ⲑⲁⲛⲁⲧⲟⲥ 592 B 20 593 26 596 *ro* 7 *vo* 1 7 597 *vo* 1 8 598 6
ⲑⲁⲣⲣⲉⲓⲛ 431 8n 434 12 592 B 8
ⲑⲁⲩⲙⲁ 598 15 603 *a* 3
ⲑⲁⲩⲙⲁⲥⲓⲟⲥ 592 B 12 601 2
ⲑⲉⲁⲧⲏⲥ 592 B 18
θελειν 624 2
ⲑⲉⲟⲗⲟⲅⲓⲁ Ap I 45
ⲑⲉⲟⲗⲟⲅⲟⲥ 60 53 Ap I 40
ⲑⲉⲟⲙⲁⲭⲟⲥ 592 B 21
θεος
θεου χαρις (?) 130
ⲑⲉⲟⲥⲉⲃⲉⲓⲁ 140 26 163 4 628 *b* 2
ⲑⲉⲟⲥⲉⲃⲉⲥⲧⲁⲧⲟⲥ 164 2 432 6
ⲑⲉⲟⲧⲟⲕⲟⲥ 130 586 3 600 1 678 3
ⲑⲉⲟⲫⲓⲗⲉⲓⲁ 133 1 n 337 2 432 1 n
ⲑⲉⲟⲫⲓⲗⲉⲥⲧⲁⲧⲟⲥ 131 5 133 10 162 13 283 1
ⲑⲉⲟⲫⲓⲗⲏⲥ 620 5
ⲑⲉⲟⲫⲟⲣⲟⲥ 263 n
ⲑⲉⲣⲁⲡⲉⲩⲉⲓⲛ 249 8 592 B 17
ⲑⲉⲣⲙⲟⲥ (ⲧⲁⲣⲙⲟⲥ) lupine 543 9
ⲑⲉⲱⲣⲉⲓⲛ (?) 593 23
ⲑⲉⲱⲣⲓⲁ 62 20
ⲑⲗⲓⲃⲉⲓⲛ 194 14 624 3
ⲑⲗⲓⲯⲓⲥ 200 5 436 8
ⲑⲛⲏⲥⲕⲉⲓⲛ 597 *ro* 5 *vo* 3
ⲑⲣⲟⲛⲟⲥ 81 8 597 *ro* 1 606 6
ⲑⲩⲙⲓⲁⲧⲏⲣⲓⲟⲛ 548 13 623 2
ⲑⲩⲙⲓⲁⲭ[622 8
ⲑⲩⲙⲟⲥ 592 A 8

ⲓⲁⲧⲣⲟⲥ, ϩⲓⲁⲧⲣⲟⲥ 223 5 n 676 3 679 3 681 3
ⲓⲉⲣⲉⲩⲥ 606 10
ⲓⲡⲡⲟⲥ 592 A 9
ϩⲓⲥⲟⲛ 341 11 397 7
ⲓⲥⲧⲁⲛⲁⲓ 593 24
ⲓⲥⲭⲩⲣⲟⲥ 596 *ro* 2 12 *vo* 6 597 *ro* 3 *vo* 6 598 5 607 *vo* 4
ⲓⲭⲛⲟⲥ 101 3 106 2 110 14 113 7 140 29 164 5 200 1 239 14 247 6 300 3 411 457 6

ⲕ/, *v.* ⲕⲩⲣⲓⲟⲥ
ⲕⲁⲇⲟⲩⲥ 549 2
ⲕⲁⲑⲁⲓⲣⲉⲓⲛ (ⲕⲁⲑⲁⲓⲣⲟⲩ) 54 7 592 B 2 Ap I 88
ⲕⲁⲑⲁⲓⲣⲉⲥⲓⲥ Ap I 130
ⲕⲁⲑⲏⲅⲉⲓⲛ 81 11 ?
ⲕⲁⲑⲏⲅⲏⲥⲓⲥ 466 5
ⲕⲁⲑⲏⲥⲑⲁⲓ 593 14 27 594 *ro* 2 597 *ro* 1 6
καθολικος 628 *a* 1 Ap I frag *a* 2
——— Epistles 49 ⲓⲇ 13
ⲕⲁⲓ ⲅⲁⲣ 162 n 173 n
ⲕⲁⲓⲡⲉⲣ 162 2 247 16 592 B 12
ⲕⲁⲓⲣⲟⲥ 171 22 259 6 277 19 463 *G* 5 627 *ro* 9
ⲕⲁⲓⲥⲁⲣ Ap I 144
ⲕⲁⲓⲧⲟⲓϭⲉ, *or* ⲙⲉⲛⲧⲟⲓϭⲉ 375 10
ⲕⲁⲕⲓⲛⲕⲁⲕⲱⲥ 592 B 10
ⲕⲁⲕⲟⲥ . . . ⲕⲁⲕⲱⲥ 592 B 10
ⲕⲁⲕⲕⲁⲃⲏⲧⲉ = ⲕⲁⲕⲕⲁⲃⲓⲟⲛ 549 7
ⲕⲁⲗⲉⲓⲛ 600 6
ⲕⲁⲗⲏ (?) 298 24
ⲕⲁⲗⲓⲥ (?) 403 6
ⲕⲁⲗⲗⲓⲁ nn 543 14
ⲕⲁⲗⲟⲥ, *v.* ⲙⲉⲧⲁ ⲕⲁⲗⲟⲩ
ⲕⲁⲗⲱⲥ 248 7 296 13 297 3 313 9 332 3 336 18 Ap I 136
ⲕⲁⲙⲏⲗⲟⲥ, *v.* ϭⲁⲙⲟⲩⲗ
ⲕⲁⲛ 162 21 193 n 272 4 Ap I 117
— ⲧⲉⲛⲟⲩ 193
ⲕⲁⲛ—ⲕⲁⲛ 156 4 184 7 253 9 262 6 380 6 387 6 520 5
ⲕⲁⲛⲟⲛⲓⲍⲉⲓⲛ 103 12
ⲕⲁⲛⲱⲛ 63 12 133 8 135 21 162 16 ? 386 6 n Ap I 130
ⲕⲁⲣⲟⲓⲁ 575 7
ⲕⲁⲣⲡⲟⲫⲟⲣⲉⲓⲛ 592 A 22
ⲕⲁⲥⲓⲥⲉ nn 553
ⲕⲁⲥⲧⲣⲟⲛ 163 ps 461 9 ?
ⲕⲁⲧⲁ 84 A 4 87 2 6 98 14 103 2 107 4 114 2 140 ps 146 4 149 8 162 16 21 167 9 174 2 198 1 10 201 11 246 5 247 13 250 8 256 5 264 4 268 9 269 19 300 14 304 6 307 12 320 7 328 4 13 337 18 342 3 353 1 373 16 375 13 385 5 395 4 397 20 406 7 433 1 438 2 439 5 445 3
ⲕⲁⲧⲁⲇⲓⲕⲏ 84 27 88 9
ⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ 51 28
ⲕⲁⲧⲁⲗⲁⲙⲃⲁⲛⲉⲓⲛ 151 7 Ap I 25
ⲕⲁⲧⲁⲗⲩⲉⲓⲛ Ap I 112
καταvυττεσθαι 49 n
καταξιουν 594 *ro* 7
ⲕⲁⲧⲁⲣⲅⲓⲍⲉⲓⲛ 593 26 598 2
ⲕⲁⲧⲁⲥⲕⲟⲡⲟⲥ 81 14
κατασπορα 85 n
ⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ 136 14 249 4 n 624 5
ⲕⲁⲧⲁⲫⲣⲟⲛⲏⲥⲓⲥ 84 23
ⲕⲁⲧⲁⲭⲣⲉⲟⲥ 200 1 415 1
ⲕⲁⲧⲉⲣⲭⲉⲥⲑⲁⲓ 598 4 601 8
ⲕⲁⲧⲉⲭⲉⲓⲛ 166 6 280 23 n 387 9 n 437 13 458 2
ⲕⲁⲧⲏⲅⲟⲣⲓⲁ 84 9
ⲕⲁⲧⲓⲥⲭⲩⲉⲓⲛ 606 8
ⲕⲁⲧⲟⲣⲑⲱⲙⲁ 71 24 594 *ro* 10
καυνακης 339 n
ⲕⲁⲯⲁ 549 13
κειμηλιαρχειον 139
ⲕⲉⲓⲙⲏⲗⲓⲟⲛ 282 11
ⲕⲉⲓⲣⲓⲁ, ⲕⲉⲣⲉⲁ, ⲕⲁⲓⲣⲉⲁ, ⲅⲉⲣⲉⲁ, ⲕⲉⲣⲏ, ϭⲉⲣⲏ 348 7 n 351 11 354 8 357 532 4
ⲕⲉⲗⲉⲩⲉⲓⲛ 140 26 164 12 273 3 432 3 438 2 442 2 460 10 471 11 483 2 ? 8
κελευμα ? 626 *a* 2 4
ⲕⲉⲗⲉⲩⲥⲓⲥ 112 141 33 256 5 326 8 327 7 419 3 457 14 16 460 6 7 626 5
ⲕⲉⲛⲧⲣⲟⲛ 592 A 11
ⲕⲏⲣⲁⲛⲧⲓⲥ ? (ⲕⲉⲣⲁⲛⲧⲉⲥ) 544 10 n 548 12
ⲕⲉⲣⲁⲧⲓⲟⲛ, ⲕⲉⲣⲁⲧⲥⲉ, ⲕⲉⲣⲁⲧⲉ 278 17 280 4 n 286 5 298 18 353 22 520 10 521 5 13 535 2 547 9
κερδαινειν 594 *vo* 4
ⲕⲉⲣⲏ, *v.* ⲕⲉⲓⲣⲓⲁ
ⲕⲉⲧⲱⲛ vessel 532 15 543 7 n
ⲕⲉⲫⲁⲗⲁⲓⲟⲛ 144 12 279 9 ? 359 10
ⲕⲏⲣⲟⲛ ? (ⲕⲉⲣⲱⲛ) 545 9
ⲕⲏⲣⲩⲅⲙⲁ 53 1 55 1 131 6
ⲕⲏⲣⲩⲥⲥⲉⲓⲛ 601 6
ⲕⲓⲃⲱⲧⲟⲥ 111 2 5
ⲕⲓⲛⲇⲩⲛⲉⲩⲉⲓⲛ 268 8 n
ⲕⲓⲛⲇⲩⲛⲟⲥ 164 10 200 6
ⲕⲗⲉⲓⲥ 606 9
ⲕⲗⲏⲣⲓⲕⲟⲥ 135 2 141 37 158 ?
ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ 162 6 545 2
ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ 604 *b* + *f* 5
ⲕⲗⲏⲣⲟⲥ 216 11 592 A 2
ⲕⲟⲓⲛⲟⲛ nn 163 3 n
κοινωνειν Ap I *E*
ⲕⲟⲓⲛⲱⲛⲓⲁ 67 12 Ap I 39
ⲕⲟⲓⲧⲱⲛ, *v.* ⲕⲉⲧⲱⲛ
ⲕⲟⲓⲱⲙⲏⲧⲣⲏⲥ, ⲕⲟⲓⲱⲙ/, *v.* γεωμετρης
ⲕⲟⲕⲕⲟⲥ (ⲕⲟⲕⲏⲥ) 570 n
ⲕⲟⲗⲁⲍⲉⲓⲛ 592 B 10
ⲕⲟⲗⲁⲥⲓⲥ 74 4
ⲕⲟⲗⲗⲏⲅⲓⲟⲛ (ⲕⲟⲗⲗⲏⲕⲟⲛ) 103 17
ⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ 157 4
ⲕⲟⲙⲏⲥ *comes* 136 1
κονδυ 545 n
κοπος 626 *a* 7
ⲕⲟⲥⲙⲉⲓⲛ 82 7 103 31 359 4 381 6 8 n
ⲕⲟⲥⲙⲓⲕⲟⲥ 84 15
ⲕⲟⲥⲙⲟⲥ 373 2 592 A 14 598 3 9
ⲕⲟⲩⲕⲕⲟⲩⲙⲁ (ⲕⲟⲩⲕⲟⲩⲙⲁⲩ) 549 3 n 550 2
ⲕⲟⲩⲕⲗⲓⲟⲛ 236 22
κουφιζειν (?) 273 n
ⲕⲟⲩⲫⲟⲛ 402
ⲕⲣⲁⲙⲉ (ⲕⲣⲁⲃⲉ)? = κραμβη 566
ⲕⲣⲁⲧⲉⲓⲛ 592 A 10
ⲕⲣⲁⲧⲟⲥ 59 20
ⲕⲣⲉⲙⲁⲛⲛⲩⲉⲓⲛ 593 23
κριθη 631 ps
ⲕⲣⲓⲛⲉⲓⲛ 133 8 593 13
ⲕⲣⲓⲧⲏⲥ 307 17
$\overline{\text{ⲕϛ}}$ = ? ⲕⲁⲥⲧⲣⲟⲛ 461 9
ⲕⲧⲓⲥⲓⲥ 593 32 Ap I 47 67
ⲕⲩⲉⲓⲛ 600 13
ⲕⲩⲕⲗ(ⲉⲩⲧⲏⲣⲓⲟⲛ) 563

κυνωπης 573
κυριακη 221 2 226 2 342 10 476 9 618 *obv* 2
κυριος, κυρ/, κ/ title 136 15 139 165 4 183 186 5 259 4 270 8 361 5 435 8 441 5 490 517 1
—— God, Christ 593 ps 596 *vo* 4 597 *ro* 7 8 598 ps 603 *a* 6 604 *b* + *f* 5 605 8 9 631 2 682 8
κωλ/ (?) 565 A
κωλυειν 162 2 11 360 1 473 4
κωμη 93 3 n 627 *vo* 3 6

λαβις? (λαβης) 187
λακκος 283 n
λαϭου nn 550 3 5 n
λακων 283 4 n 532 6
λαμπρος 629 3
λαμπροτατος 263 627 *vo* 5
λανθανειν 592 B 22
λαος 601 6
λαψανη 328 8 n 330 7 331 351 5
λειτουργειν 158
λειτουργια 49 1a 8 85 n 135 13 162 16 Ap I *E*
λειτουργικος Ap I *F* 22
λειτουργος 598 10 599 2
λεντιον 547 8
λεξις 72 10 n 172 14 n 376 5 434 14
λενις 571 3
λεπτος 293
λευκουν (?) *ib* 353 18 n
ληστης 573 10
λιβανος 603 *a* 5
λιγναι 293 *V.* λικνον
λικνον, λικνε, λικ/ 293 n 313 5 9 n 541 1 ? 545 7 n
λιτρα, λτ/ 530 3 533 *vo* ps 547 6
λογικος 49 1a 11 Ap I 57 73 123 *D F* 46
λογισμος, book of (Evagrius) 393 5 n
λογος Word of God 586 ps 597 9 Ap I ps
——, promise 97 9 142 9 10 ? 149 8 9 400 497
—— list, account 519 1 532 1 539 3 543 2 549 1 567 1 572
——, sermon 49 3 51 1 56 1 81 6 Ap I frag *a* [1] 7 40 71 129 *V.* also εις πλογος, Index IV
λοιπας 165 9 288 8 n
λοιπον 270 4 434 12
]λοντις ? 571 4
λοπας (λουπας) 544 22
λυσιμος (λουσιμον) 78 25
λυπειν 148 16 ?
λυπη 162 15
λυπηρος 592 A 11

λυτρουν 605 2
λυτρωσις 596 *vo* 1
λυτρωτης 592 B 11
λωδιξ 545 6 14 546 3 548 8

μαγος biblical 602 9 603 *a* 5
μαθητης 164 11 245 11 592 B 24
μακαριζειν 52 3
μακαριος deceased 85 2 140 n 254 4 300 6 9
——. p 274 n
μακαριοτης 254 1 13 461 15
μακαρισμος 69 1 7 n 78 22
μακρε (?) vb 98 2
μαλακος 573 10 n
μαλιστα 179 8 ? 277 20
μαλλον δε 277 3
μαν[. .]ανιος (?) 546 4
μανια 141 33
μαρτυρειν 84 45 632 *d* 2
μαρτυρος 84 10 87 5 594 *ro* ps *vo* 6 698 2
——, p 84 43 101 13 21
μασουριον (μασουρ) 305 11
μαστιξ 70 11 199 14
μεγαλως 602 6
μεθερμηνευειν 600 8
μελαν ink 593 12
μελλειν 592 A 22
μεμβρανον 554 6
μεν—ον 350 7
μενειν 600 15 624 1 2
μενουσα abiding 592 A 15
μεντοιγε 102 6 375 10 ?
μερις 631 5
μερος 84 13 86 10 97 4 163 5 260 5 265 266 8 300 16 322 4 386 6 434 29 458 18 610 6
μετα καλου 96 16 n 142 4 151 12 310 11 n 436 9
μεταλαυειν (?) 677 5 683 6 696 9
μετανοειν 111 16
μετανοια 601 5
μετεχειν (?) 594 *ro* 5 Ap I 10
μετρον 140 31
μετροξυστον 628 *c* 3
μηλωτη 368 n
μην month 85 16 142 9 244 17
μηνυειν 598 12 600 10
μηποτε 140 21 281 10 289 10
μηπως 269 15 298 21
μικρον (adv.) 592 A 12
μιμνησκειν 684 1 686 3
μιξις 600 12
μισθουν 627 *vo* 10
μισθωσις 255 8 10
μισθωτικος 627 *vo* 9
μοναζων 626 *a* 6 *d* 1
μονας Ap I 44
μοναστηριον 59 ps 133 2 162 9 458 14 473 2

μοναχος 85 3 14 87 ps 92 4 ? 164 1 178 4 411 A ? 415 4 485 14 620 5 651
——, μντ- 62 37
μονογενης Ap I *I*
μονον 51 36 171 18 278 24 ?
μορφη Ap I 66
μυστηριον Ap I *D E F* 6

ναος 598 10 599 3
νεκρος 592 B 13 593 ps 596 *vo* 8 597 *ro* 5 598 4 603 6
νεοτης 592 A 3 7
νηστεια 135 4 592 A 7
—— ϣημ 226 2 7 342 6
νηφειν 592 A 13
—— ϩρουν 70 13
νικαν 294 1 n 592 A 10
νιπτειν 593 17
νκην, *v.* αγγειον
νοεῖν Ap I *D F* 48 64
νοερος 62 20 Ap I 57 73 123 *D F* 60
νοητως (?) Ap I *F* 66
νομιζειν 592 A 16 593 24 624 1 4
νομικος 254 3
ν̊ = νομισμα 522 1 2
νομονον (?) 85 10
νομος law Ap I 133
νομος nome 85 2 87 ps
νοσειν 592 B 21
νοταριος 142 ? 186 4 697 4
νουθεσια 592 A 11
νουμους *nummus* 506 n 542
νυκτερις 621 4
νυκτωρ 592 A 13
νυσταγμος 592 A 20

ξενος 592 A 14
ξεστης 539 ps
ξηρος 592 B 14

οβολος 631 6 7
ογγια, ονγια 88 9 284 11
οικητηριον 592 A 18
οικοδομειν 606 5 7
οικονομια Ap I 60 *D*
οικονομος 144 11 162 13 166 20 ? 397 6
οικος 676 3 678 4 679 4 680 4 681 4 685 4 690 3 695 2 702 5
οικουμενη 109 14 592 B 1 Ap I 145
οκνειν 140 27 592 B 19
ολιγωρειν 267 6 ? 382 3
ϩολοκοττινος, ϩολοκ/ &c., 84 A 5 85 5 93 7 95 5 97 ps 162 7 214 4 278 20 281 3 282 12 285 9 289 5 295 3 298 ps 303 ps 308 5 309 ps 311 7 326 11 327 ps 336 6 9 339 353 4 361 2 519 ps 520 1 525 6 533 1 545 ps 564 2 9

ϩⲟⲗⲱⲥ 54 14 171 10 174 5 216 7 278 14 371 9 437 7 Ap I 63
ⲟⲙⲛⲩⲛⲁⲓ 606 3
ϩⲟⲙⲟⲓⲱⲥ 51 24 30 58 9 69 4 70 9 11 309 ps 519 18 20 520 10 531 ps 539 3
ϩⲟⲙⲟⲗⲟⲅⲉⲓⲛ 87 10 89 7 143 ps 148 4 ? 253 4 299 6 632 *f* 4 Ap I ps *I K*
ϩⲟⲙⲟⲗⲟⲅⲏⲧⲏⲥ 247 18 359 5 n
ϩⲟⲙⲟⲗⲟⲅⲓⲁ 84 ps 627 *vo* 9
ομολογουμενως Ap I *I*
ϩⲟⲙⲟⲛⲟⲓⲁ Ap I 146
ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ Ap I ps
ⲟⲛⲟⲙⲁ 600 7
ⲟⲛⲧⲱⲥ 65 17
ⲟⲍⲟⲥ 593 19
ⲟⲡⲓⲥⲱ *verte* 268 11 n
ⲟⲣⲁⲛ 592 B 7 24
ⲟⲣⲁⲍ 323 4 541 5
ⲟⲣⲁⲥⲓⲥ 592 B 15
ⲟⲣⲅⲁⲛⲟⲛ, ⲟⲣⲅⲟⲛ 312 n
ⲟⲣⲇⲓⲛⲟⲛ 89 13
ⲟⲣⲑⲟⲥ 93 7 ? 527
ϩⲟⲣⲓⲍⲉⲓⲛ 162 21
ⲟⲣⲙⲏ 592 A 7
ορμωμενος 627 *vo* 2
ϩⲟⲣⲟⲥ 151 6 13 n
——, ϫⲓ ⲛ- 151 11
ϩⲟⲣⲟⲛ (?) 162 26
ⲟⲣⲫⲁⲛⲟⲥ 336 15
ϩⲟⲥⲓⲱⲧⲁⲧⲟⲥ 87 3 129 133 6 153 n 428 4 505
ⲟⲥⲟⲛ, ⲉⲫ' 62 36
——, ⲛ- 230 1 n
ⲟⲩⲏⲗⲓⲟⲛ *velum* 552 *V.* ⲃⲏⲗⲗⲟⲛ
ουν 337 n
ⲟⲩⲣⲁⲛⲟⲥ 592 B 3
ⲟⲩⲥⲓⲁ Ap I ps *F* 26
V. also Index II (1)
ⲟⲫⲑⲁⲗⲙⲟⲥ 592 A 20 605 9

ⲡⲁⲅⲁⲛⲟⲥ 485 5
ⲡⲁⲑⲟⲥ 51 39 62 29 41 66 2 592 A 10 Ap I *D*
παις Ap II
ⲡⲁⲗⲓⲛ 140 22
ⲡⲁⲛⲁⲣⲓⲟⲛ 548 15
ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ 179 6
ⲡⲁⲛⲧⲱⲥ 56 12 194 9 n 310 12 327 5 12 458 13 493 5
ⲡⲁⲣⲁ 219 6 264 5 344 13 373 1 463 5 520 9 541 4 542
ⲡⲁⲣⲁⲃⲁⲓⲛⲉⲓⲛ 58 8 62 29 84 22
ⲡⲁⲣⲁⲃⲁⲥⲓⲥ 62 32
ⲡⲁⲣⲁⲅⲅⲉⲗⲗⲉⲓⲛ 136 5
ⲡⲁⲣⲁⲅⲉⲓⲛ 330 10 493 2 628 *c* 2
ⲡⲁⲣⲟⲇⲓⲁ ? (ⲡⲁⲣⲁⲇⲓⲁ) 283 3
ⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ 62 ps Ap I 53
ⲡⲁⲣⲁⲇⲓⲇⲟⲛⲁⲓ 177 24 592 B 20
ⲡⲁⲣⲁⲇⲟⲍⲟⲥ 600 10
ⲡⲁⲣⲁⲓⲧⲉⲓⲥⲑⲁⲓ 272 8 n 480 4 592 A 6 594 *ro* 9
ⲡⲁⲣⲁⲕⲁⲗⲉⲓⲛ ps
ⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ 163 7 167 16
ⲡⲁⲣⲁⲕⲗⲏⲧⲓⲕⲟⲥ 163 12
ⲡⲁⲣⲁⲕⲟⲩⲉⲓⲛ 626 *a* 5
ⲡⲁⲣⲁⲗⲟⲅⲟⲥ 149 10 Ap I *C*
ⲡⲁⲣⲁⲙⲉⲛⲉⲓⲛ 341 13
ⲡⲁⲣⲁⲡⲧⲱⲙⲁ 49 18 111 4
ⲡⲁⲣⲁⲥⲕⲉⲩⲁⲍⲉⲓⲛ 216 10
ⲡⲁⲣⲁⲥⲕⲉⲩⲏ 618 *obv* 7 16
ⲡⲁⲣⲁⲭⲣⲏⲙⲁ 592 A 11
παρειναι 627 *vo* 8
ⲡⲁⲣⲑⲉⲛⲟⲥ 586 3 600 ps 603 *a* 6 604 *bf* 608 10 Ap I ps *E F* 38
ⲡⲁⲣⲓⲉⲛⲁⲓ 592 B 16
ⲡⲁⲣⲓⲥⲧⲁⲛⲁⲓ 592 B 8
ⲡⲁⲣⲟⲓⲙⲓⲁ 493 3
ⲡⲁⲣⲟⲥ 140 12 142 10
ⲡⲁⲣⲟⲩⲥⲓⲁ 198 6 460 8
ⲡⲁⲣⲣⲏⲥⲓⲁ 269 23 Ap I 142
ⲡⲁⲥⲭⲁ, ⲡⲁⲥⲭⲏ 76 11 136 13 245 8 n 252 5
ⲡⲁⲧⲉⲓⲛ 598 6
ⲡⲁⲧⲏⲣ 593 12 27 595 *ro* 2 597 *ro* 6
ⲡⲁⲧⲉⲣⲉⲥ (invoked) 677 2 682 2 696 2 697 2 699 2
πατητικη (?) 627 *ro* 3
ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ 133 5 143 20 479
ⲡⲁⲧⲣⲓⲥ 592 A 16
ⲡⲉⲇⲓⲟⲛ 598 8
ⲡⲉⲓⲑⲉⲓⲛ 262 13 327 17
ⲡⲉⲓⲑⲉⲥⲑⲁⲓ 141 19 168 7 253 8 261 5 8 269 12
ⲡⲉⲓⲣⲁⲥⲙⲟⲥ 103 10 14 116 n 162 5 175 11 n 214 13 216 8 247 25 433 4 436 8 487
ⲡⲉⲗⲁⲣⲅⲟⲥ 621 8
ⲡⲉⲙⲡⲧⲏ 618 *obv* 6 14
ⲡⲉⲛⲏⲥ 592 A 23
ⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ 58 13
ⲡⲉⲛⲧⲟⲗⲟⲡⲗⲏⲧⲏⲥ, *v.* ⲡⲟⲧⲏⲣⲟⲡⲗⲩⲧⲏⲥ
περιβλημα 627 *ro* 1
ⲡⲉⲣⲓⲥⲧⲉⲣⲁ 601 9 621 10
ⲡⲉⲧⲣⲁ 606 7 Ap I *C*
ⲡⲏⲅⲏ Ap I 121
ⲡⲓⲑⲟⲥ 351 5
ⲡⲓⲕⲣⲱⲥ 592 B 9
ⲡⲓⲛⲁⲕⲓⲟⲛ ? (ⲡⲓⲛⲍⲉ) 543 10
ⲡⲓⲡⲉⲣ 575 11
ⲡⲓⲥⲧⲉⲩⲉⲓⲛ 131 1 n 327 8 Ap I 26 *D*
ⲡⲓⲥⲧⲓⲥ 635 645
ⲡⲓⲥⲧⲟⲥ 125 n 435 n Ap I *C*
Cf. Ap III l. 35 n
ⲡⲗⲁⲛⲁⲛ 256 16 353 5
ⲡⲗⲁⲥⲥⲉⲓⲛ 598 9 Ap I 72
ⲡⲗⲁⲧⲩⲛⲉⲓⲛ 605 7
ⲡⲗⲉⲟⲛ—ⲉⲗⲁⲧⲧⲟⲛ 140 11
πληγη 628 *c* 4
ⲡⲗⲏⲛ 166 15 200 8 215 10 219 9 252 7 268 10 283 12 327 9 344 12 348 28 349 6 365 5 387 7 404 4 436 4 437 12
ⲡⲗⲏⲣⲟⲩⲛ 459 9 ?
ⲡⲛⲉⲩⲙⲁ, ⲡ̅ⲛ̅ⲁ̅ 596 *vo* 4 601 8 604 *b*+*f* 4 605 3
ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲥ, ⲡ̅ⲛ̅ⲓ̅ⲕ̅ⲟ̅ⲥ̅ 111 22 133 11 n 134 8 151 2 163 n 416
ⲡⲛⲉⲩⲙⲁⲧⲟⲫⲟⲣⲟⲥ 106 1 163 20 n 200 10
ⲡⲟⲓⲙⲏⲛ 598 14 599 11
πολεμειν 624 6
ⲡⲟⲗⲉⲙⲟⲥ 80 ps
ⲡⲟⲗⲓⲥ 50 5 54 8 83 1 87 8 134 5 157 5 307 17 466 16 592 A 15 Ap I 40 43
ⲡⲟⲗⲓⲧⲉⲩⲧⲏⲥ ? (ⲡⲟⲩⲗⲉⲇⲏⲥ) 205 8 n
ⲡⲟⲗⲓⲧⲏⲥ 592 A 19 (*cf.* Coptic)
πολλακις Ap I *C*
ⲡⲟⲣⲉⲩⲉⲓⲛ 596 *vo* 4
ⲡⲟⲣⲛⲉⲩⲉⲓⲛ 269 22
ⲡⲟⲣⲛⲉⲓⲁ 51 4
ποσον nn 546 n
ⲡⲟⲧⲉ 88 7
ⲡⲟⲧⲏⲣⲓⲟⲛ 623 1
ⲡⲟⲧⲏⲣⲟⲡⲗⲩⲧⲏⲥ ? (ⲡⲉⲛⲧⲟⲗⲟⲡⲗⲏⲧⲏⲥ) 549 6
ⲡⲟⲧⲓⲍⲉⲓⲛ 592 A 23 593 20
ⲡⲣⲁⲅⲙⲁ 88 6 8 592 A 14
———, *ουκ εχω* 322 n
ⲡⲣⲁⲅⲙⲁⲧⲉⲩⲧⲏⲥ 92 6
πραιδευειν *praedari* 510 n 624 2
ⲡⲣⲁⲓⲧⲁ *praeda* 510 4
ⲡⲣⲁⲍⲓⲥ 59 ps 103 32 Ap I 99
———, book of 554 18
ⲡⲣⲁⲟⲧⲏⲥ 592 A 8
ⲡⲣⲁⲧⲧⲉⲓⲛ 592 B 12 593 13
ⲡⲣⲉⲡⲉⲓⲛ 141 12 22 601 14
ⲡⲣⲉⲥⲃⲉⲩⲉⲓⲛ 164 22 255 7 n 594 *vo* 4 ?
ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ (ⲡⲣⲟⲥⲃⲏⲧⲏⲥ) 478
ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ, ⲡⲣⲉⲥⲃ/ 84 ps 87 1 3 97 1 135 14 22 141 25 40 144 9 145 7 154 10 162 13 165 14 198 10 203 5 212 1 ? 240 6 246 16 256 6 20 257 7 272 17 281 4 15 282 16 286 1 306 3 327 15 398 7 13 460 1 471 29 532 2 537 9 545 1 Ap I 133
ⲡⲣᵒ/, *v.* ⲡⲣⲟⲥⲧⲁⲧⲏⲥ
ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ 172 4 217 1 431 1
ⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ 69 9 168 16 459 16 624 2
ⲡⲣⲟⲇⲟⲧⲏⲥ 327 16
ⲡⲣⲟⲇⲣⲟⲙⲟⲥ 598 12 599 7 601 4 7
ⲡⲣⲟⲑⲉⲥⲙⲓⲁ 136 12 342 5
προισταναι Ap I *E*
ⲡⲣⲟⲕⲟⲡⲧⲉⲓⲛ 592 A 1
ⲡⲣⲟⲕⲣⲓⲙⲁⲧⲓⲍⲉⲓⲛ 59 11
ⲡⲣⲟⲍⲉⲛⲉⲓⲛ 592 B 22
ⲡⲣⲟϩⲟⲓⲙⲓⲟⲛ 106 3

ⲡⲣⲟⲡⲟⲗⲓ[622 7
ⲡⲣⲟⲥ 84 17 20 103 6 136 14 140 12 141 22 151 9 12 163 8 11 298 ps 396 3 399 7 437 14 470 Ap I frag *a* 2
προς το 163 n
ⲡⲣⲟⲥⲣⲁ- 163 8
ⲡⲣⲟⲥⲇⲟⲕⲉⲓⲛ 255 4 457 11
ⲡⲣⲟⲥⲉⲩⲭⲏ 381 5
ⲡⲣⲟⲥⲉⲭⲉⲓⲛ 162 25
ⲡⲣⲟⲥⲕⲩⲛⲉⲓⲛ ps
ⲡⲣⲟⲥⲕⲩⲛⲏⲙⲁ 559 ?
ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ 164 14
ⲡⲣⲟⲥⲕⲩⲛⲏⲧⲏⲥ 163 23
ⲡⲣⲟⲥⲧⲁⲕⲧⲓⲕⲟⲥ 592 B 13
ⲡⲣⲟⲥⲧⲁⲥⲓⲁ 49 ⲓⲇ 7
ⲡⲣⲟⲥⲧⲁⲧⲏⲥ, ⲡⲣⲟ/ 112 129 n 440 441 1
ⲡⲣⲟⲥⲫⲉⲣⲉⲓⲛ 602 12 603 *a* 5
ⲡⲣⲟⲥⲫⲟⲣⲁ 98 10 136 4 254 4 n 313 7 379 3 n 434 15 n 545 4 547 7
ⲡⲣⲟⲥⲱⲡⲟⲛ 162 3 256 11 431 3 Ap I 65 *F* 67
——, ⲕⲁⲧⲁ 140 41 337 18
ⲡⲣⲟⲧⲣⲉⲡⲉⲓⲛ 69 2
προφασις 632 *b* 1
ⲡⲣⲟⲫⲏⲧⲏⲥ biblical 140 15 198 7 601 7 632 *b* 6
—— ϣⲏⲙ, book of 378 5 554 5
—— *viz.* Epiphanius 162 28
ⲡⲣⲱⲧⲉ[(?) 490
ⲡⲣⲱⲧⲟⲥ
ⲡⲣⲱⲧⲟⲛ ⲇⲉⲩⲧⲉⲣⲟⲛ 216 12
ⲡⲣⲱⲧⲟⲛ ⲙⲉⲛ 163 4
ⲡⲩⲗⲏ 606 8
ⲡⲩⲣⲅⲟⲥ 532 6

ⲣⲁⲅⲇⲁⲓⲟⲥ 592 A 17
ⲣⲁⲇⲓⲱⲥ 592 B 17
ⲣⲏⲙⲁ 592 B 13
ρομ( ) 630 *a* II 2
ⲣⲩⲉⲥⲑⲁⲓ 592 B 23
ⲣⲱⲇⲓⲟⲥ (?) 622 2
ϩⲣⲱⲙⲁⲓⲟⲥ (? or name) 182 4 n
ⲣⲱⲛⲛⲩⲛⲁⲓ 592 B 15

ⲥⲁⲃⲁⲛⲟⲛ ? (ⲥⲁⲃⲁⲛⲉⲩ) 511 n
ⲥⲁⲃⲃⲁⲧⲟⲛ 171 6 n 269 13 342 9 482 5 618 *obv* 1
σακκος 364 n
ⲥⲁⲣⲕⲟⲩⲥⲑⲁⲓ 596 *vo* 2 598 7 602 13
ⲥⲁⲣⲝ Ap I ps
——, ⲣ Ap I 74
——, ϫⲓ Ap I ps
ⲥⲃⲉⲛⲛⲩⲛⲁⲓ 592 A 8
ⲥⲉⲙⲛⲟⲥ 592 A 18
——, ⲙⲛⲧ- Ap I 147
ⲥⲏⲙⲁⲓⲛⲉⲓⲛ 61 8 162 1 12
ⲥⲏⲙⲉⲓⲟⲛ 592 B 18
ⲥⲏⲙⲉⲣⲟⲛ 600 3 682 10
ⲥⲛⲓ[.]ⲥ measure 299 8
σιγιλλιον 96 n
σιγνον prison 177 n
ⲥⲓⲅⲛⲟⲫⲩⲗⲁⲝ 177 17
σιδηρος 627 *ro* 1 4
ⲥⲓⲛⲇⲱⲛ 548 10 558 n
ⲥⲓⲧⲟⲥ, ⲥⲓ/ 538 ps
ⲥⲕⲉⲩⲟⲥ (ⲥⲕⲁⲓⲟⲥ) 406 7
ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉⲓⲛ 60 ps 456 5
ⲥⲕⲁⲛⲇⲁⲗⲟⲛ 63 ps 635
ⲥⲕⲉⲛⲏⲛ (?) 538 1
ⲥⲕⲉⲡⲁⲍⲉⲓⲛ 402 n ?
ⲥⲕⲉⲡⲁⲥⲧⲏⲥ 109 19
ⲥⲕⲉⲩⲟⲥ, ⲥⲕⲉⲩⲏ (pl.) 258 8 299 19 n 302 344 3 399 6 402 406 7 n 407 5 409 433 3 488 516 543 3 544 1 546 1 548 1 549 1 553 623 3
ⲥⲕⲟⲡⲟⲥ 134 4 269 11 592 B 21 Ap I 25
σκρινιαριος 629 3
ⲥⲕⲩⲗⲙⲟⲥ distance 152 n 163 10 172 8 11 ? 216 14 217 7 12 301 13 n 336 11 n
ⲥⲕⲩⲧⲁⲗⲏ (ⲥⲕⲏⲇⲁⲗⲏ) 385 9 n 391
ⲥⲟⲫⲓⲁ 447 3 Ap I *F* 62
ⲥⲟⲫⲟⲥ 143 6 Ap I 120 122 *D*
ⲥⲡⲉⲣⲙⲁ Ap I 63 *E F* 19
ⲥⲡⲟⲣⲧⲩⲗⲟⲛ 468
ⲥⲡⲟⲩⲇⲁⲍⲉⲓⲛ 267 3 388 460 7
ⲥⲡⲟⲩⲇⲏ 277 18 282 8 298 24 302 437 10
ⲥⲧⲁⲩⲣⲟⲥ 49 4 559 593 11 23 Ap I 78
—— as signature 434 13
ⲥⲧⲁⲩⲣⲟⲩⲛ 592 B 11 593 15 Ap I *I J*
ⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ 592 A 18
ⲥⲧⲉⲡⲁⲍⲉⲓⲛ 592 B 9
ⲥⲧⲟⲁ 563
ⲥⲧⲟⲓⲭⲉⲓⲛ 84 49 85 13 88 11 142 10 146 8 163 ps
ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ 59 3
στρατιωτης 594 *vo* 2
ⲥⲧⲩⲗⲟⲥ 247 8 460 5
συγχυσις Ap I *E*
ⲥⲩⲅⲭⲱⲣⲉⲓⲛ 71 1 84 16 140 38 277 1 475 7 504 3
ⲥⲩⲅⲭⲱⲣⲏⲥⲓⲥ 298 1 n
ⲥⲩⲗⲉⲩⲉⲓⲛ 336 13 n
ⲥⲩⲗⲗⲁⲙⲃⲁⲛⲉⲓⲛ 600 11 12
συλλειτουργος 153 n
συλλογιζειν 594 *ro* 11
ⲥⲩⲙⲃⲟⲩⲗⲓⲁ 141 22
ⲥⲩⲙⲙⲁⲭⲟⲥ 346 4 n
ⲥⲩⲙⲫⲱⲛⲉⲓⲛ 635
ⲥⲩⲙⲫⲱⲛⲟⲛ (-ⲫⲁⲛⲟⲛ) 263 307 12
ⲥⲩⲛ ⲑⲉⲱ, ⲥⲛ̅ (ⲑ above) 151 10 n 360 8 n
ⲥⲩⲛⲁⲅⲉⲓⲛ 141 36 37 231 3 n 458 13
συναγωγη 635 n
ⲥⲩⲛⲁⲓⲛⲉⲓⲛ Ap I 100 129
ⲥⲩⲛⲃⲟⲏⲑⲉⲓⲛ 189 7
ⲥⲩⲛⲉⲓⲇⲏⲥⲓⲥ 68 22 ?
ⲥⲩⲛⲉⲣⲭⲉⲥⲑⲁⲓ 178 13
ⲥⲩⲛⲏⲑⲉⲓⲁ 75 6
ⲥⲩⲛϩⲓⲥⲧⲁⲛⲁⲓ 273 4
ⲥⲩⲛϩⲟⲇⲟⲥ 59 ps 635 Ap I 86 88
ⲥⲩⲛⲟⲣⲏ (?) 598 14 599 11
ⲥⲩ(ⲛ)ⲥⲧⲁⲥⲓⲥ 239 7
ⲥⲩⲛⲧⲁⲥⲥⲉⲥⲑⲁⲓ (ⲥⲩⲛⲧⲁⲍⲉ) 249 1 n 438 4
ⲥⲩⲛⲧⲓⲕⲧⲉⲓⲛ 600 2
ⲥⲩⲛⲧⲓⲙⲁⲍⲉⲓⲛ 301 8
σφαζειν 624 7
ⲥⲫⲓⲅⲅⲉⲓⲛ 592 B 16
ⲥⲫⲣⲁⲅⲓⲥ 336 25 n 593 23
σχεδαριον 263 n
ⲥⲭⲉⲇⲟⲛ 131 4
ⲥⲭⲏⲙⲁ monastic habit 162 9 n 462 ? n 646 ?
ⲥⲭⲟⲓ[268 13
σχοινιον 268 n
ⲥⲭⲟⲗⲁⲥⲧⲓⲕⲟⲥ 144 6
ⲥⲱⲍⲉⲓⲛ 597 *ro* 8 598 9 13 599 9 601 12
ⲥⲱⲙⲁ 132 168 15 251 3 257 8 411 A 460 n
ⲕⲁ ... ⲉϩⲣⲁⲓ 516
ⲥⲱⲧⲏⲣ 592 B 5 593 31 595 *ro* 5 596 *vo* 8 598 5 12 599 9

ταγμα Ap I *F* 21
ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ 162 4 178 16 637 647 653 661 663 666 675 A
ⲧⲁⲗⲁⲥ 592 B 9
ⲧⲁⲝⲓⲥ 142 9 n 163 12 606 11
ⲧⲁⲡⲏⲥ (?) 549 8
ⲧⲁⲣⲁⲥⲥⲉⲓⲛ 461 11
ⲧⲁⲣⲙⲟⲥ, *v.* ⲑⲉⲣⲙⲟⲥ
ⲧⲁⲩⲣⲁⲓⲟⲥ ? 622 3
ⲧⲁⲫⲟⲥ 484
ⲧⲁⲭⲁ 131 8 n
ⲧⲁⲭⲩ (ⲧⲁⲭⲏ) 282 14
——, ⲛ- 229 5
ⲧⲉⲕⲛⲟⲛ 697 3
ⲧⲉⲗⲉⲓⲟⲥ 624 5 Ap I 69
——, ⲙⲛⲧ- Ap I 75
ⲧⲉⲙⲉⲛⲟⲥ 592 B 2
ⲧⲉⲧⲣⲁⲥ 618 *obv.* 5 12
ⲧⲉⲭⲛⲏ 49 ⲓⲇ 9 11 60 54 168 10
ⲧⲉⲱⲥ 273 4 341 6 n 359 6
——, ⲧⲟ 151 n
ⲧⲏⲗⲁⲩⲅⲏⲥ 605 8
ⲧⲏⲣⲉⲓⲛ 593 24
ⲧⲓⲕⲧⲉⲓⲛ 598 12 599 6 600 5 15
ⲧⲓⲙⲏ 182 11 272 5 283 10 291 8 596 *vo* 4 6
ⲧⲓⲙⲓⲟⲧⲏⲥ 163 8
ⲧⲓⲙⲓⲱⲧⲁⲧⲟⲥ 85 3
ⲧⲟⲓⲟⲩⲧⲟⲥ 592 B 7
ⲧⲟⲕⲟⲥ 600 16–18
ⲧⲟⲗⲙⲁⲛ 144 3 145 3 163 1 n 164 13 269 3 624 7
ⲧⲟⲙⲟⲥ of Leo Ap I 98
ⲧⲟⲡⲟⲛ(ⲟ)ⲓⲟⲥ 343 3 n
ⲧⲟⲡⲟⲥ monastery, church 84 19 n 163 2 n 253 4 331 332 5 432 3 594 *ro* 7 633 *b* 1 652

ⲧⲟⲡⲟⲥ dwelling 90 93 n 103 30 142 8 249 7 *V.* also Index II
ⲧⲟⲥⲟⲩⲧⲟⲥ 592 B 18
ⲧⲣⲁⲡⲉⲍⲁ 597 *vo* 4
ⲧⲣⲓⲁⲥ Ap I frag *a* 14 *ib* ps *D*
—— in concluding formula 109 9 166 31 198 11 238 23 239 15 244 17 246 17 279 13 306 15 431 9
ⲧⲣⲓⲏⲙⲉⲣⲟⲥ 592 B 23
ⲧⲣⲓⲙⲏⲥⲓⲟⲛ, ⲧⲉⲣⲙⲏⲥⲉ, ⲧⲣⲓⲙ/ &c. 259 9 277 7 288 5 309 ps 349 1 354 5 520 3 8 522 3 532 3 7 533 3 4 545 10 12
ⲧⲣⲓⲧⲏ 618 *obv* 4 10
ⲧⲣⲟⲫⲏ 84 11 171 14 311 4 Ap I 117
τροχος 627 *ro* 4
ⲧⲣⲩⲅⲱⲛ 621 7
ⲧⲣⲩⲫⲏ 49 ⲓⲇ 8 Ap I 53
ⲧⲩⲡⲟⲥ 593 30
——, ϭⲛ 173 9 206 4 241 12 338 5?
τυριον 246 n
ⲧⲩⲫⲗⲟⲥ 592 B 15

ϩⲩⲃⲣⲓⲍⲉⲓⲛ 191 11 n 271 8
ⲩⲇⲱⲣ 593 21 604 *bf* 4
ϩⲩⲗⲏ 84 13 249 3
υμνειν ? 594 *ro* 5
ⲩⲙⲛⲟⲥ 601 14
—— *εωθινος* 607
ⲩⲡⲁⲅⲉⲓⲛ 593 26
ⲩⲡⲁⲅⲟⲙⲉⲛⲟⲛ 631 2
υπακουειν 626 *g* 2
υπερβαλλειν 594 *ro* 4
ⲩⲡⲛⲟⲥ 592 A 20
ϩⲩⲡⲟⲅⲣⲁⲫⲉⲓⲛ 142 9 163 3 12 22 257 8 Ap I 128
ϩⲩⲡⲟⲅⲣⲁⲫⲏ 59 36 87 5
ϩⲩⲡⲟⲕⲣⲓⲥⲓⲥ (?) 51 45
ϩⲩⲡⲟⲙⲉⲛⲉⲓⲛ 221 1 384 5 498 4 593 11
ϩⲩⲡⲟⲙⲛⲏⲥⲕⲉⲓⲛ 248 7
ϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ 106 8 118 127 3 199 3 203 6 254 9 310 1 458 9 475 2
ϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ Ap I ps *D H*
υποστρεφειν 624 7
ϩⲩⲡⲟⲧⲁⲅⲏ 472
ϩⲩⲡⲟⲧⲁⲥⲥⲉⲓⲛ 80 16 Ap I 145
ϩⲩⲡⲟⲩⲣⲅⲉⲓⲛ 162 10
υποψια Ap I *F* 32
ⲩⲥⲧⲉⲣⲟⲥ 592 A 12 B 20

ⲫⲁⲓⲇⲣⲩⲛⲉⲓⲛ 592 A 21
ⲫⲁⲓⲛⲉⲓⲛ 593 12
ⲫⲁⲗⲁⲅⲝ 592 B 4
φαντασια Ap I *D F* 34 54
ⲫⲉⲣⲉⲓⲛ 596 *vo* 3
ⲫⲑⲉⲓⲣⲱ
ⲫⲑⲉⲓⲣⲟⲙⲉⲛⲁ 592 A 24
ⲫⲑⲟⲛⲉⲓⲛ (ⲫⲑⲟⲛⲉⲩⲉ) 78 13 Ap I 60
ⲫⲑⲟⲛⲉⲣⲟⲥ 162 5
ⲫⲓⲗⲟⲡⲟⲛⲟⲥ 649 n
ⲫⲓⲗⲟⲥ 702 7
ⲫⲗⲩⲁⲣⲟⲥ 140 30 375 11
——, ⲙⲛⲧ- Ap I frag *b* 10
ⲫⲟⲃⲉⲣⲟⲥ 592 B 8
ⲫⲟⲣⲉⲓⲛ Christ-bearer 123 3 Ap I 108 133 11 142 11 144 2 17 145 5 163 1 180 5 203 19 261 11 306 7 315 4 329 5 389 1 428 6 457 2 463 J 1 474 2 Ap I *I*
ⲫⲣⲁⲍⲉⲓⲛ 593 27
ⲫⲣⲉⲛⲟⲃⲗⲁⲃⲉⲓⲁ 592 B 21
ⲫⲣⲩⲕⲧⲟⲥ (?) 622 6
φυγαδες 413 n
ⲫⲩⲗⲁⲕ[610 6
ⲫⲩⲗⲁⲕⲏ 176 5
ⲫⲩⲗⲁⲝ 593 24
ⲫⲩⲗⲁⲧⲧⲉⲓⲛ 592 A 4 607 *ro* 3 *vo* 1 697 2 6
ⲫⲩⲥⲓⲥ Ap I ps
ⲫⲱⲛⲏ Ap I 90 95
ⲫⲱⲧⲓⲍⲉⲓⲛ 592 B 1 605 8

]ⲭⲁⲃⲣⲓⲧⲏⲥ (?) 461 12
ⲭⲁⲓⲣⲉⲓⲛ 113 9 133 13 173 4 n 247 13 282 5 439 4 598 8 626 *g* 4 627 7 Ap I *F* 11
ⲭⲁⲗⲓⲛⲟⲥ (ϣⲁⲗ-) 547 5
ⲭⲁⲗⲕⲓⲟⲛ (ⲕⲁⲗⲕⲓⲟⲛ) 550 1
ⲭⲁⲣⲁ 592 A 22 B 22 593 29 601 2
ⲭⲁⲣⲁⲕⲧⲏⲣ Ap I 12 135
ⲭⲁⲣⲓⲍⲉⲥⲑⲁⲓ 98 6 28 109 21 216 13 592 B 5 593 32 Ap I *J*
ⲭⲁⲣⲓⲥ Ap I *I*
ⲭⲁⲣⲓⲥ, ⳨ 165 12
ⲭⲁⲣⲧⲏⲥ, ⲭⲁⲣⲧ/, ⲭⲁ/ 98 3 101 2 103 5 141 1 146 6 172 1 278 1 281 5 14 298 3 385 5 391 434 22 479 523 546 9 548 15 554 ps
ⲭⲉⲓⲣ 592 B 14 593 17
ⲭⲉⲓⲣⲓⲥ (ⲭⲉⲣⲓⲥ) 570 n
ⲭⲉⲓⲣⲟⲧⲟⲛⲉⲓⲛ 59 37
ⲭⲉⲓⲣⲟⲧⲟⲛⲓⲁ 49 ⲓⲇ 6
ⲭⲉⲗⲗⲏ, *v.* ⲭⲟⲗⲏ
ⲭⲏⲣⲁ 179 1 ? 300 6
ⲭⲏⲣⲁ ? = ⲭⲏⲣⲉ 340 7
χοινιξ (?) 541
ⲭⲟⲗⲏ 593 20
——, ⲣ 373 20 n 455 43
——, ϫⲓ 179 7 n 248 n
ⲭⲟⲣⲏⲅⲉⲓⲛ 447 1 Ap I *F* 23
ⲭⲟⲣⲧⲟⲥ 596 *ro* 9
ⲭⲣⲉⲓⲁ 85 5 159 ? 163 10 168 4 17 173 8 174 4 227 5 326 11 333 5 335 5 337 14 359 12 360 5 361 10 365 5 455 32 460 12
ⲭⲣⲉⲟⲥ 198 8 *V.* ⲕⲁⲧⲁⲭⲣⲉⲟⲥ
ⲭⲣⲉⲱⲧⲉⲓⲛ 91 273 3
ⲭⲣⲟⲛⲟⲥ Ap I 47 Ap I *D E H*
ⲭⲱ̄ nn 541 4
ⲭⲱⲗⲟⲥ 592 B 16
ⲭⲱⲣⲁ 200 ps n
χωρικος 624 2
ⲭⲱⲣⲓⲥ 86 10 143 30 165 7

ⲯⲁⲗⲗⲉⲓⲛ 605 1
ⲯⲁⲗⲙⲱⲇⲟⲥ 163 20
ⲯⲏⲗⲁⲫⲁⲛ 593 30
ⲯⲩⲭⲏ life 169 13 176 5 177 ps
—— ? self 433 6
ⲯⲱⲙⲓⲍⲉⲓⲛ 592 A 23

ⲱⲇⲓⲛⲉⲓⲛ 600 14
ⲱⲛⲉⲓⲥⲑⲁⲓ 592 A 24
ϩⲱⲥ 178 12 239 7 277 17 386 3 434 5 485 5 6
— ⲡⲣⲟⲕ(ⲉⲓⲧⲁⲓ) 85 14 142 10
— ϫⲉ- 151 8 162 2 298 9 Ap I 83
ϩⲱⲥⲧⲉ 258 6 456 4
ⲱⲫⲉⲗⲉⲓⲁ 592 A 12
ⲱⲫⲉⲗⲉⲓⲛ 78 26 140 25

VI ARABIC

خزم, خرم, حزم 287 n
حشيش 534 n
حواشى 348 n
خيوط 348 n
دلو 551 n
سجن *σιγνον* 177 n
شنف 90 n
فاخورى 304 n
قرط leek 574 n
كتان المغزول 350 n
كعكة 177 n
لفائف 348 n
منشوبية 92 n

VII SUBJECTS

Abba and Apa 144 n
Abbreviations, unintelligible, *v.* ⲉ̄ⲡ̄, ⲕⲱⲗ/, ⲧ̄ⲥ̄, ⲭ̄ⲱ, 238 n
Acacia tree 432 n
Accents, use of 598 600
Acrostic hymns 592 593
Address, writing of 431 n
Adjectival form as verb 149 n
Adjuration 462
Adorning of books 381
Agricultural work 86
Alimony, wife's 541 n
Alphabet, Greek 24 620
——, cypher 616
Altar 563
Amulet, ostracon as 50 *Cf.* 591
Anathemas of Cyril 586
Anchorite, *v.* Index I ⲉⲡⲓⲫⲁⲛⲓⲟⲥ, ⲕⲩⲣⲓⲁⲕⲟⲥ, ⲡⲥⲁⲛ &c.
'Angel, thy' 113 n (*v.* Addenda) 118 188 203 239 241 411 431
——, guardian 113 n
Animal, prayers for sick 147
Anniversaries, greetings at 253
Annunciation, homily on (?) Ap I *E*
Anthology, the Greek 616
Apophthegm, unidentified 71 n
Apostle = Pauline Epistles 381
Apostolic (Synod ?) 467
Arabic forms of names 79 n
Archaic features 25
Archbishop 131
———— of Alexandria, an 140
Archdeacon 150
Archimandrite 133 n
Arian heretics 54
Ascete (?), unnamed 594
Ass 373 408 487
— load 529 n ? 542

Bags 368
Bakehouse 466
Baking 296 n
Bandages, funerary 348 351 354 357 532
Baptism of Christ 601
——, festival of 565 A
Baptismal tank 157
Baptize 135
Barbarians = ? soldiers 170 n
Barsim, clover 332 n
Baskets for wine transport 90
——, others 280 531 537 547 548
Beatitudes 78 130
————, work so (?) called 69
Begging, beggars 165–169 173 178 185 187 188 191 195 196 202

Biblical books mentioned:
Genesis 554
Job 555
Esdras 581
Psalms 557
Proverbs 555
Isaiah 377 557
Jeremiah 376 379
Daniel 378
Minor Prophets 378 554
Matthew 556
John 391 395 484 556
Acts 554 557
Paul. Epistles 554 556 557
James 49
Biblical quotations and references:
Gen. ii 18 25 62
— xix 30 51
— xxiv 42 324
— xli 8 170
Ex. xxv 29 542
Lev. xxi 9 70
Deut. xxv 9 358
1 K. ii 22 111
— v 2 111
2 K. vi 16 111
— xx 21 532
Ps. xviii 9 605
— xxii 2 Ap I 137
— xxiii 7 609
— xxxiv 12 592 B
— xli 1 106
— xliv 5 71
— xlv 1 2 115
— xlvi 7 605
— l 1 602
— lvii 8 9 56
— lviii 3 46
— lxiv 1 601
— lxxxviii 4 5 606
— xcv 11 592 B
— c 8 57
— cxxv 4 601
— cxxix 3 4 45
— cxxxi 4 592 A
— cxliii 5 Ap I 53
— cxlv 8 605
Prov. vii 16 348
— xiv 29 434
— xxiii 7 364
Eccl. vi 4 5 56
— x 4 Ap I *C*
Is. vi 3 596
— vi 10 56 ?
— vii 11–15 60
— xlii 18–20 60
— lx 3 596
Is. lxvii 5 (?) 60
Jer. i 5 Ap I *F* 39
— ii 18 Ap I 103
Lam. i 4 5 108
Mal. iv 1 2 56
Mt. i 23 600
— ii 1 2 602
— v 14 110
— v 29 60
— v 37 143
— vii 13 53
— viii 14 591
— x 1 592 B
— xii 36 60
— xii 50 210 A
— xv 11 13 63
— xvi 18 19 606
— xvi 26 472
— xviii 6 60 143
— xxiv 7 24 61
— xxv 35 592 A
— xxvii 48 66 593
Lu. i 15 599
— i 28 Ap I *F* 11
— ii 30 164
— iii 3 22 601
— x 19 592 B
— xv 18 114 373
— xvii 9 327
— xviii 2 307
— xxiii 18 21 34 43 593
— xxiv 5 29 593
Jo. i 14 Ap I *F* 36
— iii 16 595
— v 22 61
— x 30 61
— x 33 Ap I 79
— xi 25 Ap I *I*
— xv 22 459
— xix 17 593
— xx 24 ff. 593
Ac. ii 40 404
— v 39 592 B
— xxiv 17 434
Rom. i 17 ff. 588
— iv 15 62
— viii 18 592 A
— ix 28 56
— xi 29 49
— xii 1 592 A
— xiv 10 592 B
— xv 4 434 456
1 Cor. i 24 Ap I *F* 30
— iii 8 373
— iii 16 162
— vi 20 Ap I *D*
— xv 58 459

Biblical quotations and references:
2 Cor. i 21 71
— iv 8 459
— v 1 2 592 A
— v 1 4 Ap I *F* 57 58
— v 10 592 B
— x 10 198
Gal. vi 1 2 49
Phil. ii 7 8 Ap I 66 143
— iii 20 592 A
Col. ii 3 61
— ii 20 592 A
1 Thess. v 14 434
2 Thess. i 3 434
1 Tim. i 15 593
— iii 16 Ap I *F* 7
— v 5 592 A
2 Tim. i 10 592 B
— ii 22 24 592 A
— iii 4 327
— iv 6 109
Heb. i 2 Ap I *H*
— ii 9 Ap I *I*
— v 6 606
— x 31 106
— x 38 588
— xi 14 592 A
— xiii 4 592 A
Ja. i 12 115
— v 16 19 49 201
1 Pet. i 20 Ap I 63
— ii 25 109
— iii 9 Ap I *J*
— iii 10 592 B
— iv 7 592 A
1 Jo. i 7 46
2 Jo. 8 348
Apoc. iii 18 592 A
Biblical passages for liturgical use 606
—— —— unidentified 35 38
Bilinguals 17 49 571 592
Binding of books 380 392 n
Bindings, fragts. from 2
Bird-names, list of 621
Births, record of (?) 99 100
Bishops 129 161 425 430 469 494 565
—— dwelling together 165 n
——, list of 560
Bleaching 353
Blessing 250
———, liturgical 378
———, meaning 201 n 378 n
Boat 338
Bohairic forms 90 292 n
Book, papyrus 592
Books mentioned 126 140 274 286
——, lists of 554 558
——, various 373–384 387 388 391–397 n 466 525
Bread, large and small 540
Breathing, form of 1 *Cf.* 93 n
'Brethren' 208 n 213 289 n 355 n 356 388 407
Bricks 400
'Bring in' = readmit to communion 256
'Brother, my' 350 n
Butter 335

Caesar, title Ap I Introd.
Camel 147 309 341 342 343 345 346 474 561
—— herd 402 n 413
——, keep of 84
—— -load 543
Canal 85
Candle, candlestick &c. 544 545 548 550 n
Canons, of synod 467
Canticle, fragt. of a 607
Chalk, text written in 210 A
Charms 50 591 ? 610
Cherubim & Seraphim 610
Children, Song of the Three 582 602
Children, death of referred to 194 209
———, property of 258 259
Christ's Nature, homily on Ap I *I J*
'Christ-bearer, -bearing' 137 152 155 187 193 515 *V.* also ϥορειν
Chronicles, Sa'idic version of 5
Church property, list of 623
—— vessels 282
City 134 n 157 n
Clay 358 392 n
— sealings 253 n
Cleanse, of linen 351
———, of corn 314
Clothing 465 476 *V.* also Grave-clothes, Bandages
Commemoration 213 254 467 565
Commemorative offering 313
Complaints, *v.* Neglect
Concordance of Psalms 16
Conditional clause 332 n
Confessor 359 n *Cf.* 169 n
Congregations, religious 300 n 461 484
Conjugal disputes 136 137 270 315 A 502 541
Conjunctive, use of 295
———— as future 134 ? 147 n 253 n 288 n 381 n 433 n
Consecration of font 157 n
Contracts, Deeds & Undertakings 84 84 A 85 86 88 89 479 523 542
Contract, nuptial 541
Copies, 2 of one text 214 215
——, 3 of one text 46 47 48
Coptic papyrus codex found, 1832 578 n
Corn 297–311 313–318 322 325 336 344 361 519 531 532 538 631
Creed 43 143 n
Cross, as signature (?) 434
——, Athanasius' homily on the 49
Cryptograms 211 281 n 555 577 ? *V.* Cypher
Curtains 552
Cypher alphabet 616 *V.* Cryptograms

Dates (fruit) 531 533
Daughter, spiritual 485 n 489
Days (? of commemoration) 565
—— of week, list of 618
'Death, even unto' 297 n
Debt 90–94 272
'Declare, reveal,' a legal term? 299 n
Deeds, legal, *v.* Contracts
Demotic etymologies &c. 86 n 95 n 151 n 163 n 169 n 284 n 351 n 433 n 519 n 532 n 534 n 549 n 563 n
Deposition, legal 488
Deposits (in trust or pawn?) 95 151 338 531
Dêr el-Bahri, ostraca from 315 A n
Dialect, the local 347 n
Disputes, reconciled 141 *V.* Conjugal disputes
Disturbances referred to 198 200 216 624
Divorce (?) 270
Dogmatical books 554
———— texts 635 658 Ap I
———— views in a letter 132
Dowry 98 256 546
Doxology in a Psalm 580
Drunkenness, Athanasius' homily on 51

Earlier excavations, *v.* Texts &c.
'Eating, year of' 541 n
Eggs 333 574
Egyptian Fathers, Sayings of 71
Ellipse of verb 338 n 349 n 384 n 403 n 532 n
Elliptic constructions 295 n 314 n 372 n 455 n
Emphasis, *v.* Repetition
End of life, pious wish as to 164 n 647 n
Epiphany 565 A 602
Episcopal functions usurped (?) 141 n
Epistles and Homilies, unidentified 60–64 67 68 71 73 74 75
'Estrange from' 257 n
Ethic dative 404 n
Exclusion 141
——— from clergy 154
——— from communion 135 n 138 n 161 *Cf.* 147 n

Exclusion from liturgy 158
Excommunicate &c. 147 n
Exercises, writing 210 228 576 ? 589 n 611
Expenses and payments, statements of 519 520 523 524 528 532 533 534 309 544 566

Fast 382
—, the Little 226 n 342
— of Lent, length of 77
Fast-breakers 135
Fasting in Pentecost 58
'Father,' remarkable use of 95 n 114 247 n 360 n 375 n 376 378 465 n
'Fathers' invoked, *v.* ⲉⲓⲱⲧ, ⲡⲁⲧⲏⲣ
Feast 231 333 337
——, the (? Easter) 105
Feathers, pillow of (?) 365
Felicitations 253 n
Festal Letters 77 131 n
——— of Damianus 53 55
Festivals 458 n 565 A
Fine 475
Fish 533
Flax 85 277 337 353 529 530
Font, consecration of 157 n
Foretelling future events 266
Fornication 269 315 A
Fragments, unpublished 2
Freight 84 352
Fugitives 413 n

Genitive of Greek names 218 n 254 n
Germanic names 517 630
Glossaries 571 621 ?
'Godly,' epithet 133 n
Grain account 631
Grave-clothes 532 *V.* Bandages
Greek phrases in Coptic texts 106 140 n 216 n 460 461

Health, news of, or enquiries for 109 119 121 125 141 152 153 241 244 249 251 273 327 348 432
Herbs 328 330 351
Heretics, lists of 54 Ap I 97 102 124
-hêu, names ending thus 336 n
'Holiday' 457
Homiletic passages in letters 103 108 111 447 493
Honey 536
House property 102
'Humblest' (ἐλαχιστος) in Letters ps
Hunger 344
Hymn book 49 592
Hymns 592 593 594

Incarnation, homilies on (?) Ap I *EH*
Intercession with God requested 129 199 200 201 209 210 211 212 244 433 436 468 640 647 662 ? 680 682 696 697 701 *V.* Saints
Intercession with others 120 n 145 163 165 166 167 169 172
Interdict 256
Irrigation (?) 315 n

Keys 394 ? 397
'Kings, the' Ap I 143
Kôr, a measure of money 349 535 n

Lashâne 129 159 160 183 404 n *V.* also ⲗⲁϣⲁⲛⲉ
Lease 255
Lectionary 583
Lector, *v.* ⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ
Legal arrangements 516
—— texts, Greek 632 633
Lent 77 136 n
—, end of 565 A n
Letter, legal 101
—— carriers 187 233 279 280 283 296 302 303 326 346 352 385 402 441 471
—— ——, wage of 177
Letters, Greek 624–629
Linen 279 284 289 329 350 351 353 354 n 356 n 357 359 360 361 363 367 369 372 458 n 537 548 569 588
Loom 351 352 366 558

'Man, great' 103 119 n 143 n 155 *V.* also Index IV ⲛⲟϭ ⲡⲣⲱⲙⲉ
Marriages, record of (?) 99 100
Martyr (?), unnamed 594
Masura (Syriac) 305 n
Mats 358
— of palm-leaf 3 598 600
Maxims 76
Measures, noteworthy 84 A n 102 n 187 227 293 297 299 n 301 305 n 313 n 364 n 418 530 531 532 n 535 n 536 539 n 540 541 543 n (*bis*) 562 n
Mediation, *v.* Intercession
Medical prescriptions, *v.* Recipes
Messages to one of several recipients 329 n 356 400
Meter, accentual 592 594
Money, subject of letters 277–295 298 299 300 308 311 316 322 329 333 349 353 364 397 459 465
—— in accounts 519–528 531 532 533 309 545 564 569
——, high figures 569
Monks, admonitions to 62 72
Months, list of 617
'Mulct,' fine 146 n 162 262 404 475 506
Mysteries, the 138

Nails 320 321
Names, lists of 521 522 526 527 538 540 559 560 561 565 581 630
—— after birds 138 n
——, Arabic forms of 79 n
——, Germanic 517
—— in ϫ- = ⲧϣ- 520 n
——, titles as 192 n
Narration, direct & oblique 245 n 285 n
Neg. perfect, use of 359 n 512
Neglect, complaints of 174 176 177 193 252 374 n
'North' 101 105 131 162 175 177 189 220 241 243 245 247 249 253 256 262 269 275 280 281 296 304 306 337 345 347 355 461 496 532 *V.* also Index IV ϩⲏⲧ
Numerals, Greek 619
Nuptial contract 541
Nuts 575

Oath 98 n 162 n 357 ?
— sworn 311
— by σχῆμα (?) 462
— on scriptures 466
Offerings for dead 254 n 545
Oil 337 484 539
—, castor 534 n
—, radish 574
— dealer 519 667
Omission of letters 455 n
Ophthalmia 466
Ordination, involuntary 145
Ostracon, largest hitherto known 9
———, one with 2 independent texts 374 (*cf.* 343)
——, text continued on another 298 n 324 n 545
———, 2 join 343 344

Paint, red, instead of ink 371 585 ff.
'Pair' (of clothes &c.) 348 n 356 n 522 532 535
Palimpsests 10 97 128 167 171 210 A (double) 221 231 232 284 317 494
Papyrus 385 387 n 392 n 546 548 554
———, lack of 103 126 141 172 278 281 298 481
Parable in letter 103
Parchment books 554
——— fragts. 2
Pascha 245 n 352
——, the Great 76 136
Patriarch (biblical ?) 479
Pawnbroker's journal (?) 531
Pentecost, fasting in 58
Peppercorns 575
Perfect participle, use of 260 n

Persecution (?) 169 n
Persian invasion 198 n 200 n 300 324 433
Persians, Constantine's war with 80
Petitions (?) 627 628
Physicians 223 n
Pillars 460
Pillow (?) 365
Plague (lit. 'death') 131
Plain (ⲕⲁϩ) 300 n
Plaster, texts on 585–588 625–702 App I II
Plate, text upon a 24
Pledges 95 271 274 280 458
Plural, honorific 198 199
Poor 166 167 185 187 188 191 196 200 300 534
Postscripts 239 n 254 n
——— by scribe 287 431 482
Prayers 44–48
——— for sick animal 147
———, book of 381
Prefix ⲁϩ, ⲁϣ- 544 n
Present ('blessing') 245 n 246 249
Prison 177 n (*v.* Addenda) 466
Prisoners' appeals 163 167 176 177 178 181 187 190 219
——— as messengers 187 n
Promises, legal 96 97 149
Prophecy 266 n
'Prophet' 162 n
'———, sons of the' 198
Protective formula (ⲉⲓⲥ ⲡⲗⲟⲅⲟⲥ) 96 n 120
'Psalmist, new,' title 163
Psalms, Greek codex 578
Punctuation, peculiar 154

'Queen's man' 466 n
Questions (ζητημα) 70
Quotation, unidentified 114

Reading of books 375 376 378 393
Recipes, medical 574 575
Reeds (?) 334
Remission of debt 286
Renunciation, divers sorts of 74
Repetition for emphasis 199 12 472
Robbery 336
'Roman' = Byzantine official 182 n
Ropes 113 398 438
Rubric, liturgical 24
Rule (εντολη) 194 n

Sabbath 618
——— = week 171 n
Sailors 401 681
Saints, unidentified 594 633
——, intercession of 640 647 680 682 696 697 699 701
V. ⲉⲡⲓⲫⲁⲛⲓⲟⲥ invoked
Sand 508
Scribe, a 374 B
Scribes, 2 in one text 309 538
Scythian troops 517 n
'Sealed' jars &c. 253 n 304 531 549
Seed-corn 86 277
Sesame 329 332
Shares in property 434
Sbe, coin 168 n
'Shepherd, good,' epithet 487
Ship 461 533
Shoes 370 371
Short texts, remarkably 197 235 295 390 512 529 530
Sickness mentioned 144 168 176 191 195 202 n 214 246 250 251 252 260 277 297 328 329 359 374 B 384 466
Silver = ? money 525
'Small and great,' formula 122 n
Solidus, value of 298 313 n 327
Son, spiritual 98 112 134 136 190 237 240
'South' 96 116 126 131 147 168 224 236 237 244 253 254 267 290 291 296 300 303 341 358 382 403 417 433 434 435 451 457 470 478 480 486 488 506 525 *V.* Index IV ⲣⲏⲥ
South (of Egypt) 76
Sowing contract 85
Stocks 181 n 219 ?
Stone, *quid* ? 364
Strangers 171 413
Street names 102
Suffix, 1st sing., unusual 248 n (*v.* Addenda)
Surety 255 256 272 275 276 458
Sycamore 437
——— splitting rock Ap I *C*
Symbol, an unexplained 238 n

Talisman (?) 661 *Cf.* Charms
Taxation 273 275
Teaching, a saint's 244.
Texts from earlier excavations at this site 3 16 531 576
Theft 548
Thongs 368
Thorn tree 432
Thoughts, the Eight (Evagrius Ponticus) 393
Threat by prisoners 177
Times, troublous 171 *V.* Disturbances
Titles as names 192 n
Tôbe, festival of 565 A
Tower 532
Town (πολις), *v.* City
'Traitor' (προδοτης), meaning? 327
Trees, various 432 437
Tremis 369
——, value of 520
Trinity invoked at head of text 92 Ap III 123
——, dogma of 132
Trisagion 595–598
Troparia 598–605 608 609
Two texts on 1 piece 4 11 13 17 18 22 34 35 52 106 109 129 136 191 270 374 410 433 460 468 472 488 505 545 565 A 624 631 632

Undertakings, *v.* Contracts
Usury 260 520

Vegetables 249
Veils, curtains 552 564
Verte 268 461 *V.* ⲟⲡⲓⲥⲱ
Vicarius 156 n 458 460 470
Vigil of feast 375 389
Vinegar 113
Visitors to monastery 331

Wages 76 84 A 296 348 437 537 ? 539
Waggon 460
Watering of crops 85
Water-machine 312
'Week,' expressions for 171 221 396 498
——, days of 618
Widow 300
Wilkinson, Sir J. G. 2 Ap I *D*
Wills 87 257 264 434 n 545
Wine 90 101 259 301 309 336 338 339 340 436 531 532 548 575
——, bad, sold 56
Wishes, good 253 n
Witnesses' depositions 101
Woman's property 155
Women as authors 120 ? 137 ? 170 177 179 194 199 293 300 336 352 386 433 485 489
Wood 181 n 326 n 341 360 n ?
Work (labor), paid for 532
Writing of MSS. 386 387

Yearly alimony, wife's 541 n

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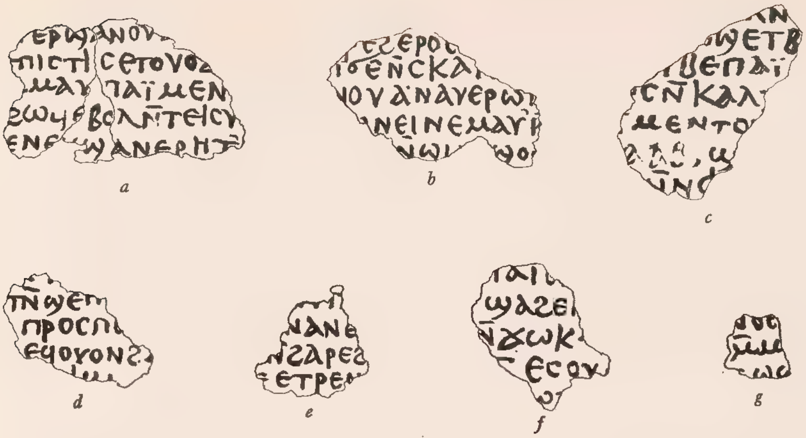
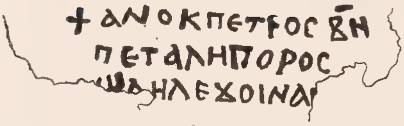
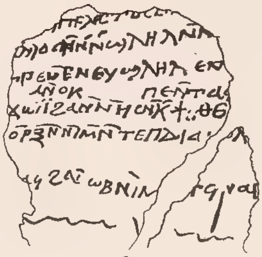


635 *a—g*

636

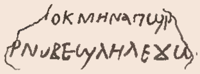


637



640

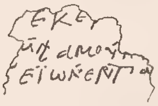
638



639

641

642



643

644

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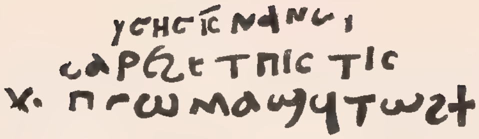

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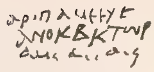

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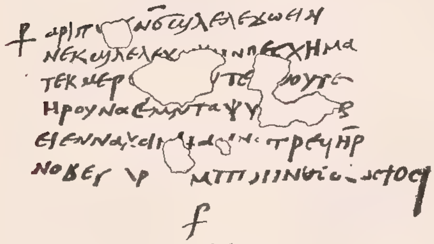

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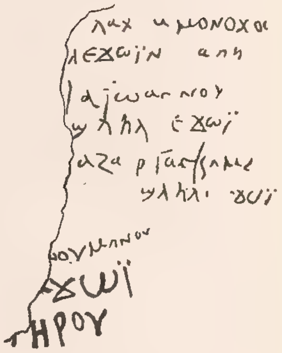

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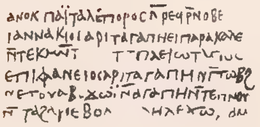

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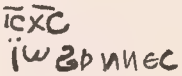

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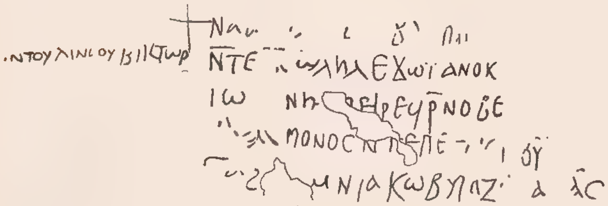

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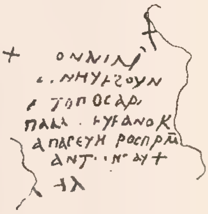

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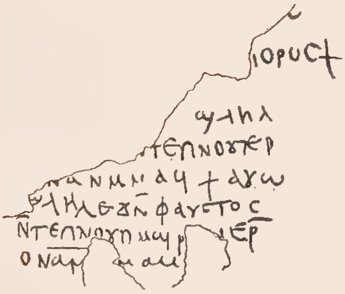

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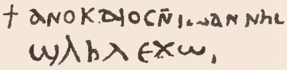

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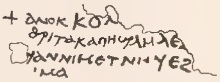
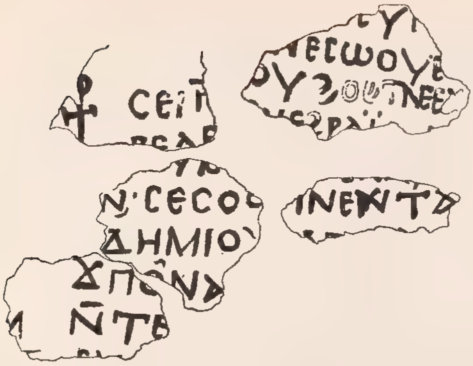


655

656

657

From Tomb Passage



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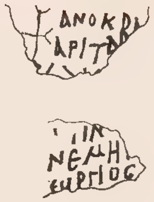

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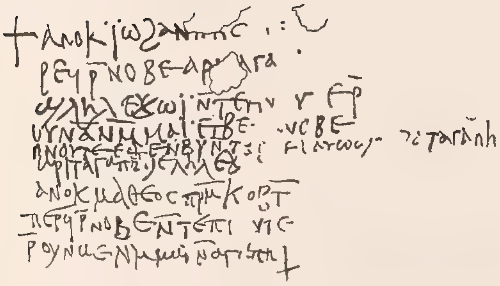
From Cell A



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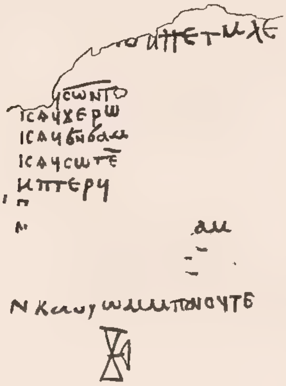

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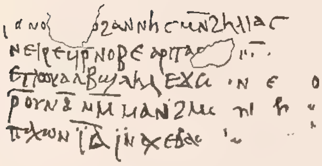

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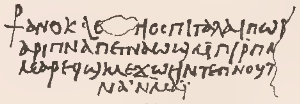
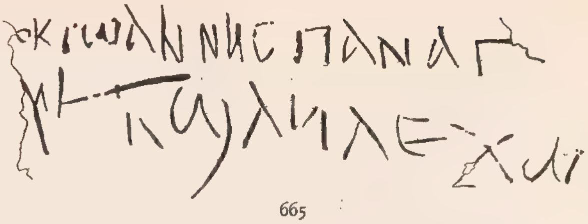


663

From Cell B

664



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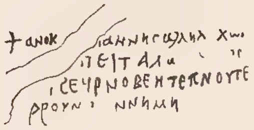

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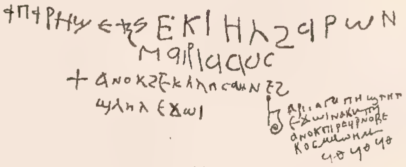

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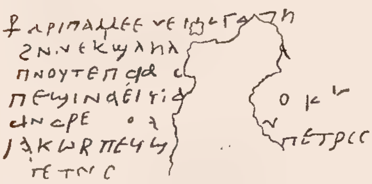

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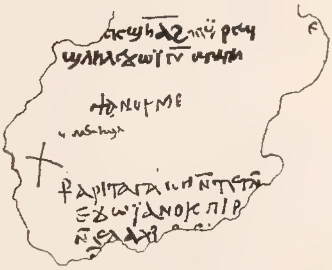

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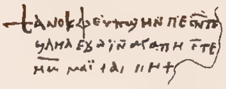

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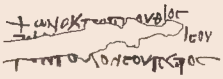

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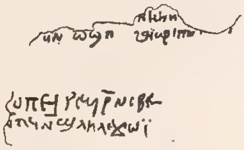

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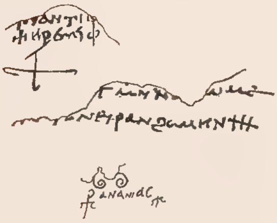

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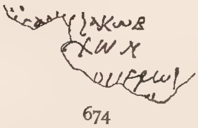

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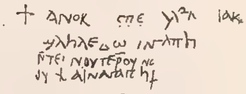
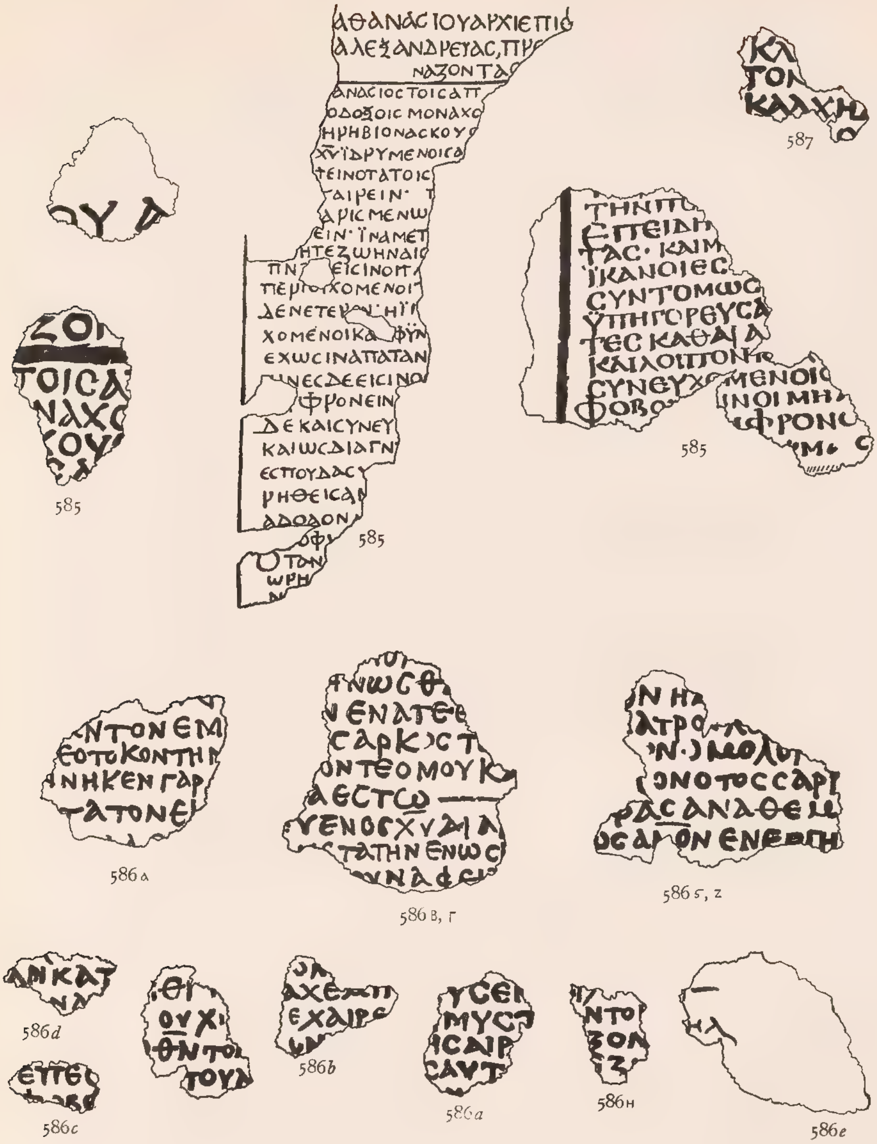
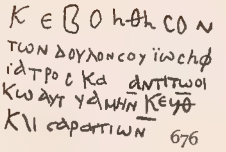


675

From Cell B (continued)



From Vestibule, Original Monastery
(scale 1 : 3)



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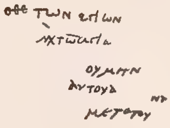

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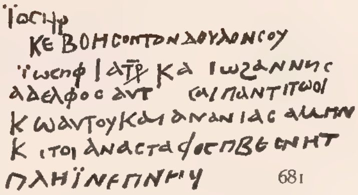

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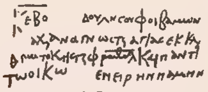

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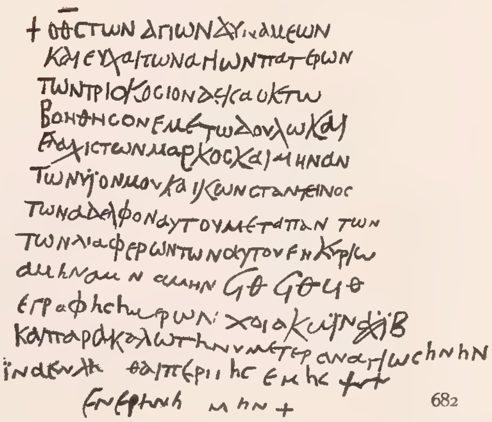

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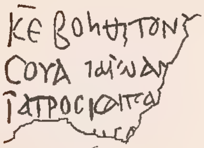

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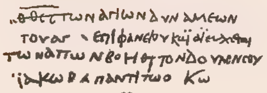
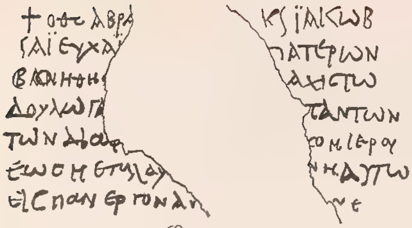


Scale 1:3 680

From Tomb Passage



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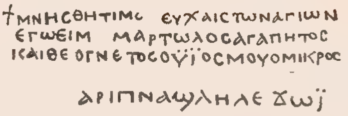

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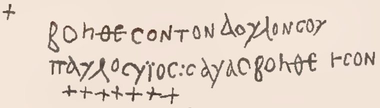

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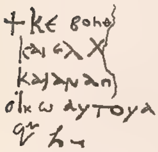

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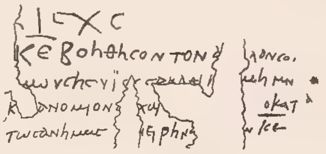

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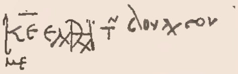

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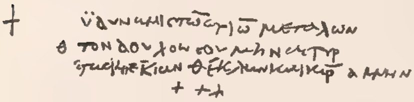

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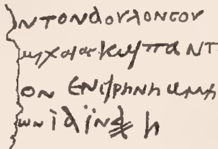

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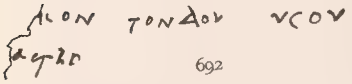

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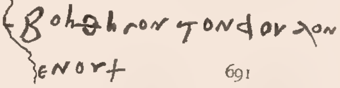

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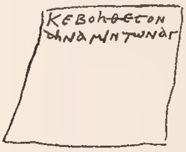

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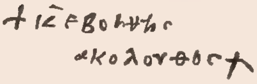

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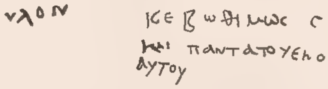

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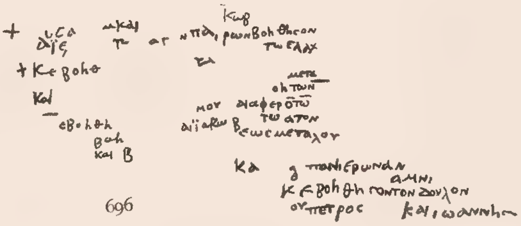
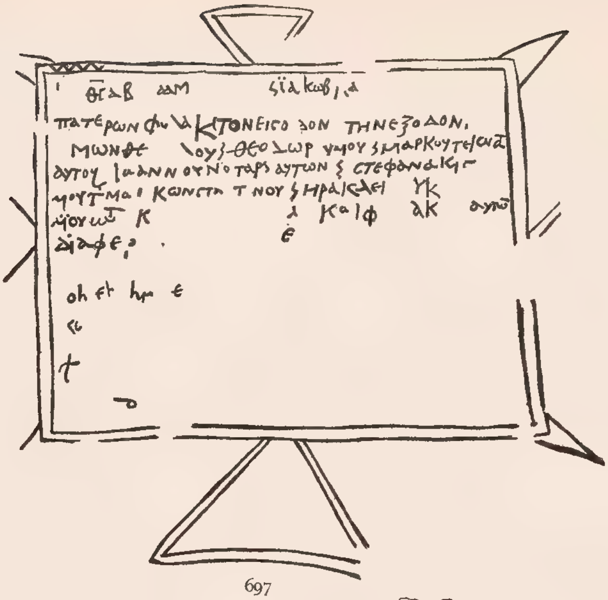


696

From Cell B



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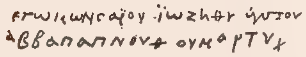

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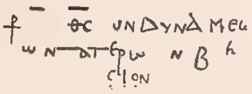

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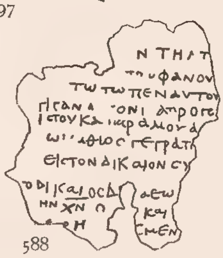

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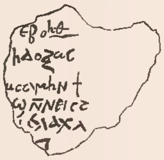

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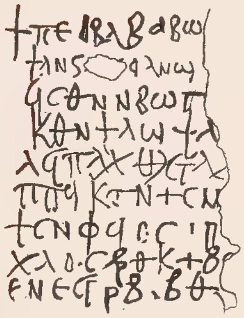

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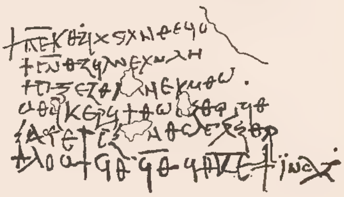
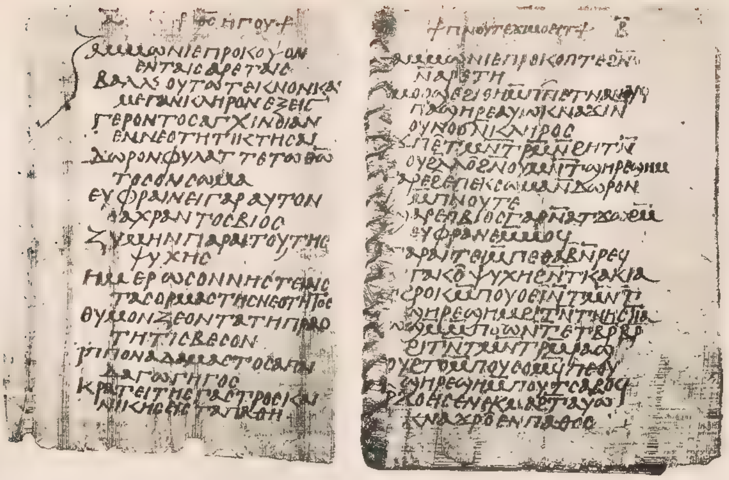


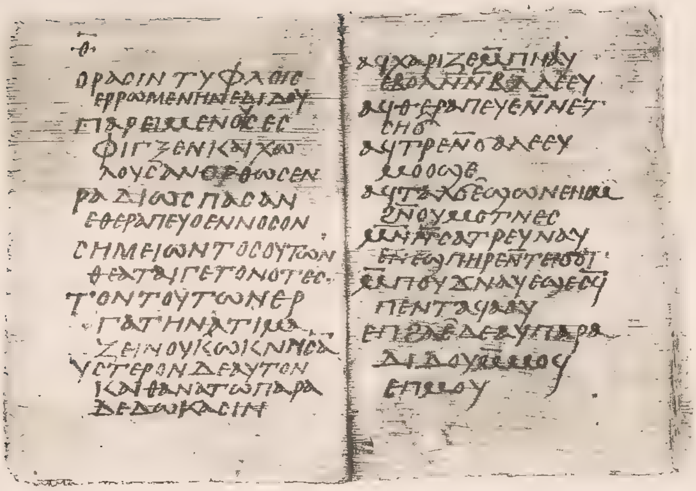
701

From Cell B (continued)

PLATES



592 pp. 1, 2



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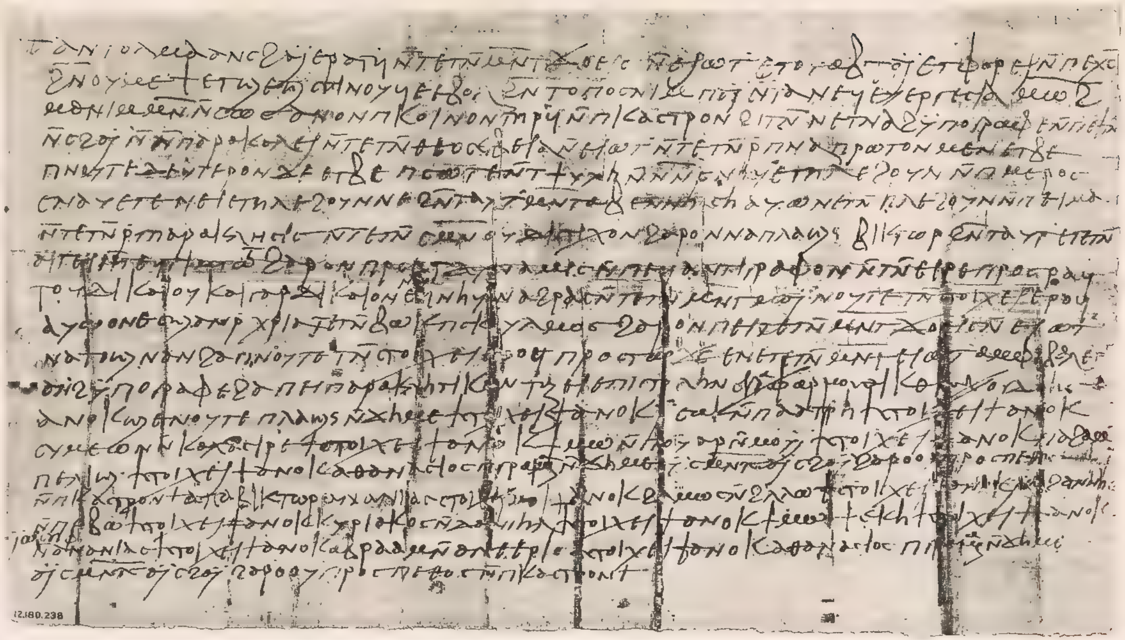
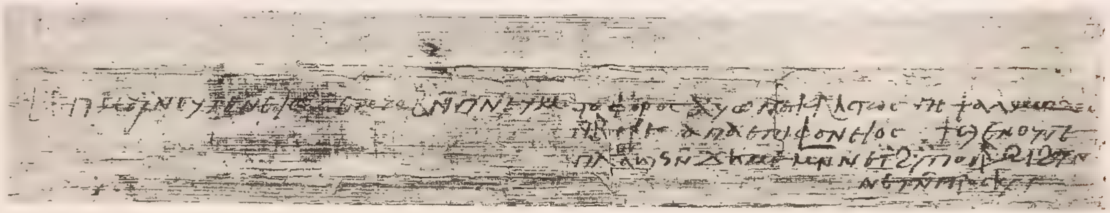
592 pp. 9, 10





163 *recto* and *verso*

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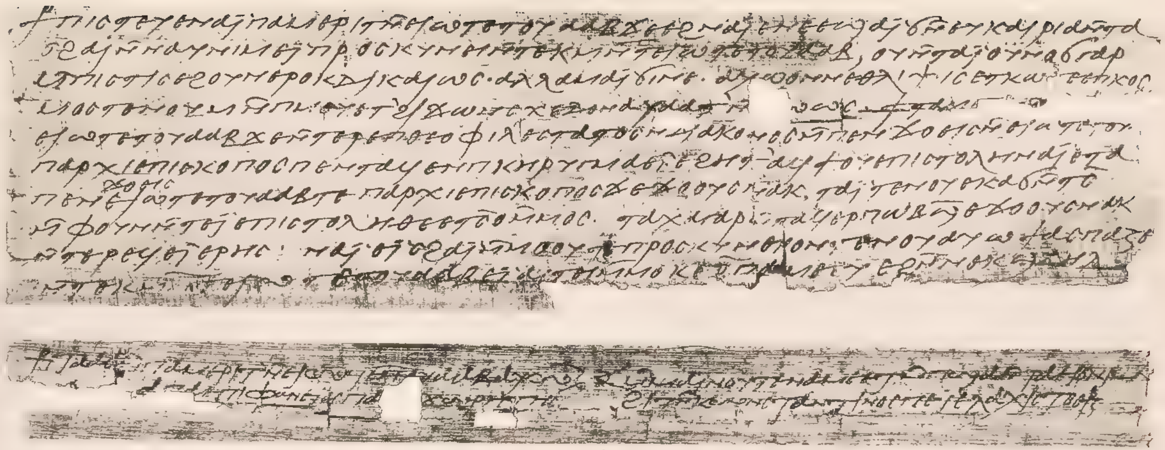
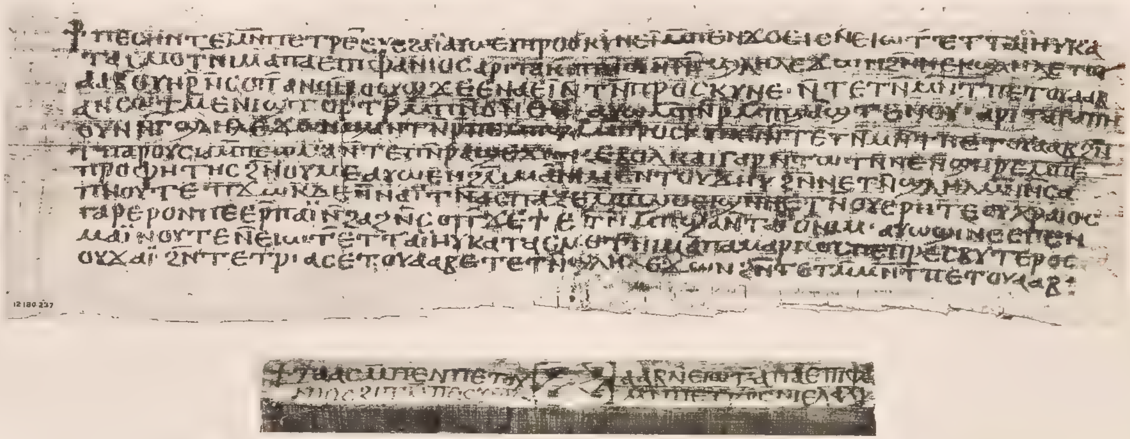


131 *recto* and *verso*



198 *recto* and *verso*

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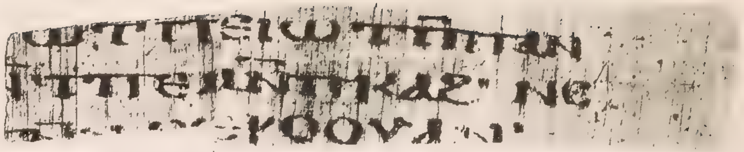
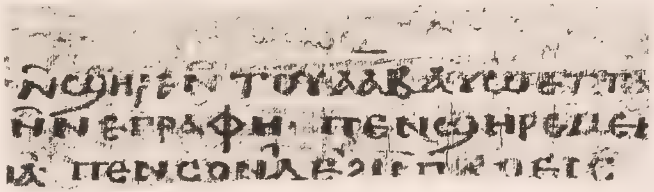
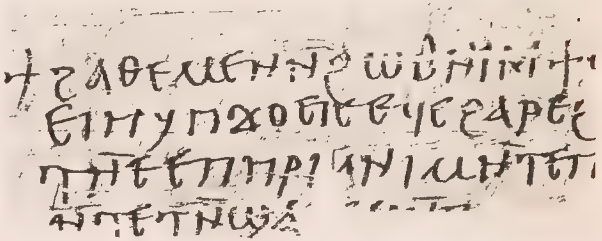
21



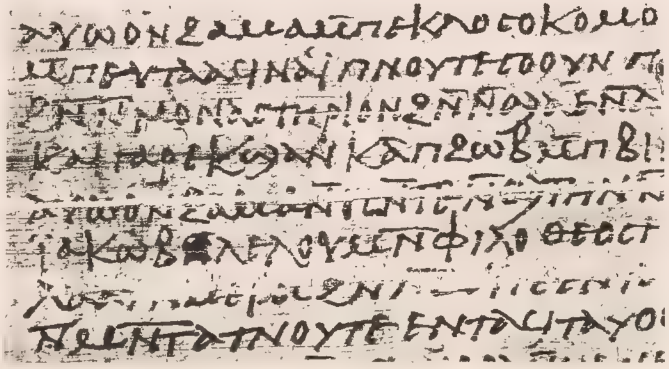
43



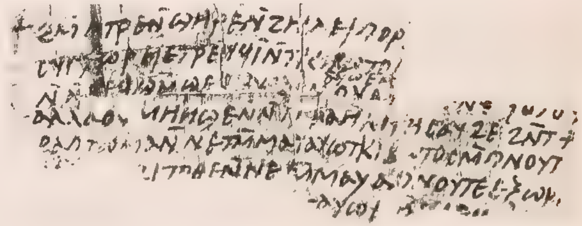
411 A



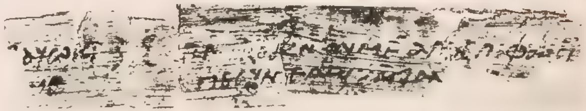
186



458 *verso*



111 *recto*



111 *verso*

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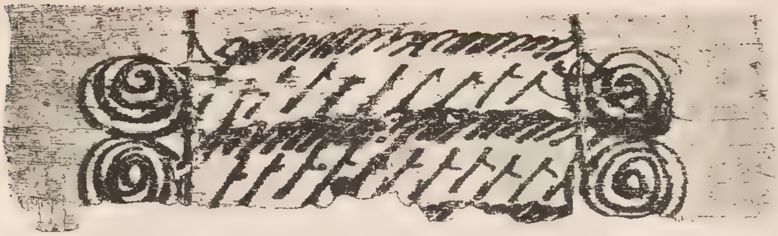
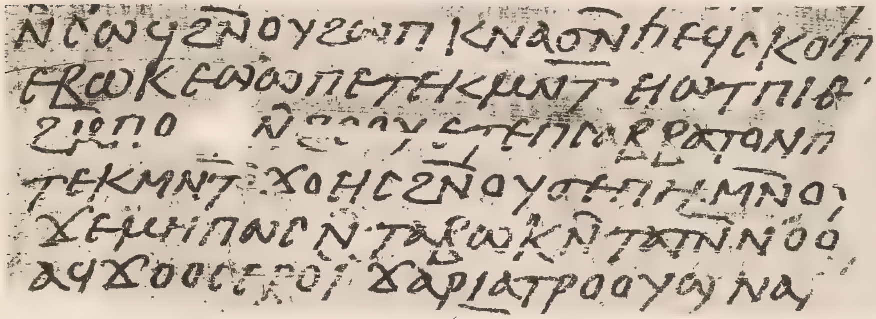
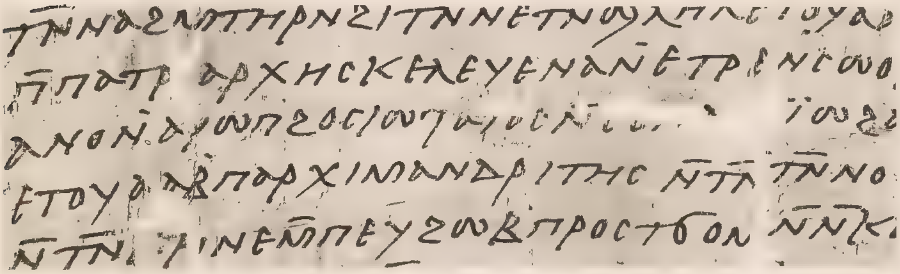


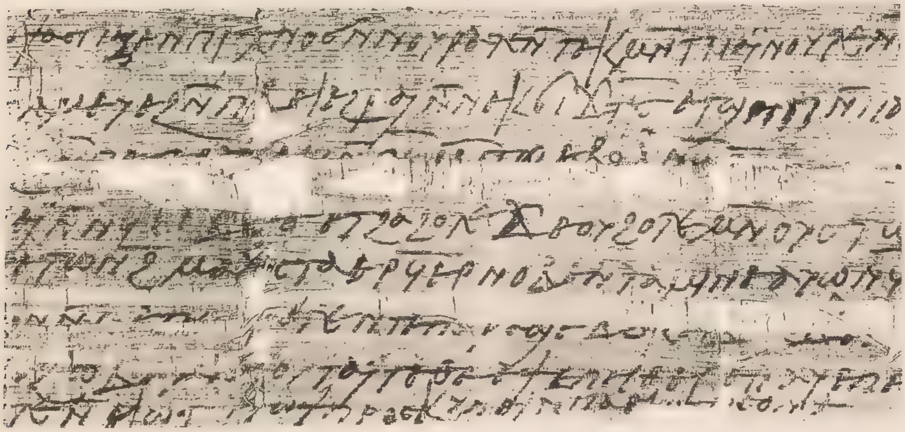
174 *verso*



269



133



106 *verso*

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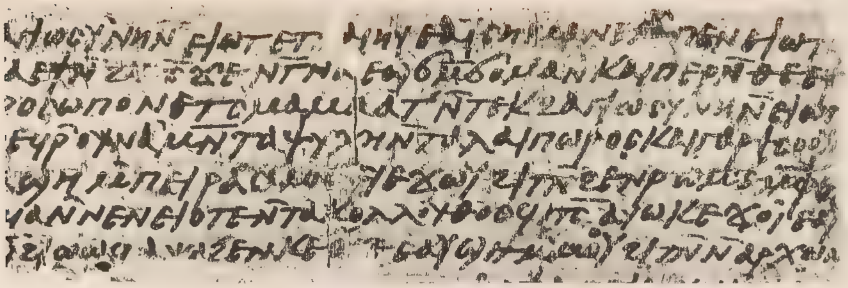

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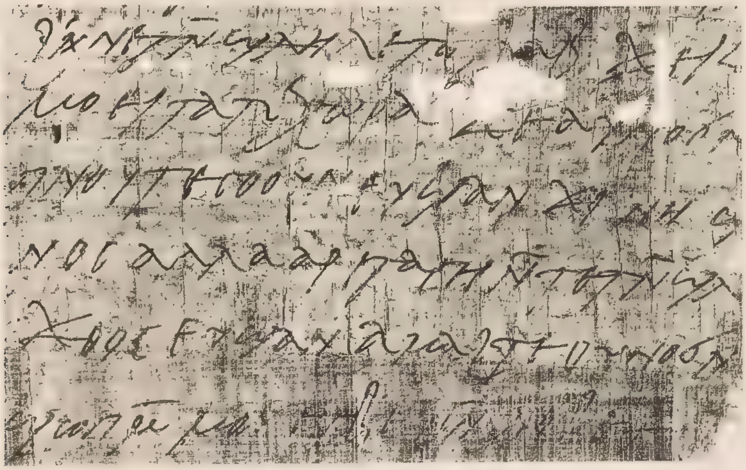

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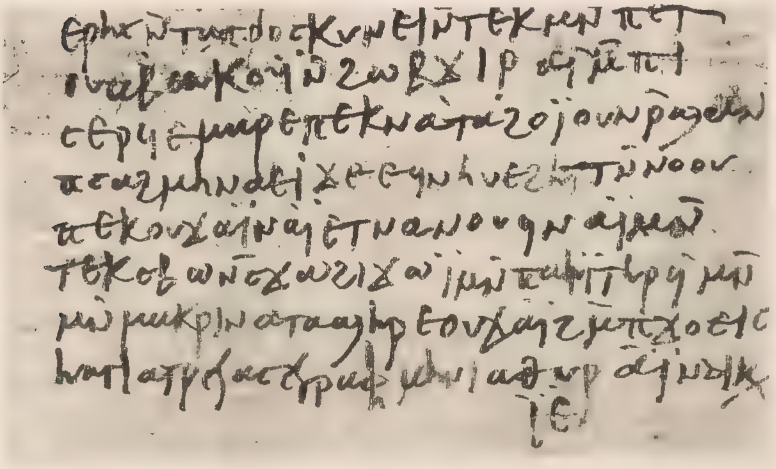

244

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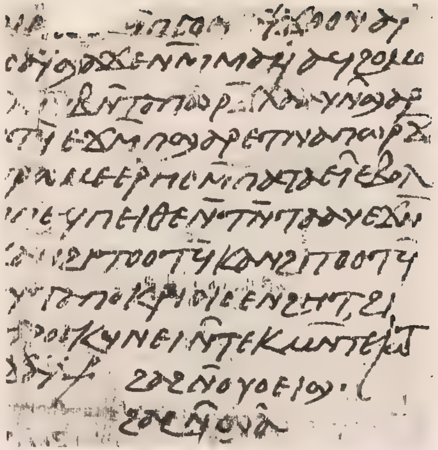
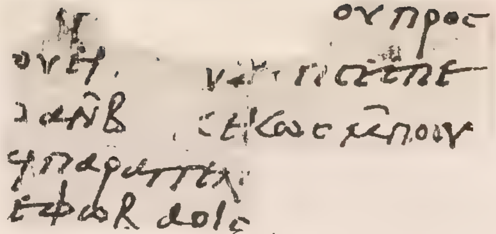
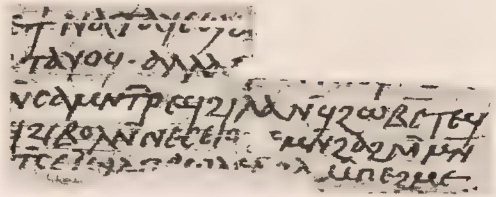


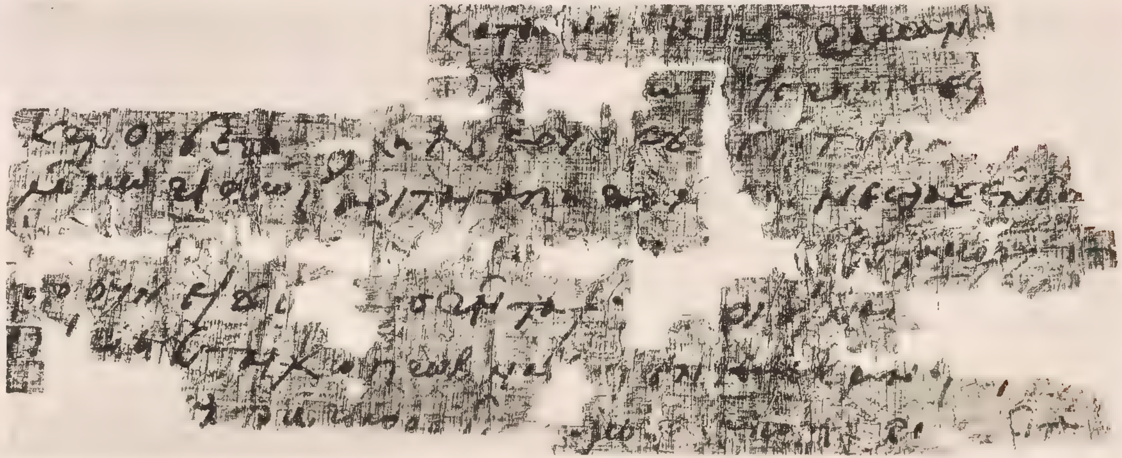
253



136 recto



136 verso



433

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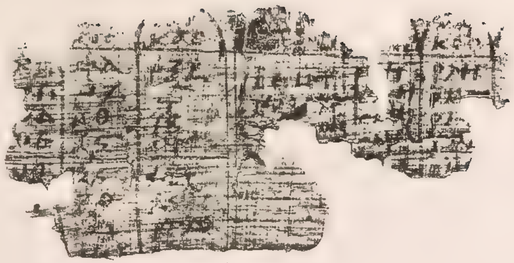
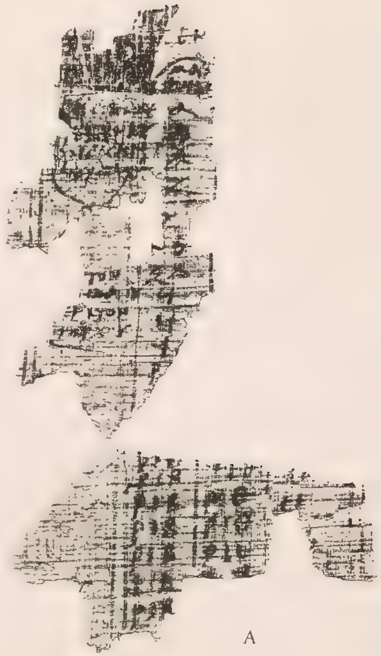


A

B

C



A

584 B *verso* and A *verso*

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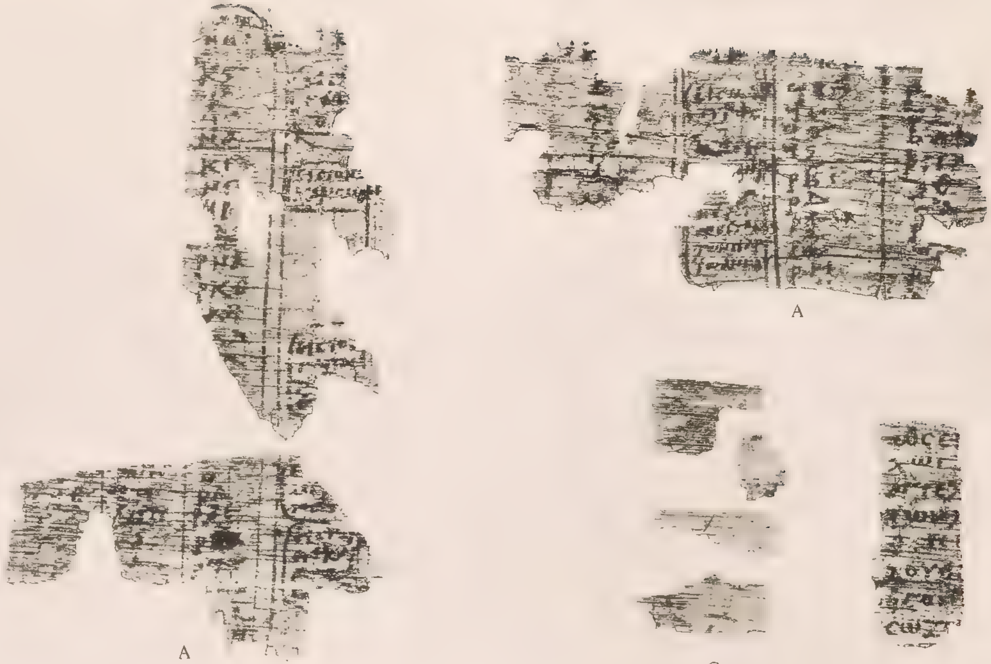

A A C B

584 A *recto* and B *recto*

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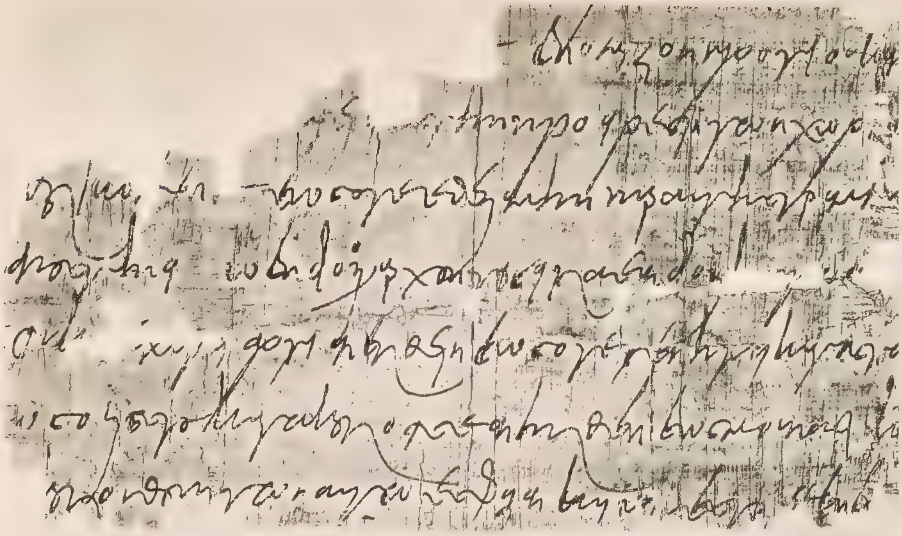

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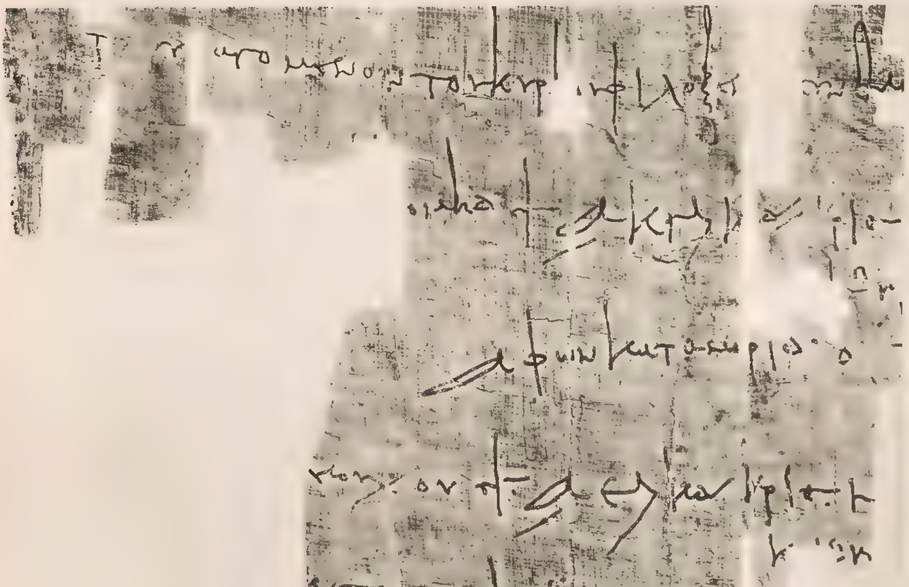

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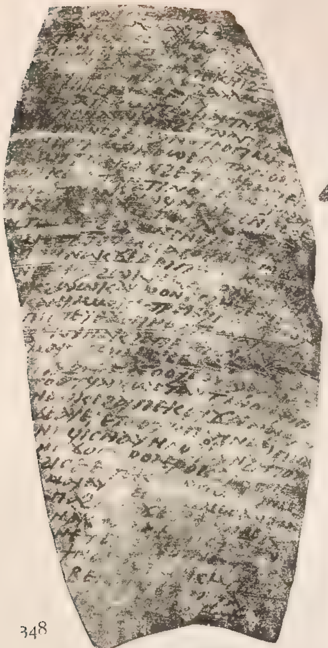
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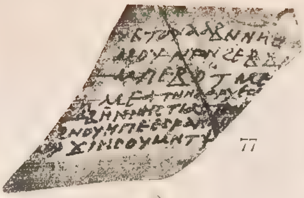
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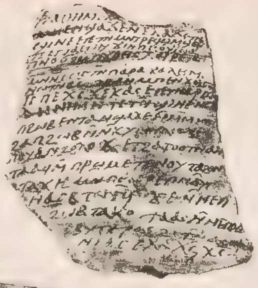
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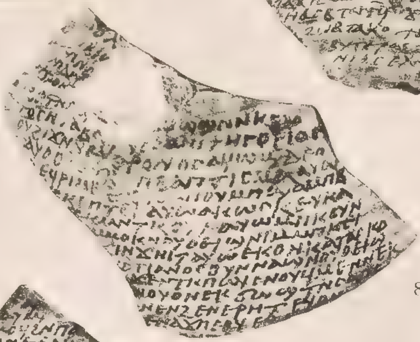
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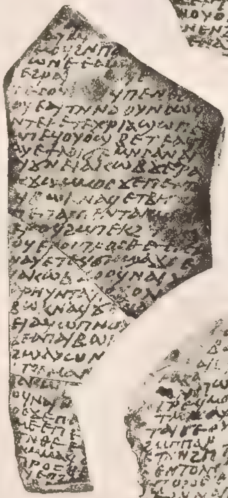
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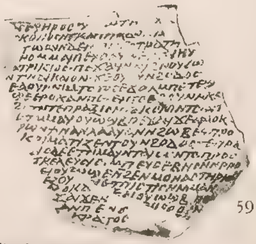
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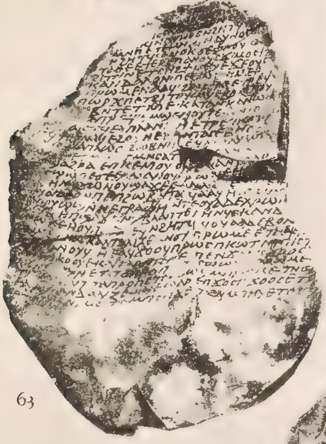
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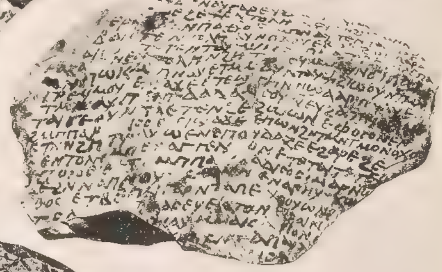
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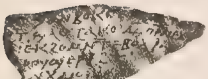
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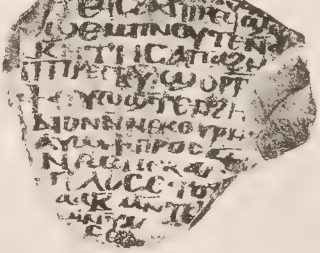
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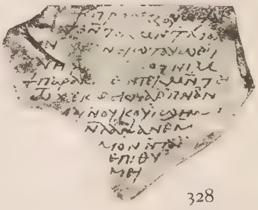
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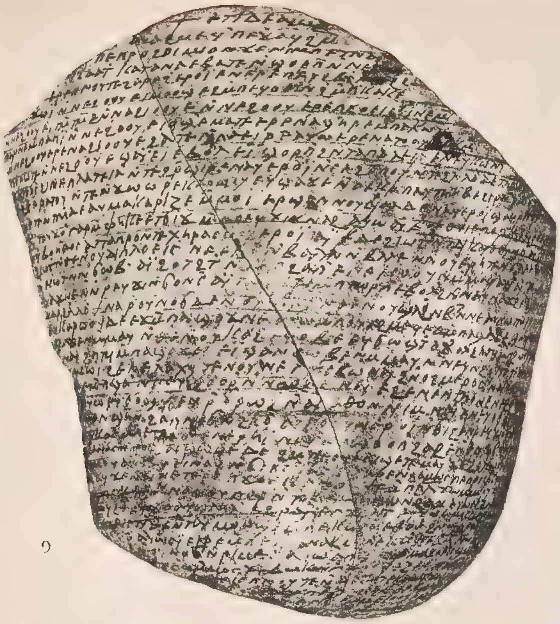

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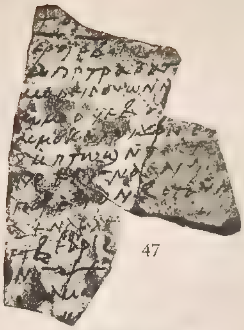

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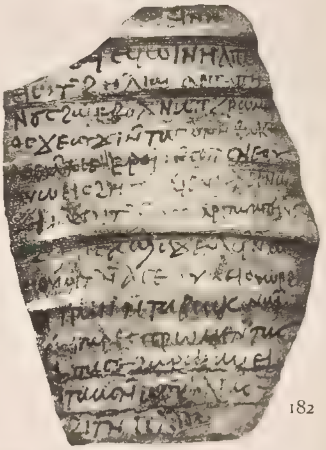

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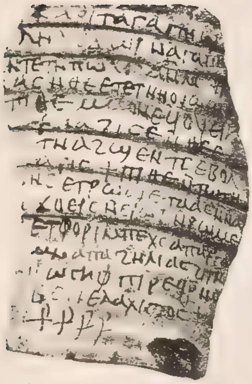

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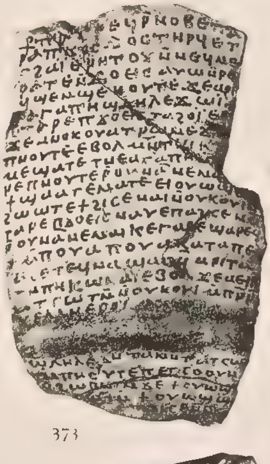

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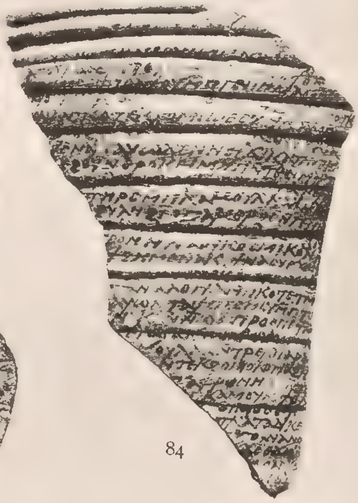

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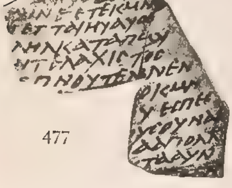

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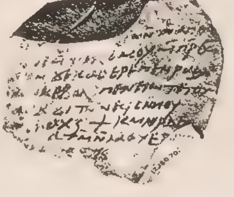

213 *verso*

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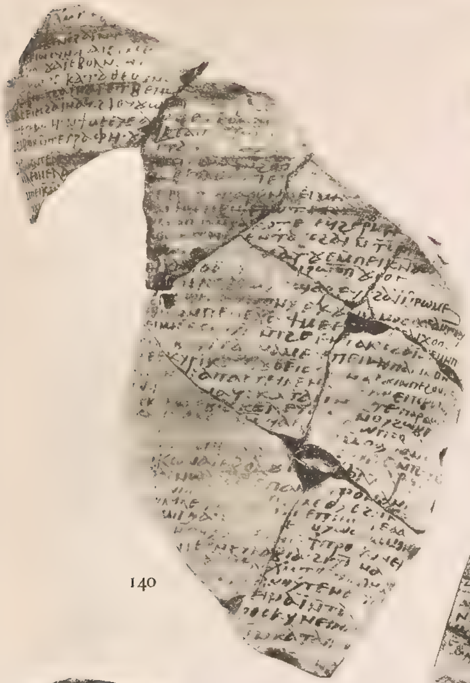

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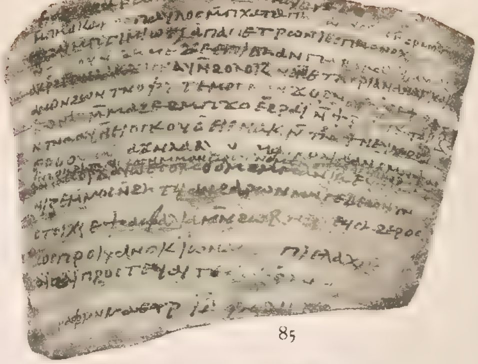

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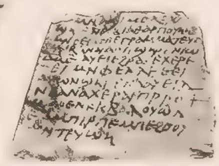
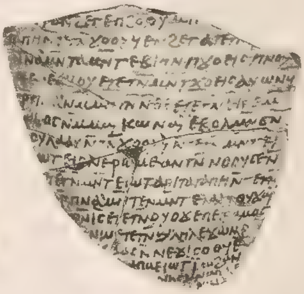


5 verso



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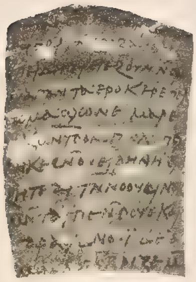

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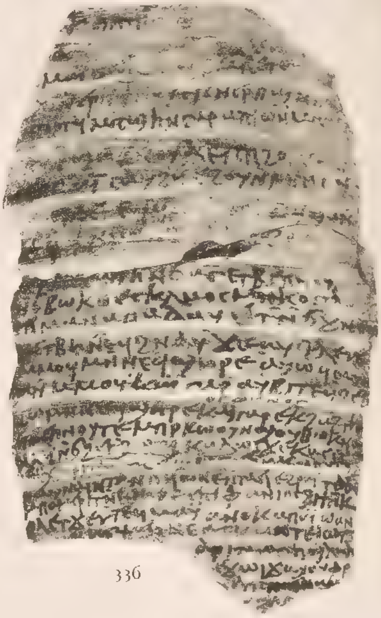

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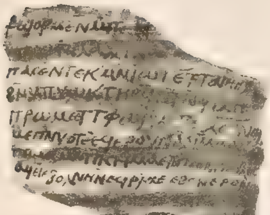

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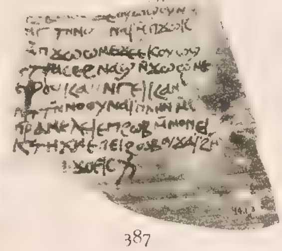

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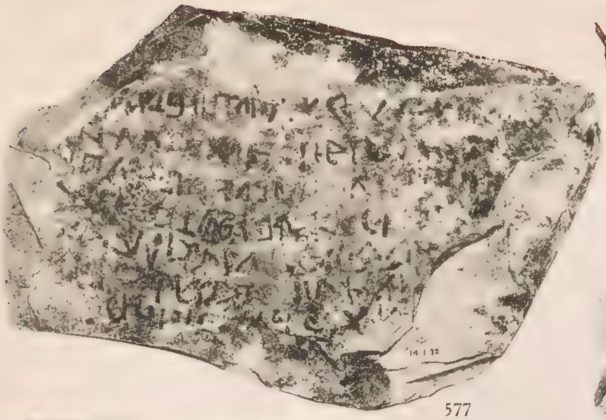

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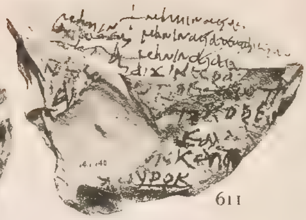

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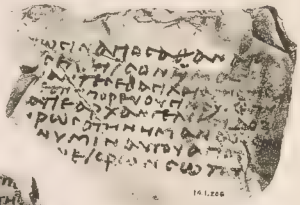
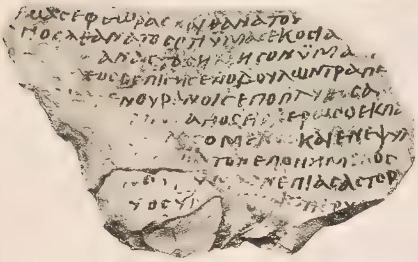
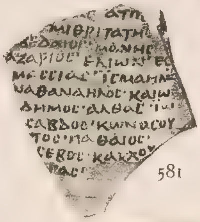


596 *verso*



597 *verso*



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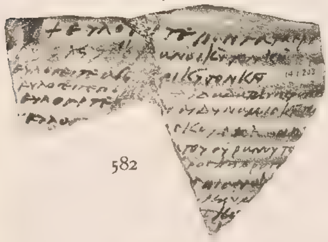

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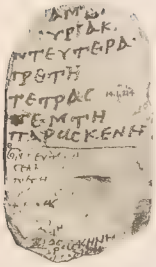
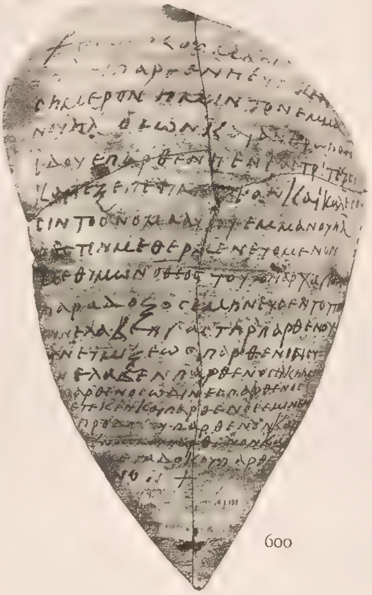


618 *verso*



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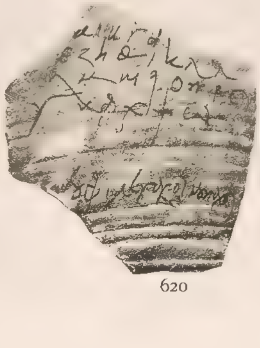

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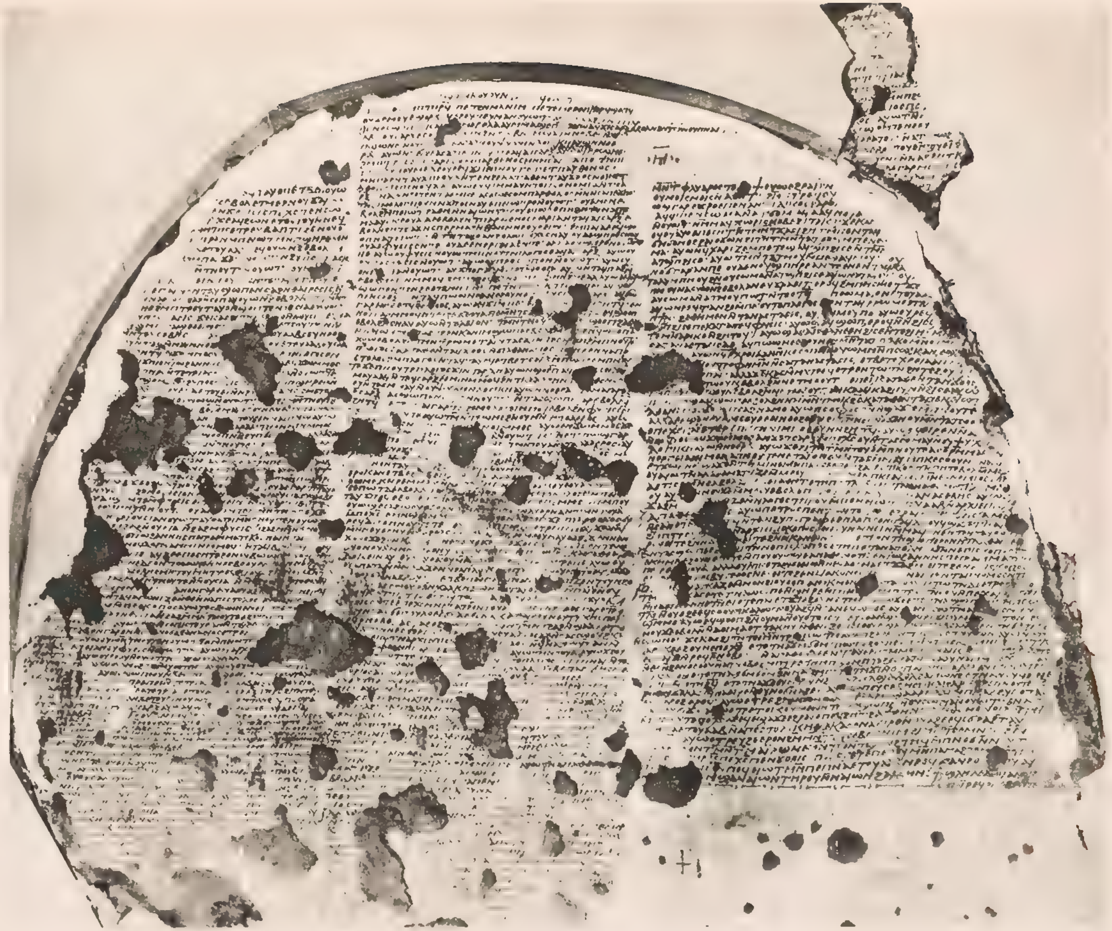

Appendix I

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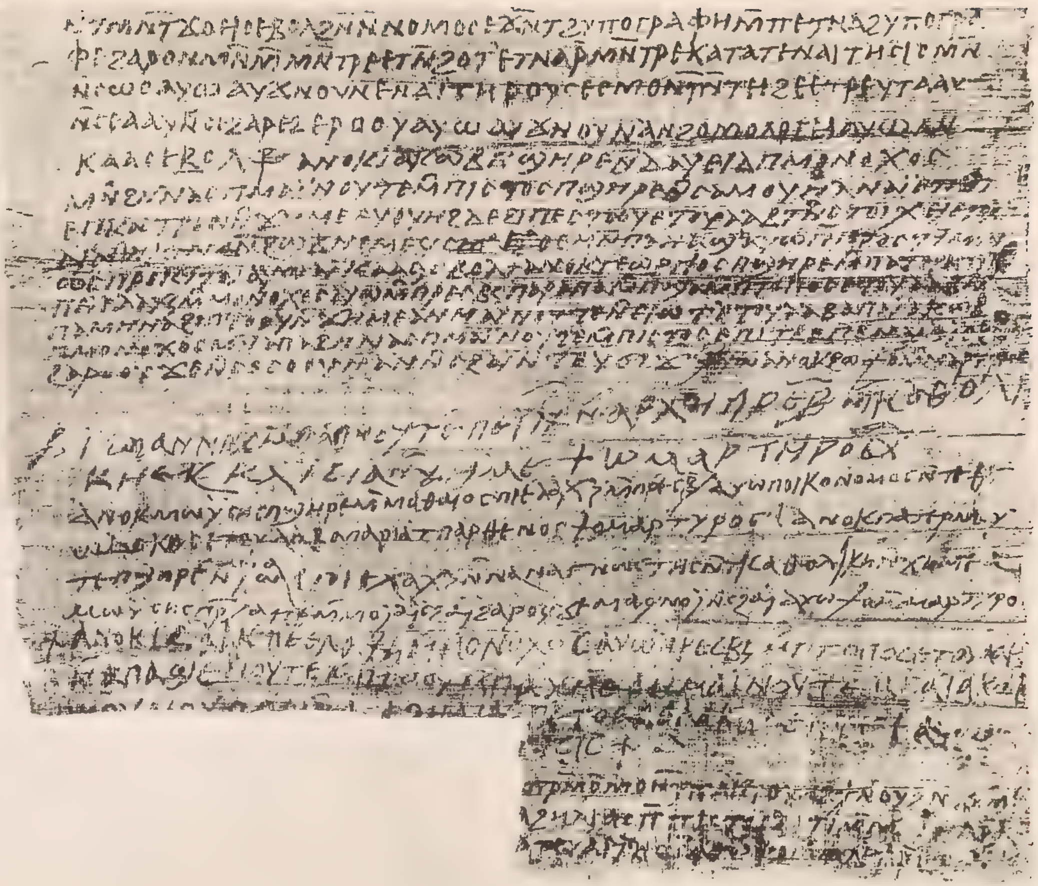

Appendix III

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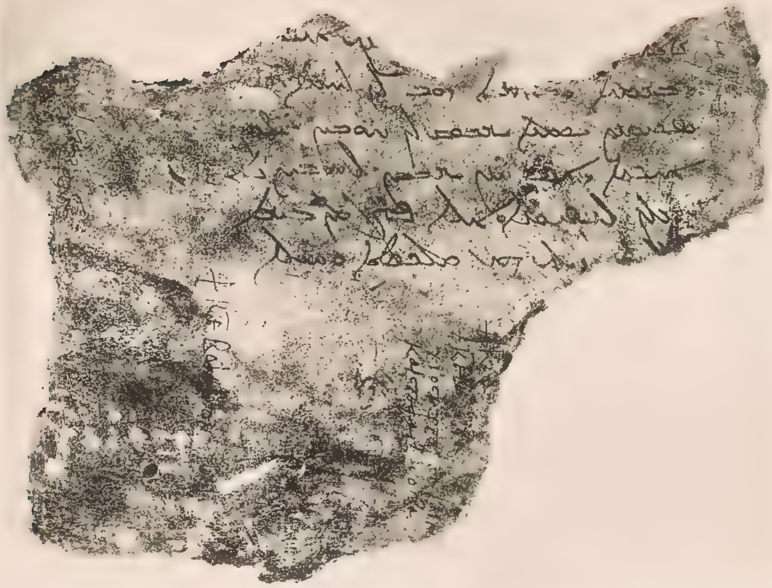
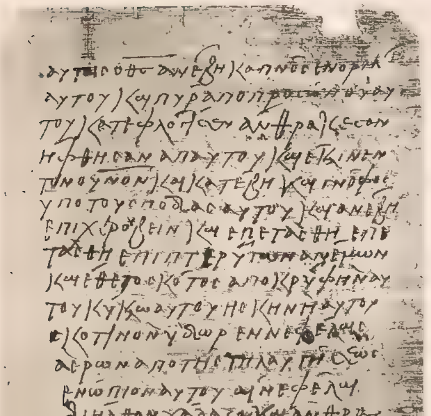
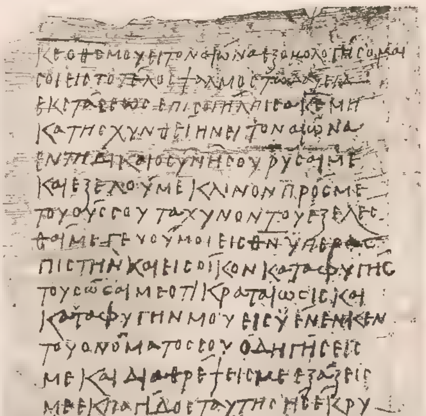


Appendix II





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